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The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

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IN MENNONITE CIRCLES

On December 27, there was held a conference in the First church, Mt. Lake, Minn., called to discuss, "Problems of Our Sunday Schools."

The congregation at Berne, Indiana, united with other churches of the town in a successful series of meetings which have just closed. A number of prominent ministers delivered messages.

The second annual Bible lectures, held December 5-12 in the Apostolic Mennonite church, Trenton, Ohio, by Prof Paul E. Whitmer of Bluffton College, proved to be a great blessing. People from other denominations were frequent attendants while our members, although living very scattered were faithful in their coming to hear the Bible messages. The church was crowded for the last two messages on Sunday, December 12, when Prof. Whitmer spoke on "Jesus Steps to the Cross," in the morning and "Jesus, Our Lord and Master," in the evening.

Roland van der Smissen, Paul Haury, and Peter C. Andres, all students of Bethel, started on a trip that will prove to be an eventful one for them. They, with a few other men left Newton for Houston, Texas, in charge of several carloads of dairy cattle that had been gathered around here and some of the neighboring towns. At Houston they met other men with more cattle. The cattle, about 750 in number, will be taken across the ocean and landed at Bremen, from where they will be distributed among Mennonite farmers. On the voyage the cattle will be in charge of hardly a dozen men, who will have their passage and keep paid both ways, with the privilege of a two weeks' stay on the other side. Our boys expect to be back in time to continue their school work at the beginning of the second semester.—Bethel College Monthly.

The Mennonite and Bundesbote to one address (old or new subscriber) for $2.50.

NOTES AND COMMENTS

The high schools of the country spent $84.85 a year on each student and the graded schools spend $31.65 per year per capita. The Sunday school averages forty-eight cents.

The percentage of illiteracy in the United States is slightly more than seven per cent., while that of Russia is seventy per cent., the Balkans sixty per cent., Italy forty-eight per cent., Hungary forty per cent., Spain fifty-nine per cent., Mexico seventy-five per cent., the average for S. America sixty-five per cent., India ninety-two per cent., Egypt ninety-three per cent. and China ninety-five per cent.

Two Polish-American girls, working alone in Krakow, supervised the distributing of 20,000 winter outfits to children in that city in sixteen days, according to a letter received from one of them at Y. W. C. A. headquarters in New York City recently. The warehouse in which clothing from America is stored and from which most of the distribution is done registered 14 degrees below zero while this work was going on. Another Polish-American girl in the same district has charge of the feeding of the children among 15,000 refugees. Young girls in towns nearby are aiding in the distribution of food packages which are sent in by outsiders.

During the advance of the Austrian army in Poland in 1915, hundreds of families fled as refugees to Russia. Now they are just returning to their old homes in Poland, after having walked across the whole of Russia and the Ukraine. What desire brought them through the many difficulties and miseries within sight of the well-remembered chapel on the hill? They knew before they started back they would find their old houses destroyed, their ground uncultivated and that it would be too late to build homes or cultivate land before the winter set in. Neither have they money or tools to work with. The unchangeable desire of the Polish and Russian peasants to live where their fathers lived, to die where their fathers died makes them willing to suffer any hardship. In some cases two families live in one dugout. To relieve such suffering is the problem now ahead of the mission at Hostynne, Poland. Beside caring for their physical wants, the mission is helping to open a school for which the people are very keen.

Dr. Pierson, in the Homiletic Review, sets forth seven ways of giving as practiced by Christians at various times.

The careless way: To give something to every cause that is presented, without inquiring into its merits.

The impulsive giving: To give from impulse—as much and as often as love and pity and sensibility prompt.

The lazy way: To make a special effort to earn money for benevolent objects by fairs, festivals, etc.

The self-denying way: To save the cost of luxuries and apply them to purposes of religion and charity. This may lead to asceticism and self-complacence.

The systematic way: To lay aside as an offering to God a definite portion of our gain — one-tenth, one-fifth, one-third, or one-half. This is adapted to all, whether poor or rich, and gifts would be largely increased if it were generally practised.

The equal way: To give to God and the needy just as much as we spend on ourselves, balancing our personal expenditures by our gifts.

The heroic way: To limit our own expenditures to a certain sum, and giving away all the rest of our income.

There are few who practise this last method; but this was the method of John Wesley.

ALTOONA MISSION

Greeting to the Mennonite Readers: "Blessed be the Lord, who daily loadeth us with benefits, even the God of our salvation." Ps. 68:19.

We praise God for leading, guiding and protecting us through another year.

Our joys have been mingled with sorrow. The death angel has visited our mission a number of times during the past year and has called the young as well as the old. We were saddened by the sudden death of a dear little girl only thirteen years old. She was converted New-year's night, at a cottage prayer meeting, held in her home. She was one of our faithful girls, always present at Sunday school, Junior League and prayer meeting. She has often suffered from cold and hunger. But praise God, she is now at sweet rest, sheltered from all storm.

Again the Lord spoke loud when a young man who was brakeman on the railroad was struck by a passenger train and instantly killed. He was converted at, and a member of our mission. His mother, who was an active worker, was called home to her reward six months prior to his death.

The past year has been very strenuous, but the Lord has been with us in mighty power. His grace is sufficient. A number have been saved and added to the church. From our membership of sixty-five souls, eight passed on to glory this year. Although they are greatly missed, we know that our loss is their gain. Above all things we rejoice that they had made peace with God. Even if we have many hardships and trials on the field, when we grasp the hands of these dear ones for the last time, and witness the joy in their hearts and gratitude toward the mission we feel all efforts put forth are well repaid. We can all be intercessory missionaries, if not in reality, and have a share in the souls which are being saved all over the globe. And oh, what joy when we will meet some of the souls whom we have been instrumental in pointing to the Savior. We feel that friends are praying for us and the Lord hears and answers the prayers and supplications of His children. "Because He hath inclined His ear unto me, therefore, will I call upon Him as long as I live."

We have had some more blessed experiences of late. A number of souls have been born into

the kingdom of God. Some of the souls who have been on our prayer list ever since we came to the field, have finally yielded and witnessed the transforming power of God. One man who had been in church only a few times in the last eight years was gloriously saved two weeks ago. He is bubbling over with joy and a great blessing to the mission. Will you please join in praying for this man that he may grow strong in the Lord and for his wife and children that they too may witness the joy of sins forgiven.

A number of the souls who have been converted at our mission are shop men who came from the neighboring towns to Altoona for work. Since they can't start before 12 p. m. they seek a warm place to rest. At the same time the Word of God falls into their hearts and brings forth fruit. Although we may never see the souls again we can commit them to the Lord, knowing that "He is able to save to the uttermost and keep that which we have committed unto Him against that day;" others again, since they don't own their home are compelled to move from place to place. It is hard to keep track of them, but we can follow them up with our prayers.

All of our meetings are well attended on Sunday as well as through the week. On Monday we visit with the young folks at our home, to practise singing. We get better acquainted and thereby able to win them for the Lord; Tuesday night, cottage prayer meeting in the homes wherever the doors are open; mid-week prayer meeting in church; Thursday night in the homes of the sick; Friday night, Bible study at our home; Saturday 3 p. m., Junior League; on Sunday we have four meetings, Sunday school, preaching service, morning and evening, and Christian Endeavor. We have now started a women's prayer meeting on Tuesday afternoon. We go to the homes where they are unable to come to church. We have heard encouraging reports. God is blessing and honoring His Word.

On Friday afternoon we give out clothing besides the meetings, investigating, calling on the children, canvassing, visiting the needy, and nursing keeps us more than busy. But the Lord has promised as our days so shall our strength be and His promises are true.

Words cannot express how grateful we are to all the dear friends who have made it possible for us to have this home. The people come to us with all their troubles for advice and comfort and one needs to live close to God to give the right answer at all times. We are glad that they have the confidence in us and what a privilege to bring it all to the Lord in prayer. He can comfort and cheer as no human friend ever could.

The new church which is greatly needed is progressing rapidly. They expect to have it ready for dedication before long but we are sorry to say not without debt. We are grateful to the many friends, missionary societies and Sunday school classes for their interest and liberal support but there is still an opportunity for others to have a share in the souls who are being saved at this place. I am glad that the Lord is no respecter of persons. He died for the poor as well as for the rich.

We spent Thanksgiving with friends and relatives at Wadsworth and Somenberg, and were very much encouraged by the interest manifested and thank all again for the hospitality showed us.

We are kept busy at present preparing for a Christmas program with the dear children of our mission, on December 26th.

We wish to thank all the different Sunday school classes, Juniors and friends most heartily for sending gifts and helping to bring Christmas cheer into the homes of the poor. God will surely reward all of you who have supported and held us up in earnest prayer.

Thanking you for your prayerful fellowship.

Yours to help bring His coming,

Elizabeth Foth,
Martha Franz.

2204-11th Ave., Altoona, Pa.

CORRESPONDENCE

Ebenezer Church, Bluffton, O.—Dear Readers of the Mennonite: We are again reminded of the fact that we are closing with another year, and soon will hail the new year. We have been greatly blessed during the past year, of which we should be grateful.

On Thanksgiving day, both afternoon and evening, the annual Union Sunday school convention was held at the Ebenezer church, in which seven of the surrounding churches participated.

On Sunday afternoon, December 12, the ladies' missionary society of St. John's and Ebenezer held their union meeting; an interesting program was rendered. Miss Stauffer from California, enroute to Chicago who was visiting the different mission stations arrived in time to be present at the society. During the past year a number of missionaries visited our church. We are always glad to hear the report of the various mission stations. We were fortunate in having with us for a week, Rev. Neighbour of Elyria, Ohio, who gave us a series of inspiring Bible lectures.

Another step forward in the work of the church was the organization of a Junior C. E. We are glad to note that the young people are interested in this work and are taking an active part. And the verse found in Eccles. 12:1, "Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them."

Christmas is the seasonal pause in our on-going march. Here we celebrate by recalling the greatest of His gifts to man. A number of Christmas boxes have been sent to various stations, where they are not as fortunate as we are. On Friday evening, December 24, the young people gave the cantata, "The Child of Promise," both in story and song. This day is unknown save in those cases where the waters of salvation flow forth. In these shadowed lands, the laughter of children are silenced in the overwhelming sadness of Christless civilization.

Thus, to all the readers of the Mennonite, I will send the seasonal greeting of wishing you all a happy and a prosperous new year.

Church Corr.

Second Mennonite Church, Philadelphia, Pa.—Dear Readers: The Second church comes to the close of its year with a feeling that the Lord has been exceedingly good to it and its members. The summer season is always one of great uncertainty to a city church. Sunday schools and Young People's organizations are sure to become disorganized and attendance at the regular services is bound to decrease. This occurs not always because of a loss of spiritual interest, but because people in cities have only their week-ends for getting the rest and change they need away from the noise and bustle of the busy street. At the close of the summer season our prayer meeting was reorganized, and our Sunday school took a new start. Unusual interest developed and on several occasions we had an attendance that about equalled our enrollment and on one occasion we exceeded that. In our school we have tried out the experiment of having mixed adult classes and the plan works well, especially with the younger element. These classes have introduced the novelty of having visitor's day once a month when they invite friends, not members of the school and furnish some contribution toward the day's exercises. For the benefit of the younger classes the review Sunday is made a Parent's Sunday and children are urged to bring fathers and mothers with them. Many parents have responded to this opportunity for visiting the school. Our Christmas exercises were a splendid success. A cantata was rendered in which an unusual number of pupils participated. One of the delightful features of the evening was the presentation by the school of a gold watch to Bro. Abraham Geisinger, who for years has been secretary of the school and who has given much of his time to the church without charge in caring for the needs of the church building.

Considerable sickness has been noted in the church membership during the past weeks, but most of the patients are now on a fair road to recovery.

Corr.

SUNDAY SCHOOL SKEDADDLERS

By S. J. Porter.

Skedaddle comes from the Greek word skedannumi. It means to run away, to scamper, to spill, to retreat disorderly. According to the findings of the Commission for the Adolescent Period appointed by the International Sunday School Association, the proportion of boys and girls between thirteen and sixteen years of age, who dropped out of Sunday school was sixty-two per cent.; and from seventeen to nineteen years of age, seventy-five per cent. In other words, sixty-two of every one hundred younger boys and girls, and seventy-seven out of every one hundred older pupils "skedaddle" from the Sunday school at the time when they needed its training and anchorage most. Something ought to be done to stop this "spilling," this disorderly retreat. It is said on good authority that in eight years, 11,000,000 scholars passed through the Sunday schools of the United States without manifesting any definite decision for the Christian life. We are of course accomplishing much in the Sunday school, but are we not also losing a great opportunity? Some one once asked, "How shall we keep our older boys in the Sunday school?" "Build a wall of men between them and the door," is the reply.

And if this be made up of the fathers, it will be all the stronger. Instead of "skedaddling" in the opposite direction, let parents blaze the way to the Sunday school, and it will be easier to win and hold the young people. —Baptist Messenger.

PHYSICAL AND SPIRITUAL HUNGER

What is the one great desire of this hungry world? Peace! and the opportunity to follow the pursuit of happiness—to earn first the three chief needs of man—food, clothing and shelter—and then to have enough time left to develop the spiritual side. That's all there is to life. That is the natural inheritance of every man. God put on the earth resources for us to fill our physical needs but because He made us in His image, He certainly intended us to go beyond that and spend sometime becoming more like Him.

Yet, what of the world?—forty millions starving in China—the worst famine in that country of famines since historical records have been kept. In Armenia multitudes wandering in areas as barren as the face of the moon. Tuberculosis raging in Central Europe, where millions are too weak from starvation to resist it. Children, pale and of a greenish tint in long lines waiting for food. What chance have they to become more God-like with that gnawing pain of hunger at their breast.

In our own country we are not starving physically by the thousands, but our souls are hungry. Long, long hours of work in office, factory and field deprive millions of that physical energy it takes to keep up with God. Too tired to wrestle with our own thoughts, or to listen to the voice of conscience we hasten at nightfall to the nearest movie show to dissipate our minds in senseless obscene stories. Stories which never bring us closer to God and man.

No wonder there are those who say, "Eat, drink and be merry for tomorrow we die." "There is no God and money makes the world go round even though in going it crushes those whose hands are empty." Thank God our hungry souls will not swallow that. It is coughed up again and again and each time there remains that spiritual hunger more aching than even physical pain.

"Blessed are they that do hunger and thirst after righteousness for they shall be filled." "Seek ye first the kingdom of God and all these things will be added unto you."

"Lord, I have faith, help Thou my lack of it. What is it to seek the kingdom of God? What wouldst Thou have me do first?"

"Love the Lord thy God with all thy heart and soul and thy neighbor as thyself."

"Who is my neighbor?"

"Inasmuch as ye have done it unto the least of these, My children, ye have done it unto Me."

"Sell all thou hast and follow Me."

He has shown me the way. It is the way of the cross. I must find my life by losing it. If I have a family that needs my care, have I taken in also as many invisible guests as my means can afford? If I have no family needing my care, have I given all I have? Surely I have no right to store up money now when millions are starving. If I have a talent have I offered my services?

"Then if I be lifted up, I will draw all men unto Me."

EDUCATION AND LIFE

(Concluded)

Does the church believe in its mission to the world? If she does, then let her set about to prepare leaders who shall be real workmen in making order out of disorder and prevent further disorder. But where shall these workmen come from? Leaders may rise from various walks of life without any training for leadership. Amos came as a dresser of sycamore trees and a herder of sheep. But more and more we must look to our colleges and higher schools for our leadership. We must look to these for our teachers and preachers. From this same source must come our missionaries. If we must look to these for leadership we must see to it that these be provided with the means to do their work well, for the business of life is serious business and should receive our utmost loyalty and devotion.

As a group of Mennonite people we have a historical background in which for centuries we have protested against war, and yet it is but yesterday that we have begun to have schools in which we have sought to perpetuate our ideals of life, the ideal of love and good will to all men. A good many of us profess to love our ideals of life, but one need not hunt far to find those among us who are opposed to education in general and some who are opposed to the work of the colleges although they believe in the value of education. But it is certain that if we will support a well designed program of education to meet the demands of our ideals, we as a people are doomed to pass into captivity for lack of knowledge, and Sheol shall open wide its mouth to receive our young people. Here will end our history. It has been stated recently that there are between 75 and 100 young people from our various churches attending Bible schools in training for church leadership. In some of these schools the students are told that the Sermon on the Mount is impractical for the present age of stern realities, but that it will apply nicely in the perfect world that is to come. In other words, one might say that the constitution of the kingdom of God as stated in the Sermon on the Mount need not be taken seriously now, for Jesus did not mean that it should be put into operation now; it was meant for future use only. How can a church which is to be the "salt of the earth" maintain its doctrines of love and good will if it listens to the voices of the antichrist? Can the church continue to be the voice of love and good will in the world if its leaders are drawn from such institutions? For lack of knowledge and the power of discernment of the many voices whether they be the voice of Christ or the antichrist we find the forces that threaten our very life, and if our life is gone of what service shall we be to the Master in bringing in the kingdom of love and good will?

The church has been called to the highest and noblest of tasks. We like to talk about it and speculate, but when there is a call for sacrifice and devotion we wish we had not taken up with so high ideals of life. The religion of Jesus will redeem mankind, but "how shall they hear without a preacher"? And how will men see the Christ except that mind be in us as a living reality? How can the mind of Christ be in us unless someone tells us what that mind is? If we through our selfishness keep Christ from the world today, what will the world of tomorrow be? We sing: "I love Thy kingdom, Lord." If this is our faith we will use all of our energies to render the polluted waters pure at their very source so that the rising generation may drink pure water and not human blood. We will use our energies so as to have love take the place of hate; that instead of stealing, wars and plunder there may come cooperation; and that instead of ignorance there may come the knowledge of the eternal laws of God which are as unalterable as the laws of gravitation. And what is this law? It becomes clear to men when they seek justice and righteousness. They find it when they seek—kindness, and not oppression—love, not hate—justice, and not privilege. It is found in the doctrine of love to God and love to neighbor, for on these hang the law of the prophets. On these hang the whole of the religion of Jesus.

Ignorance of all this has robbed the world of leadership in this dark hour. It has opened the mouth of Sheol into which the center of Europe has fallen and toward which we have felt the forces pulling us also. Ignorance of the laws of God has done all this. All of us are bowed down and humbled because we have not taught the true laws of God in our churches and in our schools and as a result we scarcely know how to move. The demands of education are great. They are made plain by Jeremiah who on the eve of captivity showed Israel a new way:

"Behold, the days come, saith Jehovah, that I will make a new covenant with the house of Israel and with the house of Judah: not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which covenant they brake, although I was a husband unto them, saith Jehovah. But this is the covenant that I will make with the house of Israel after those days, saith Jehovah: I will put my laws into their inward parts, and in their hearts will I write it; and I will be their God, and they shall be My people. And they shall no more teach every man his neighbor, and every man his brother, saying, Know Jehovah; for they shall all know Me, from the least to the greatest of them, saith Jehovah: for I will forgive their iniquity, and their sin will I remember no more."

When all this comes to pass, "Then shall the lambs feed as in their pastures, and the waste places of the fat ones shall wanderers eat." Today the children and the multitudes in Europe are starving in their own pastures for lack of knowledge. The only thing that can save us is Christ among us. Without a vital knowledge of Christ in the hearts of men we are doomed to pass into "Sheol, whose mouth is opened wide without measure." We must take special care to preserve all of our institutions that would transmit to the rising generations a knowledge of God and His laws, because if we are ignorant of all of these the very purpose of life will be defeated, and the right to live will be de-

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THE MENNONITE

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EDITORIAL

EDITORIALS

We are fortunate in offering our readers the addresses made by Prof. J. H. Langenwalter, D. D., at the recent meeting of our General Conference. These studies were greatly appreciated by those who had the opportunity of hearing them presented at the conference meetings. We are sure that in giving them a wider circulation we are doing our readers a great favor and hope they will share the pleasure and blessings enjoyed by those who had the first privilege of hearing them delivered.

An Associated Press item, appearing lately throughout the country, brings the information that Canadian ex-service men have registered a protest against the proposed settlement of the Manitoba (Old Colony) Mennonites in the State of Mississippi with the Secretary of State in Washington and the two Mississippi Senators on the ground that the Canadian Mennonites happen to be able to speak the German language and were true to their non-resistant principles. It does seem strange that citizens of a foreign nation should take themselves seriously enough to suppose that they should be given consideration in such a matter and in such a way. Their inconsistency appears on the face of their protest. If Mennonites are so undesirable in Canada, why take steps to prevent their departure? And again, if these citizens of Canada are so loyal as they call themselves, why should they find fault with a people who took the Canadian government in good faith when it gave Mennonites documentary assurances that their non-resistant principles would be respected at the time when inducements were offered to influence their settling in Canada?

This is the first issue of the Mennonite for 1921 and the editor brings to the readers of the paper his best wishes for a happy and a prosperous new year. There is no reason why we should make this time of the year an occasion for taking a new start and endeavoring to correct where correction appears to be necessary except that it is the general custom for people to do so. With some of us it would have been better if we had made such a move months ago and so, while everyone seems to be doing it we will fall in line with our fresh program. Our personal affairs are matters of individual concern and cannot be discussed here, but our relations to our church and the duties it expects us to perform are matters that may very properly be considered. First of all let there be a heart-searching in order to discover whether our spiritual fires are burning bright in our lives. We are in no position to make anything right until our relation with God is right. Then, let there be an examination of our relation to fellowmen. Excuse ourselves as we may, there can be no doubt but that we are our brother's keeper and owe to them all the spiritual, moral and physical assistance we can bring them in their necessity. This can only be done rightly and consistently as we follow the command of our Lord to love all men, even our enemies. Again, there is always room for an examination of our relation to our church. The altar must be burning brightly in the sanctuary. It can only be bright there as the true "home-fires"—the fires of prayer and devotion—are properly kindled and carefully tended. Our church relations demand of us continued and greater faithfulness to public service and the means of grace, a greater sacrifice of our means and an increase of patience and service. With our thoughts turned in directions such as these just mentioned, our pause at life's mile-stone will be profitable and inspire us to greater and better effort.

EDUCATION AND LIFE

(Continued from page 3)

nied to us. Our Christian churches, colleges and schools are the bulwarks of society and we must see to it that in this hour of dire need we do not turn a deaf ear and turn to enjoy a life of ease and luxury taking no thought for the morrow.

"Watchman, what of the night?" Is it morning or is it night? Back comes the answer: It is dark. I cannot tell. Consult thine own soul. If thou findest therein love for thy fellowmen, love for the Christ and wilt sacrifice to make the kingdom of love and good will reign in the hearts of men, then me thinks it is the hour of a new day, but if thou hast hate in thine heart the clock has sounded the evening hour that moves toward the midnight darkness in which there is no life. Whether it shall be the morning watch or the midnight hour is in thine own hands. Teach thy fellowmen to live the life of love and good will; teach them the knowledge of Christ and His Father. If thou hast in thine heart the will to follow the Christ and make Him known to men and their children then it is the morning watch the brightness of which shall grow into perfect day.

Samuel Burkhard,
Bluffton College,
Bluffton, Ohio.

HOW CAN WE INFORM OUR YOUNG PEOPLE ABOUT THE HISTORY AND DOCTRINE OF OUR DENOMINATION?

(Concluded)

Or Deut. 28:58, "If thou wilt not observe to do all the words of this law that are written in this book, that thou mayest fear this glorious and fearful name, The Lord thy God," required a careful study. A Book of Jasper (Josh. 10:13), a description of Palestine (Josh. 18:9) were also to be observed. Their school was of such a type that it has been well said, (Isa. 2:3) "Out of Zion shall go forth the law." The Jew held the offspring, were holy therefore he considered every child like one writer renders it, "To the Jew child-life was something peculiarly holy, and the duty of filling it with thoughts of God especially sacred." It almost seems as if these people generally had retained among themselves the echo of our Lord's saying that their angels continually behold the face of our Father, which is in heaven. Hence the religious care connected with education. Their object was to keep children from all intercourse with the vicious; to suppress all feeling of bitterness even though wrong had been done to one's parents; even now they pray, "In regard to those who curse, let my soul be silent; yea let my soul be like the dust towards all;" to show sin in its repulsiveness, rather than to predict what punishment would naturally follow.

Edersheim writes: "At ten the child began to study the Mishnah (the digest of the Jewish traditional and ritual law. Introduction to the Talmud); at fifteen he must be ready for the Talmud, which would be explained to him in a more advanced academy. If after three or at most five, years of tuition the child had not made decided progress there was little hope of him attaining to eminence. In the study of the Bible the pupil was to proceed from the Book of Leviticus to the rest of the Pentateuch, thence to the prophets and lastly to the Hagiographa (That part of the O. T. not embraced by the law, the description of the saints). This regulation was in accordance with the degree of value which the Rabbis attached to these divisions of the Bible. In the case of advanced pupils the day was portioned out—one part being devoted to the Bible, the other to the Mishnah and the Talmud."

Presently there is no church holding her people so well as the Catholic. Children shun abruptly all other gathering places as soon as the parochial training has begun. At the Los Angeles mission these are continually invited to the children's meeting, Sunday school, etc., the firm reply almost without exception is encountered "we shall not come anymore, because we have entered the school at our Catholic church." The child grows through these stringent methods into the real inward feeling of the respective church.

Next in order would be the Lutheran. The writer had years ago under his instruction more than a dozen of these children. Every Friday night and Saturday their parents took them to their pastor's parsonage for special instruction. Through the week remarks were heard regarding the instructions at those short hours. They were under strict obligation to get early intimately acquainted with the ins and outs of their denomination. How often did this experience set me thinking of our serious negligence. Here rests a remarkable nucleus of a bright future only it needs to be uncovered and acted upon. It would be well to think of holding next summer a vacation Bible school, to get our proper literature now and arrange for such a valuable branch.

Another step we take arriving at home fires. Thus far the youth through the teens down to 6 years have been spoken of. What about the home taking responsibilities. How sweet it is recollecting the infant years when sitting upon mother's lap taking in the Bible stories still freshly remembered. Upon these rudimental stories with delight our parents, even ourselves, have watched the building up of a more magnificent structure. None feel sorry. By the time a Jewish child entered school it was quite well versed in the fundamental rules of its people. In the synagogue they were repeated often while these little ones were brought, listening in their innocence to what was said. Indeed, at a certain part of a service it was expressly ordained, that the youngest at the Paschal table should rise and formally ask what the meaning of this service and how that night was distinguished from others. At the family altar (too bad nowadays from different causes left to ruin) much stress was put to them. Philo, the Jewish writer, intimates: "The Jews were from their swaddling clothes, even before, being taught either the sacred laws or the unwritten customs, trained by their parents, teachers and instructors to recognize God as Father and as the Maker of the world, having been taught the knowledge of the laws, from earliest youth they bore in their souls the image of the commandments." Josephus adds: "From their earliest consciousness learned the laws so as to have them, as it were engraven upon the soul." God, in the mind of the Jew had positively ordered such. Gen. 18:19: "For I know him that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment; that the Lord may bring upon Abraham that which He hath spoken of him." How carefully this was admonished we find in the following statement in Prov. 22:6, "Train up a child in the way he should go: and when he is old, he will not depart from it."

The Mesusah, i. e., Deut. 6:4-9; 11:13-21, was written on a parchment 22 inches long inclosed in a shining metal case and affixed to the doorpost, the child when carried in arms, would naturally put out its hand to it; the more so, that it would see the father and all others, on going out or coming in, reverently touch the case, and afterwards kiss the finger, speaking at the same time a benediction. The lawyer in Luke 10:27 had in his mind first of all one of these inscriptions, showing how well they were fixed to answer instantly.

The mothers in those days did not belong to so many societies, clubs and committees as in our days, in short, had time training their children. Appalling are the conditions today to find large institutions in goodly number for the sole purpose of bringing up the children of fathers and mothers having no time to train their own. These institutions are overfilled with hundreds of applications waiting for an opening perchance. We had one widow who found herself in such straits, to make investigations, and had a very hard time finding a place. Moses, in spite of being in Pharaoh's court, received much from his dear mother; Timothy from his mother, Eunice, whose husband took little or no interest in the training of the children, being a Greek, Paul gave her through him, a high credit, II Tim. 3:15: "And that from a child thou hast known the holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus."

India's mothers communicate to their children a long string of very complicated caste regulations, quite early their minds are crammed with these. As soon as they grow up a little it is remarkable how well informed they are remembering the minute ins and outs concerning their respective caste; the parents rest with ease completely while their children grow up and leave home, for they will tenaciously adhere to the principles very accurately. In dealing with them it is remarkable how unwaveringly they are able to answer almost every question pertaining to their caste and also religion. In spite of not being able to read or write, but these remain fixed as the multiplication table. Amazing how those primitive people take such great pains having the ruling of their affairs so thoroughly looked after. Let us learn of them in our electrified western civilization.

Another thought came to me which might at places work out its course quite satisfactorily, i. e., form a reading circle where the young people gather to read our church history and that connected with it and then under proper leadership discuss the portion covered. An evening a week or fort-night or month spent accordingly will prove valuable indeed. A certain territory among our churches where this method has been tried with other useful and entertaining literature worked out with success. There a certain book was taken or some classic literature, and there is no reason whatever why it should not in this respect likewise. Meetings of this nature could be planned for the different homes making the round according to the pleasure of the community. The Hindu priest will order such a time for the different villages of his constituency, the listeners then will gather about him as he is reading the various portions of his religious books and whatever hangs together making occasional remarks of an explanatory order. The Israelites would do the same at certain festivals and how much did the people carry away to their homes to be thought through.

P. W. Penner.
Aberdeen, Idaho
Sept. 21, 1920.

THINGS THAT ABIDE

According to the New Testament.

Rev. J. H. Langenwalter, D. D.

Paul speaks of the greater glory of that which abides when he says: "For if that which is done away was through glory, much more that which remaineth is in glory." II Cor. 3:11. This statement touches the heart-throb of humanity. There are times when men seem to care only for that which is of passing value and there may be men whose interests never strike deeper, but when men are face to face with life's greater problems and they feel the stress and strain of wearing experiences, they begin to ask for the things that abide. They may do so more or less unconsciously and they may even do so with a prejudice which may make the search seem all but vain, but they do tire of the things that merely pass and long for that which at least promises to be of more than temporal worth.

Mankind has always been divided on the question of what is really and permanently worth while and that which pleases merely while it lasts. The former class has frequently appeared in the role of the hopeless minority but it has continued to be most worthwhile for all concerned and the great majorities of the latter have usually lost themselves in surprisingly brief spaces of time. Those who have held to the things which abide from a long succession in which the generations seem closely linked together, while those who have lived for the passing day appear as a mere succession of dancing atoms which have no firm grip on the present nor any recognizable connection with the past or the future, the former like "the trees planted by the streams of water," the latter "like the chaff which the wind driveth away." The former seek the realities to be found in the experiences of life, the latter are satisfied if they find the glamour thereof. The former choose so that "moth and rust" cannot destroy nor "thieves break through and steal," the latter overlook the "moth and the rust" and fail to reckon with the "thieves."

When men rise up and seek the things which abide they at once reflect the character of the eternal and abiding God who made them in His own image. They may not fully recognize Him at once but they are opening their lives to fellowship with Him. They begin to worship Him and no one can do that and be satisfied with anything less than that which abides, for worship is an appreciation of the worthship of God.

There are times when the trials of one's circumstances make one wonder whether there are any things that really abide. If one examines into the facts of life carefully at such a time one will discover that there is no thing in the ordinary sense of the word that abides but one can also become aware of the fact that there are spiritual qualities which do abide and that these can be referred to as things in the wider sense of the word. When Paul faced this problem he reached the point where he eliminated some things which were not physical and reduced the number of those that abide to three, faith hope and love. None of these are mere accomplishments, they are qualities of the soul fired by the breath of God.

Faith.

Faith is a quality of spiritual beings which cannot be adequately defined. One can describe it much more satisfactorily than one can couch it in any form of final definition. Since this is true it is perfectly possible that different persons may have varying ways of describing the same conviction. Therefore we need to know what a man means rather than what words he uses when he is trying to describe to us the experience in his life known as faith. Most of us who are vitally interested in God have working rather than formal definitions for our faith and it is well that it is so for are we not to **live** by faith rather than to express our conception of it in words, be they selected with ever so discriminating nicety? It is interesting and helpful to compare our working definitions of so vital and permanent an experience as Christian Faith. It is as though each were a spring from which there flowed forth a streamlet which, added to others of a similar kind, produced a

mighty stream of faith for the good of all. May we consider together in this spirit the meaning of faith as one thing which abides in the midst of the many which are but as the grass and the flower thereof.

Faith is the conviction, held with child-like, loving confidence, that God is really the kind of being whom Jesus Christ revealed and whom He called His Father. This means Christian faith, of course. It presupposes a relationship with God rather than a mere mental conception of Him. As such it has made it necessary for its holder to repent of those things which would tend to weaken or break down the possibilities of an intimate relationship with God. Repentance may be likened unto birth-pangs, a fact to be reckoned with rather than a matter to be explained to the satisfaction of curious inquirers. Whenever men have reckoned with this fact honestly and have seriously asked: "What must we do?" as did the multitudes, the publicans and the soldiers when they faced the Master 1900 years ago (Luke 3:10, 12, 14) they have been told just as convincingly as were these early sorrowers for sin. "Bring forth fruits worthy of repentance." Their beginnings may have seemed painful to them at first but the abiding satisfaction which resulted justified the undertaking. If, on the other hand, repentance meant a harrowing fear which tended to make one morbid and to take an attitude toward one's self, toward one's fellow men and toward God, which lacked reality, or if men looked upon repentance and faith as subjects for sanctimonious horse-play, then there could follow no abiding satisfaction and even the Master felt Himself called upon to chide severely. Hypocrites, was the terribly significant charge which He hurled against such men. They were mere pretenders. They were not men who had been born again, who had entered the new life. They had no convictions about the kind of God Jesus was revealing. Their attitude toward Him was neither loving nor child-like. They loved themselves selfishly and God and fellow man not at all. They paraded themselves as believers in God by playing publicly the role of those who commune with God, who do good to their fellowmen and who train themselves in the art of self-sacrifice. This, however, was but the outside of the cup, the inside remained full of all manner of filthiness. There was no sign of repentance for such an attitude, neither was there even the beginning of a right relationship with God. So long as men stand thus a faith which fruits in abiding satisfaction is an impossibility. No multiplication of presumptuous activities or professions can change this fact one iota.

(To be continued.)

THE C. E. TOPIC

January 16.

Self-Control: How to Get It: Its Rewards.

I Cor. 9:24-27.

(Temperance meeting.)

Self-control means simply that one is his own master in the use of his faculties, thought and speech. The driver of a locomotive who becomes nervous, excitable and incapable of controlling his machine, besides being a very serious menace to himself, endangers the safety of the lives and property of many others. He can not be master of himself and therefore he is utterly unfit to be master of the locomotive. A loss of self-control were one's own affairs only at stake would be serious enough to warrant the interference of others, but in the light of the fact that others are involved, the danger is manifoldly greater. It is but fair that the public insists that only persons of responsibility be permitted to have anything to do with dangerous things. The intoxicated person is a menace to himself and often in a greater degree to others, therefore it is for the public good that measures be taken to make intoxication impossible. The angry man who gives way to his passions is no more a man but a beast and as such must be prevented from doing injury to himself or to others. The Christian being a new creature, whose nature has undergone a regeneration is without excuse for losing self-control. By the power of the regenerated life in Christ he is well able to keep in subjection those acts or words and deeds that are unbecoming to one who would follow the Master. When we examine the lives of great saints of God we notice that they were able to keep themselves under self-control even under great provocation. Our Lord gave way to no bitterness or hasty word even when He was insulted, persecuted and tortured unto death. The Apostle Peter was not resentful when imprisoned, Paul did not call down curses upon those seeking his life, and so on. In the world of business and social order the one who cannot carry himself with poise soon finds himself useless. In the Christian life there is considerably more poise required. We are to expect opposition, hatred, injury and even death and are still to continue to love and to pray for those who badly use us. Being human we could not do this successfully were it not for the grace and power our Lord bestows.

Self-control, like many other human virtues, becomes a power by cultivation. As the athlete begins only by lifting light weights and doing simple stunts becomes strong enough to lift heavy weights and skillful enough to do difficult stunts by careful and diligent cultivation, so the splendid virtues that make life worth while develop by diligence, application and care. The man or woman whose standards are high will say: Tomorrow I shall do better than today because I am my own master responsible only to God.

Self-control again grows by discipline. Paul says: "I keep my body under." There are desires that seem to command, there are passions for which there seems to be a sufficient excuse and there are amusements which appear to be justified upon the ground that everyone indulges in them. But the fact that others do a thing or regard it harmless gives us no right to do as they. The mind stronger than the mind of the rest is the master-mind. It must be cultivated if we would excel.

In self-culture let us lay hold on the best things. An actor may spend years in training himself to balance a ball on the end of his nose or to do some other foolish stunt but he does not contribute anything to the good of the world. Better train the hand in some useful task and best of all train the spiritual side of nature. Become a power for righteousness, a might in prayer, an inspiration to holy living and your self-cultivation has not been in vain.

THE S. S. LESSON

January 16.

Our All for the Kingdom.

Matt. 19:16-30.

Golden Text: Thou shalt love thy neighbor as thyself. Matt. 19:19.

It is especially noted that the young man who came to Jesus had great possessions, that is, he was wealthy, but with the possessions there came culture, an honorable name, an influence and respect in the community and most likely behind him there was an honorable ancestry. Apart from his wealth all these other things were great possessions, not to be despised or lightly regarded. Added to these treasures he was possessed of a likely disposition and an intensity and earnestness that gave the impression of honesty and sincerity. Any community might justly be proud of a youth having all these pleasing qualifications. But with all these, he could not be saved. His coming to Jesus for information concerning the way of life indicates that he himself knew that more was required. That he came to Jesus shows his good judgment. The only way to find eternal life is according to the directions Jesus lays down. His possessions could not save him, neither can any other man's possessions bring him salvation unless they include the Pearl of Greatest Price, even Jesus Himself.

Jesus does not deny that he is good when He asks the youth: "Why callest thou Me good?" He touched upon the weak side of the young man's character immediately and brought out the fact that he did not weigh his words carefully enough. Many excellent people are not careful with their words, which must be guarded and weighed as very precious treasure, that must not be lightly handled. Being a superficial young man he had to be brought to realize that he was superficial.

The young man asked what he must "do." Jesus points the law to him because he sought eternal life by doing something. No man has ever been saved that way. There must be a realization that there is a great deal more than doing that a life of faith makes possible. Jesus was about to point out a way by which he might live by faith. The law serves a useful purpose in that it shows us how utterly impossible it is to live by works and how necessary it is to have the faith that leaves all in God's hands. The law was negative in its demands—You shall not steal, kill, commit adultery, etc. It is a cheap way of obtaining holiness by simply not doing wrong. Jesus added His law to the old one: "Love thy neighbor as thyself." This was not negative. This the young man professed to do as well as the rest. Jesus has a way of putting His finger right on our weakest spot and so he challenged the statement of the youth: "Go, sell, give to the poor." If he meant what he said about loving his neighbor he would have done so. Evidently he did not and here we have uncovered a tragedy of a life that preferred earthly prosperity to eternal happiness.

The one thing lacking was the sincerity of his profession to love his neighbor as himself. We are inclined to make his life one characteristic of the rich, but the test has a much wider range. No one can profess to love, as Christ expects him to love, and allow a single earthly thing to prevent making supreme sacrifice for the benefit of fellow man. It would be well for us time and again to ask ourselves: Are we sincere in the profession we make of our religion and our allegiance to Jesus?

Jesus next points out the dangers of wealth. It comes between man and God. It makes the door of heaven so narrow that the one who holds on to it can hardly enter. If he does enter it means leave all the wealth outside. Jesus points out a way by which the rich man may be saved by a miracle of God, but that miracle means a regenerated man and a regenerated man will not sell his soul for riches.

Jesus then turns to the disciples and shows the reward of following Him. Those who follow Him shall reign with Him.

RELIEF NOTES

Mennonite Central Committee.

Please note the following quotation from a cable received at this office, December 13, 1920:

"Admitted this week fifty refugee children our newly opened shelter. Fifty more next week. Our unit administers American Relief three refugee camps total population five thousand. Need badly all workers called for."

"I have no further word from Slagel from that mentioned in the last letter. I am after the ship company every day about it. Also no further word from Kratz. Some one has reported that an Italian destroyer has gone to Sebastopol, since the Bolshevist occupation. Am watching for any possible chance to send him word, or to send through some kind of courier. (Last word concerning Slagel located him at Constanza, Roumania, and no doubt he has since returned to Constantinople.)

The Russian refugee situation is still a baffling one and big unsolved problem. To deal with a crowd of 130,000 people who come into a place overnight and bring along only the clothes they wear, presents a problem which no individual relief society, or individual nation or even a combination of these can at once solve. After about the fifth day Admiral Bristol appointed an American Executive Committee to study the problem and to direct and coordinate the efforts of all the American societies in helping the situation. On this committee are Major Davis of the A.R.C., Miss Gunther of the N.E.R., Lieutenant Commander Bryan of the U. S. navy, Mr. Belan represents Admiral Bristol, American High Commissioner, and I for our unit. Since then we have met every day between twelve and two o'clock. This committee is to work for the various relief societies something like the Mennonite Central Committee functions for the various Mennonite bodies. As a committee we assume certain obligations, but only after being certain that the policy will be backed up by the societies concerned. The only actual work done by the committee itself has been the running of a soup kitchen at the railroad station from which 2400 of these refugees leave daily for various camps; the opening of a disinfecting station on Proti, an island near here, where at present about two of the ships are taken each day, the people unloaded, the ship cleaned, disinfected and the people put back on; and the support of a certain number of the sick undertaken in existing hospitals in the city here.

Separate from this committee and for the unit my efforts during the past ten days have been as follows:

1. The opening of the Mennonite home. Early last week I began to receive written requests from Mennonite groups on different ships for food, for clothing, and for the privilege of coming off the ships. On Thursday evening of that week, Bro. Schroeder, a machine manufacturer of Halbstadt who had come to Sebastopol on business and was cut off from returning, succeeded in coming off his ship and found me here. He also made an appeal that something be done for the rest. He thought there might be twenty-five on the ships in all, all young men, farmers who would gladly go to the United States. Friday morning I rented a house, which will cost me about $150.00 a month, called at the Consulate and was assured of the possibility of sending these people on, and then through the help of navy boats and the admiral started taking them off. Last Sunday we took off twenty-one. Since then seventeen more have come off themselves or been taken off, making a family of 38. Before admitting into the home or even coming off the ship, each one promises to bear his share of expenses connected with running the home, to take all this help as well as the passage money to America in the form of a loan to be repaid by working on Mennonite farms in America. Have placed Bro. Schroeder in charge of the home, and responsible to me for everything connected with it. Financially I feel the risk is a good one. Schroeder knows the most of these men personally, many of their parents in Russia are very wealthy, and Schroeder assures me that the whole Mennonite church in Russia would secure a debt made in behalf of the boys in this crisis and in getting them to America. As soon as another American worker comes, shall turn over to him the job of getting their passports to go to America, which is a six weeks' job at the best.

2. The Children's Shelter. Last night I signed the contract giving us the use of a house that will shelter 150 children. The Near East Relief is cooperating with us in maintaining this institution to the extent of $800.00 a month in supplies and money, the American Red Cross is giving us a good deal of the original equipment, and I have secured the services of Mrs. Arison, who is the wife of the man in charge of the Russian Y.M.C.A. here in town to open and for the time being have charge of the shelter. She gives her services free. In the name of the unit I have assumed the balance of the responsibility financially. This shelter will be entirely under our direction and management and will be conducted for Russian refugee children. No child that has a fighting chance for surviving the winter will be admitted. In age we shall take them from birth to ten. This home may involve us to the extent of about $800.00 a month, for the winter. The full orphans admitted may later need to be repatriated to Russia.

3. General relief work. A group of 150 Lithuanian refugees and another of 270 Lettish refugees were given rations for their trips to their own countries. We have helped a number of individual cases. Am planning to take over in the name of the unit a certain portion of the American work to be done in the refugee camps, probably one or two of the smaller camps.

MARRIAGE

Schuetz-Hilty. — On Thanksgiving day at the home of C. C. Hilty's Pandora, their daughter Estella was married to Edward Schuetz by their pastor.

Badertscher-Amstutz.—On December 16th, Mary, the daughter of Adam Amstutz, was married to Lloyd Badertscher of Wayne Co., Ohio, in the parsonage of the Grace church, by the pastor.

DEATHS

Hornburg. — Mrs. Barbara Hornburg, nee Krehbiel, was born at Summerfield, Ill., January 1st, 1862, daughter of Rev. Jacob E. and Katharine Krehbiel. In the year 1876 she accepted Christ as her Savior and by baptism was accepted into the membership of the Mennonite church. May 18th, 1893 she united in marriage with Henry C. Hornburg, with whom she lived in a very congenial and happy wedded life for nearly 28 years. On December 8th, she was taken with heart failure and passed away suddenly. She reached an age of 58 years, 11 months and 8 days.

Not having any children of her own, she took the mother's place for two children, who today revere and love her as their own mother. She had also a deep love for her Master and to serve Him was her great passion. In the 26 years she lived in St. Louis, she was a consecrated Sunday school teacher and also took a leading part in the ladies' missionary society work. The same devotion and faithfulness she manifested during her short sojourn with the Upland Mennonite church.

She leaves her husband, 2 brothers, 4 sisters and many other relatives and friends, to mourn her sudden death, but they sorrow not as such that have no hope. Her Savior whom she loved and faithfully served, took her from her beautiful temporary home, to her everlasting home in heaven.

Funeral services were held Saturday, December 11th in the Mennonite church at Upland, Calif. Words of comfort were spoken by Rev. M. M. Horsch, German, text, Isaiah 54:10, and by Rev. J. C. Mehl, English, text, Psalm 121:1-2. Interment at the Belleone cemetery, Ontario.

Bossert.—Lizzie, daughter of the late Moses and Anni Gottshall, wife of Warrent Bossert, was born January 23, 1880. On November 2, 1895, she united by baptism with Eden Mennonite church in Schwenksville, Pa., of which she remained a very devoted and faithful member, being for some years a teacher in the Sunday school until her health failed her. After six weeks of patient suffering, she fell asleep in Jesus, November 28, 1920. Funeral services were held in Eden church, and interment made in Mennonite cemetery, December 2, conducted by her pastor, W. H. Grubb.

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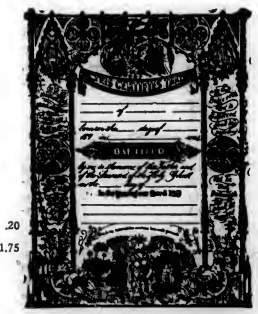

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VOL. XXXVI. BERNE, INDIANA, JANUARY 13, 1921. No. 2.

WHAT WOULD YE DO?

Would ye tear down the walls of hatred?
Of race, nationality or creed?
Then send of your wealth and comforts
To minister to those in need.

Would ye build up a faith in mankind
That will weather the forces of hate?
Then send out your gifts of love
Before it is too late.

Would ye save your children from trenches
From war and all of its sorrow?
Then save the children of Europe
For the sake of the greater tomorrow.

Would ye do the bidding of Him who said:
Of such is the kingdom of heaven?
Then send out a prayer of love
That will be to the world as leaven.

—Rachel Davis-DuBois.

A STATEMENT

To the Conference Congregations by the Conference Officers.

Dear Brethren and Sisters: At its last session the General Conference created an Executive Committee, composed of the Conference officers and the chairman of the six standing Conference boards. It is the duty of this committee, among other things, to prepare a budget of the needs of the various boards and publish the same at the beginning of each fiscal year. Unfortunately this budget is not yet fully assembled. But, since even a provisional budget might come handy to many of the congregations at their coming annual business meetings, the Conference officers take the liberty to publish the following advance data:

Provisional Budget for the Year 1921.

Foreign Missions	$110,000.00
Home Missions	27,000.00
Emergency Relief, for the suffering brethern in Russia, per Conference action, $5,000 each month	60,000.00
Total	$197,000.00

But as our rapidly growing foreign missions may need more than the above named sum, and inasmuch as the Conference has also agreed to help support the sanitarium in California and the remaining boards must not go empty handed, for their work, too, is very important, we will not go far out of the way in putting the total budget at $220,000.00.

Since the Conference congregations have a total membership of about 22,000, the above would make $10.00 per capita for the year or about 85 cents per month. This may appear a considerable sum. But if we trust in God, who has given us this good and bountiful land to live in and who is rich beyond measure, this sum should not be beyond the reach of a very large number of our members. If we would all of us practice giving the tenth of our income, who knows but what much more than the above sum would come in. We are God's and Christ's and if He possesses our heart, then the hand that holds the pocketbook is also His, and it will give liberally.

With all the above demands, we must not forget that the Conference has also undertaken to help feed the starving children of Central Europe. Gifts for this cause should flow liberally into the relief treasury in charge of C. F. Claassen, Newton, Kan.

And may we not add a word on behalf of our schools. Our colleges have done much for our conference. Should we not do all we can to give them at least the means for a healthy growth?

The Conference Officers.

ANNOUNCEMENT AND REQUEST

The new mission church building in Altoona, Pa., is about completed and it is proposed to have dedicatory services on Sunday, February 20th. It is the desire of the Board to have the building fully paid for, before dedicating it, and therefore requests that all the subscriptions for the church, and also those for the Workers' Home, which were given with the understanding that the money could be applied to either or both, and further the subscriptions for the memorial windows in the church, might all be sent in to the treasurer, Rev. J. E. Amstutz, Kan., by or before that date.

The Board highly appreciates the generous support accorded the work in Altoona, which made it possible for the Board to undertake the erection of the buildings made necessary by the peculiar exigencies of the times, and without which the work would have been sorely hampered.

The same acknowledgment is gratefully made regarding the support of our other city missions and the work in general so that the greatly increased expenses due to the financial conditions could be met. The budget for the coming year, which will shortly be published the item for building will be largely reduced; but instead of letting up in our giving, we should want rather to put so much the more into the real work of the gospel.

A. S. Shelly,
Cor. Secretary.

IN MENNONITE CIRCLES

During the last year the Souderton, Pa., church received into its membership eight by baptism and five by letter.

Rev. Harvey Shelly, formerly of the Flatland and Perkasie charges is now located in Philadelphia where he has established a business.

Rev. Wm. Grubb, because of housing shortage, was compelled to move with his family from Schwenksville, Pa., to the next town, Grater's Ford.

The brethren Elmer Reichart and Wm. Deusch were elected deacons of the Second Mennonite church, Philadelphia, at its recent business meeting.

The four churches of Donnellson are observing the week of prayer by holding a series of union meetings in the different churches. A fine brotherly spirit is manifested in these meetings.

The Sunday school of the Second Mennonite church, Philadelphia, Pa., presented its former secretary, Bro. Abraham Geisinger, with a splendid gold watch in appreciation of the many years of service he has given to the school and the great amount of work he contributed in the care of the church building.

The editor was recently favored by a visit from Bro. Owen Shimmel, brother to the late Levi O. Shimmel, and was delighted to hear him tell of persons and customs in the Mennonite church many years ago when Bro. Shimmel was a boy.

LOVE THE GREATEST FORCE

The expression "Love is the greatest power in the world" has become to most of us a mere platitude because we have not experienced it deeply. There are things that happen every day in our relief work which proves that truth all over again.

We hear a few people say, "The Germans don't know they are beaten. They will only prepare to fight again." This very argument proved they do not believe in the efficacy of war. If they could only know the many cases of the will of the German being changed by the spirit of love, such people would throw their force into the work.

Loving service in the following case did what war could not. It changed the will of a former officer in the Prussian guards:

"This is no mere flattery, as, until the day when I was forced to ask your help, I felt at enmity with all English, French and Italian people, which will hardly surprise you, as I was formerly a Prussian officer. But bitter necessity forced me to take this painful road and now I am overcome by the gracious, as well as kind way in which you have helped me. This unconsciously wins hearts for you and changes enmity and bitterness into the deepest respect and grateful love which quickly heals the wound caused by this disastrous war."

Then too, there is the woman who said: "I vowed I would never again speak to an English speaking person." Now her will has been touched by the spirit of love and she has rolled up her sleeves to work long hours in a

kitchen helping the Friends spread more love.

Unless we have changed the will within a man we have changed nothing really vital in him—and no change in the will, in the light within, can be produced by force. It was on this basis that Jesus always worked.

In Poland the Friends realize that even the destruction of a louse is practically useless unless they create the will to destroy lice in those who are afflicted by them. That is why Mr. Hoover's representative said: "By all means continue, you are helping them to help themselves." In Vienna the Austrians are working out a system of child welfare centers which will continue our work long after we have departed. The French have already taken over the Chalons maternity hospital—not only have they caught the method, but the spirit of international good will shines in that part of France. So in every country constant cooperation, and loving service give the people that vision of love which alone can save the world.

That is the only thing that justifies our work and we at home must have faith in that power. We too must be willing to stake our all in it. We must resist all ill-will in our own lives against any individual or race and try to help resist it in those about us. It is the essence of Christianity, of Quakerism. If we lose faith in any man we sin against the Holy Ghost for then we have lost faith in God.

In the hour of worship we have learned to wait on God. In this hour of universal distrust when every form of ill-will is being born we must learn to wait on man, brooding over him as God does over us with a loving patience that will start the divine in him to grow as surely as the warm spring sunshine awakens the life in a dry, cold seed. In that spirit we must go to every nation in distress and preach the gospel of love.

CORRESPONDENCE

Glendale, Calif., December 27, 1920.—Dear Readers of the Mennonite: At the close of a year we are especially reminded of the many changes that constantly take place. It is a stubborn fact, as the Apostle Peter states, "For all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth and the flower thereof falleth away: but the Word of the Lord endureth forever." In these perilous times it is a precious consolation for every Christian that there is One who never changes as the perishable things do: "Jesus Christ, the same yesterday, and today and forever."

On Christmas we celebrated His birthday. But here in the land of sunshine and flowers, when one could see a barefooted bootblack perform his work in the morning on the crowded street, it hardly seemed like Christmas. But when we entered the chapel of the Mennonite mission in Los Angeles and heard the practical and inspiring sermons, everybody was easily convinced that we are celebrating Christmas in California.

Rev. J. B. Baer, now of Los Angeles, preached in German and then he was followed by Rev. Lewis of the Congregational church, who delivered his message in the English language.

After the services we made a short call at Mr. D. C. Welty's, M. Wenger's, and Daniel Welty, who all live on one lot. Wenger's have come recently from Aberdeen, Ida., to Los Angeles, to spend the winter here. Paul Wenger, one of their sons, is attending the Bible Institute. He states that they reported to have now about 80 Mennonite students at this institution of learning. The Biblical insruction the young people get here is excellent.

Last week on December 21, Bro. A. A. Sommer's were pleasantly surprised at their home by visitors from Upland. Bro. Peter Penner, who will move in the near future from Upland to Shafter, Calif., came with his auto, with the friends, Daniel Gerber's and Wm. Lehman's of Fortuna, Mo., who are at present located at Upland to spend the winter in this mild climate.

Before this correspondence will reach the readers we will have passed from the old to the new year. May the Christmas spirit prevail from day to day that we all may enjoy a blessed new year and be a blessing to others.

I. A. Sommer.

409 W. Harvard St.

Quarryville, Pa., Jan. 4, 1921. —Dear Editor and Friends: As there has not been any report from Mechanics Grove for some time, a few lines may be of interest to some of the readers. A new year has been ushered in, and regardless of how we have spent the time or what mistakes we have made, not one moment can be recalled or one misdeed changed. But may we as Paul, "forget the past," with the exception of, that our past experiences may be made profitable to our present activities. May 1921 have blessings in store for us, because we take God in consideration in everything we do and say and strive to do, not our, but His will. "In all thy ways acknowledge Him, and He shall direct thy paths." Prov. 3:6; "For whosoever shall do the will of God, the same is My brother, and My sister, and mother." Mark 3:35. God is a God of trivial things as well as great things and He would have us take Him in consideration in everything we do. Unless an extra effort is put forth, we will all live for the most part, in 1921 as we did in 1920. Our habits for good or evil were largely formed in our teens, and their slow forged chains are hard to break.

The work here at Mechanics Grove is progressing about as usual. No great things have been accomplished. There are those that are interested and attend regularly, others are not so regular. Pray that the people living in the community, that are indifferent to the better things of life, may see their need and accept God's plan of salvation.

On last Tuesday evening, December 28, the Sunday school gave the cantata, "Bethlehem Echoes." The different parts were well rendered; would that each child might act out his or her part in the plan God has made for them, in a similar way. During the service a collection was taken for the suffering in China.

Ever since September 25, the writer has been going to Barrville, Pa., every two weeks, to hold services Saturday evening and Sunday morning. Barrville is a small town near Lewistown, Pa. Most of the people living in Barrville are employed in the factories in Yeagertown and Lewistown. They are not rich in this world's good but some of them are laying up treasures in heaven. Rev. and Mrs. L. L. Miller held a series of meetings there last spring and ministered to the flock during the summer. Although the congregation is not large, many of them are interested and attend regularly. Brother George Bradley from Altoona is to fill the appointment at Barrville next Sunday and will fill it at least a part of the time in the future.

May God bless the efforts that are being put forth in the extension of His kingdom and may this year be an enjoyable one to all His children because they are faithful to their Lord and Master.

Yours in His service,

S. S. Amstutz.

Chicago.—I deem it a privilege at this juncture of the Chicago mission work, with the closing quarter of 1920, to announce to the many interested friends of this and other missions, that the Lord is certainly blessing our feeble efforts to keep this place tremendously alive for the strengthening of the weak, and for the saving of the lost in Englewood. The many prayers offered night and day in behalf of this difficult field are certainly being answered in a remarkable way, for which our hearts beat in gratitude to Him for permitting such things to come to pass. Several families, hitherto indifferent, have declared themselves ready to become regular attendants. Our day of opportunity is short, the night will soon be upon us, and happy will those be who are found busy doing the Master's will at eventide. Recently the prime minister of England is reported to have said, that this was the saddest Christmas in the history of the British Empire. Somehow from observation and New Testament prophecy, I am made to believe, not is England face to face with an unparalleled sadness, but that the entire world is now facing the darkest period in the history of this age. The world is at sea, and, oh, how she needs a Pilot. This will be according to the present indications, a hard winter for Chicago's unemployed, and there are thousands of them. Sunday morning, December 26, there were a thousand men ready to shovel snow, even though the snowfall was light. The largest department stores have turned off thousands; so that many and large demands will necessarily be made upon the public charity before spring. Any help that may be sent in will be carefully and cheerfully distributed. Our little mission here, (and very few have homes clear) is responding generously to any missionary support call that is made. We are not teaching that salvation is through works, far from it, for righteousness is through faith, and that alone, but as James has it, faith is demonstrated by works, faith without works is dead (faith). Including the many baskets for the poor, the missionary calls for help. Sunday school and church support, not less than $700.00 was donated during the year. By this, you have a concrete example of the fact that your prayers have not been in vain, and that we do well to encourage and support life-saving stations the world over. The other day, through an offering from a friend of missions in the West, we were privileged to present a family of five, a widow and four children with a Christmas basket, other eatables and clothing for the mother. This family is without any support except charity. May God richly bless the gifts and the givers to His glory. Thanks for the many Christmas greetings received during these glorious holiday festivities. In behalf of the workers here, I wish for you all a happy new year in Him.

Sincerely, **W. W. Miller.**

1500 W. 72 Pl., Chicago.

THINGS THAT ABIDE

According to the New Testament.

Rev. J. H. Langenwalter, D. D.

Faith

(Continued)

We turn again, and with great gratitude, to the kind of men and women who made an abiding faith a possibility in our lives. See the penitent publican, just inside the temple door, opening his life to God with: "Be thou merciful to me a sinner," and then going forth with his life more right with God than that of the presumptuous pretender who had proven again that ill-breeding and inhumanity toward one's fellow man cannot be hid by a sanctimonious demonstration even at the very altar of the living God. Behold Levi, the tax gatherer, rising with a wordless confession from his seat by the toll gate where he had preyed upon his fellow countrymen and following the Master that he may learn to pray for all men. Watch Zacchaeus, a man small of stature but large in possibilities as he slides down from the sycamore tree. Listen as he mingles promise with confession. Men should know through convincing deed that he has found the faith. "And if I have wrongfully exacted aught from any man I restore it fourfold." What a unique confession! But how reassuring and how convincing it must have been for those who saw it to put into practise! Could any quantity of words, however well chosen, have brought the same conviction to the hearts of men who had been wronged? And Zacchaeus? What did this mean for him? Did it pay? Listen to the Master: "Today is salvation come to this house." These words have a ring of finality in them which makes one feel that the Master expected to have dealings with Zacchaeus a long time. Again, behold the woman at the Sychar well as she slips away from the well, forgetting all about her pitcher and racing over the hot noon-day sand toward the city two miles away. She who but a short time ago had twitted this strange Jew when she thought she had Him at her mercy; she whose shameless life had been so corrupt that she did not hesitate to bare its unmentionable facts before a stranger. See her hastening toward the city whose men had furnished those who had added to her sins and whose women had shunned her until the getting of the bare necessitis of life had become a burden to her. Listen to her as she bursts in on her surprised neighbors with: "Come, see a man, who told me all things that ever I did: can this be the Christ?" Certainly no stereotyped confessional, but look at the results at high noon on the hot sands of Samaria under the blazing sun of her cloudless skies: They went out of the city, and were coming to HIM!

These people must have seen a transformation in the outcast which could not be expressed in words but which was so convincing that they could not resist doing that which under other circumstances must have seemed unreasonable and ridiculous to them. No wonder that "from that city many of the Samaritans believed on Him because of the word of the woman who testified, "He told me all things that ever I did" and that "when the Samaritans came they besought Him to abide with them."

You may add to the list. The Bible affords you much material. The publican and Levi and Zacchaeus and the woman at the well by no means exhaust its resources in this respect.

Mark this in the lives of these who had begun a life of abiding faith; They were saved from a life of sin, a life of selfish seeking for the interests of one human being to a life of seeking for God and with God for all men; they repented of their wrongs, and did so in a language that is and has been understood of all men in all ages; they spoke little of themselves but no man could be mistaken as to their commitment to God; they were people who, in spite of great prejudices, were open to conviction. It is remarkable how Jesus succeeded in developing this trait in them and how utterly the self-centered leaders of the Jewish church of His day failed to do so. They had begun well and, though we know comparatively little of their late lives we may rest assured that they bore fruits worthy of repentance and indicative of an abiding faith. One fared forth a living testimony to the fact that the loving Father whom Jesus revealed can make the lives of even great sinners right; another wrote a book which stands as a monument to the power of God to turn a despised traitor into a valued patriot, not of his own people alone, but of all the world; another successfully adjusted economic and social conditions whose former mal-adjustment his own selfishness had helped to bring about and the other became an instrument in the hands of God for the saving of the city whose reputation she had helped to undermine and whose population had counted her an outcast. And thus it has always been, is today and always will be when men turn to God with complete sincerity so that He can fill their lives with a clear conviction as to His real character.

A personal attitude. There is nothing impersonal about the religion of Jesus. He speaks with and of God in terms that of themselves speak of an intimacy so beautiful and a relationship so whole-souled that the impersonal and the abstract become unthinkable. He speaks much of God's attitude toward men and of their attitude toward Him. To Him men are more than institutions. He does not undervalue the latter but He resists emphatically any attempt to make them more than agents for the good of man. They can never take the place of a personal meeting of God and man made possible by a mutual attitude toward each other. When He questions the disciples about the opinions men hold about Him He is not satisfied with the general and impersonal statements which naturally came to hand as first answer. He insists, "But who say YE that I am?" Jesus was not playing for compliments when He asked for the opinions of men concerning Himself. He was instructing His disciples to understand that if they were going to remain His followers they must consciously, personally and individually take an attitude toward Him upon which an abiding faith could be built.

It is interesting to note how Jesus tested out men in regard to their attitude toward Him. When the nobleman comes to plead for his dying son Jesus meets Him with the general charge: "Except ye see signs and wonders, ye will in no wise believe." The nobleman at once steps out of the shadowy realm of mere membership of the generation which has thus been charged into the clear light of individuality by saying, "Sir, come down ere my child die," and Jesus promptly meets him half way with: "Go thy way, thy son liveth." Note the use of the personal pronouns in this brief but important and effective interview and the emphasis upon them. Whenever and wherever men meet Jesus thus face to face and heart to heart He never hesitates to open the resources of His power for their good. Such faith needs no intermediaries of institutions for men to get what they need from God and it never hides behind them to escape Him.

Jesus goes farther in His insistance on the importance of a right personal attitude toward Himself when He says: "For whosoever shall do the will of My Father who is in heaven, he is My brother and sister and mother." This takes the highest type of relationship out of the realm of flesh and blood and of accident and places it in the realm of free and personal good will.

Such an attitude is worth more to men than any things which can be accumulated. Jesus calls attention to this fact when He speaks of the man who worried about the abundance of his goods and then said to his soul: "Soul, thou hast much goods laid up for many years; take thine ease, eat, drink and be merry." In the sight of God this man was a fool. He had side-tracked the purpose of his life and had prevented its fruiting as God had intended. "So is he that layeth up treasure for himself and is not rich toward God." Thus Jesus characterizes the man who, because of his primary interest in himself, fails to take an attitude of active good will and confidence toward God. He has made things his first choice and God his second.

Closely akin to the man who emphasizes the value of things over against God is the man who thinks that his strength of faith is shown through the multiplicity of things which he can get from God. "Then began He to upbraid the cities wherein most of His mighty works had been done, because they repented not," (Matt. 11:20), i. e. did not even take the first step necessary to come into possession of an abiding faith. Yet the people of these self-same cities, an despecially their leaders were in the habit of priding themselves on their faith. When some of them insisted on getting a sign from heaven He refused to comply with their request because He recognized the utter futility of trying to help them in this way. Matt. 15:39-16:12; Mark. 8:10-21. Their very request made Him "sigh deeply." Jesus had much reason to be hesitant about encouraging men to think that they have much faith when God does much for them or in their presence. Many Jews had seen

(Continued on Page 4.)

THE MENNONITE

Rev. S. M. Grubb - - - Editor
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EDITORIAL

A young brother who expects to enter into a career of greater usefulness in our church recently wrote to the editor asking him concerning the soundness of a certain school which he hopes to enter in preparation for his life's work. The school is one not under Mennonite control. Fortunately it is an institution which respects the deity of our Lord and accepts the Bible as divinely inspired and is doing splendid work in equipping men and women for efficient service in the kingdom of God. We could not say that much of every institution that undertakes to give instruction in the Bible and, if more of our young people would take their pastors and the spiritual leaders of the church into their confidence before deciding to cast their lot with institutions beyond the control of our denomination, much of the bitter disappointment that troubled the churches in by-gone days might not be repeated and perhaps avoided altogether.

But why look outside of the Mennonite church for training if one hopes to work in the Mennonite church and become a leader of its people and be supported by them? We do not see how any one can give full and efficient service to any church who seeks a scholastic atmosphere outside of that church.

Sometimes circumstances appear to justify one trying another institution. Financial limitation bring up the question whether an institution nearer at home might not involve so great an expenditure of money and therefore be better than no institution at all, or, it may be that the scholastic standard of our institutions may be too high to enable one to enter upon the work one feels is needed. In the former instance we admit that, with most of those who seek training, the money problem is a serious one, but it should not be so serious as to stand in the way of earnest young people becoming the future leaders of our church, trained by the spiritual fathers of the church and under surroundings that tend to the loyal and efficient service that the church must depend upon for its very existence. There are ways open by which many already have been helped, but the means at hand are limited, and it remains for the generosity of our people to make larger help possible in the future. Very often, also, it does not occur to the home church that it has a duty to perform to promising young people who are ambitious to enter more fully into the service of the church. Home churches may justly be expected, (we come near saying, we might demand of them) that they do a reasonable part in making it financially possible for these young people to get their training.

On the other hand, should scholastic standards in our schools be raised so high that willing and consecrated young people are prevented from making an effort to increase their efficiency and discouraged by a standard impossible for them to reach, it seems to us that the time has come when the school must realize that it is as much its duty to reach down to help as it is to reach upward to rise. A system of education that does not make it possible for all who sincerely desire the culture it offers to rise to its standards has a field along which it may still make great improvement. In this respect our colleges are wisely doing a part which will surely be of greatest benefit to our people in their offering short Bible courses each year. Churches and pastors cannot do too much along the line of giving publicity to this phase of the work and encouraging their people to attend.

THINGS THAT ABIDE

(Continued from page 3)

Him raise Lazarus from the dead. Some of these believed on Him but some of them also went to report Him to the Pharisees who were waiting for an opportunity to catch Him. He had healed ten lepers from their indescribable torments and the loathsomeness of their disease. He had returned all of them to their loved ones and yet only one, the one from whom one should have expected least, returned to show the least sign of appreciation. Has it not always been thus with men who have believed that the greatest good of faith in God lies in the ability to get Him to do many things for one? All too frequently this is but a white-washed bit of selfishness. Such men have no abiding faith. They believe that God can do certain desirable things and hope that He may do many of these things for them. Their neighbors find them untrustworthy. They have not the necessary mutual confidence to make up friendly relationships and therefore they lose the capacity for faith altogether. The latter end of many such has been a surprise to others but it need not have been, and would not have been if men had remembered the Master's words: "For whosoever hath not, from him shall be taken away even that which he thinketh he hath." Luke 18:8.

A selfish taking for granted that God can and under certain circumstances will do desirable things for men is so closely akin to a life without faith that the two cannot always be distinguished. Take for instance Jesus' former neighbors at Nazareth. They recognized His wisdom and His mighty works but their personal attitude was such that "He could there do no mighty works, save that He laid His hands on a few sick folk, and healed them. And He marvelled at their unbelief." What a disarrangement of God's program in a community which had every reason to stand foremost in giving God a first-rate chance to do whatsoever pleased Him! Only a few helpless people, who could not resist, as did those more "fortunate," could be helped, and yet these were all people who considered themselves as belonging to the chosen of God, nor did they seem to care that they seem to care that the were makn were making impossible the work which the God whom they professed longed to do.

Had these former neighbors of Jesus had faith which abides it would have tided them over their inclination toward prejudice and jealousy. Faith makes sympathetic and brings in the spirit of forgiveness. These Nazareth folk had no such spirit. They did not forgive Jesus for doing good, how could they have forgiven anyone for doing wrong?

The relationship between faith and forgiveness is so close that when Jesus commanded His disciples to forgive those who had sinned against them even "seven times a day," they said to Him: "Increase our faith." They realized that it would take just that to be able to take the attitude of a real forgiver and they seemed to believe that faith would do it.

The attitude of a person which makes possible a real faith in the living God also produces a grateful life. Among the ten lepers there were nine ingrates. They had received the desirable thing but they had lost the greater blessing. But there was one who won out. He returned and with loud voice glorified God. Jesus remarks very significantly, "Arise, and go thy way: thy faith hath made thee whole!" The others had also been healed but this one had been made whole. Most anybody can get a blessing from God but it takes a "whole" man to be grateful. May it not after all be true that gratitude and appreciation are the real indicators of the strength of a man's faith in God?

The man who is full of faith is likewise faithful. Jesus touches upon this frequently, e. g. in His parables of the talents and pounds or minae. If a man's professed confidence in God does not justify men to have confidence in him, then he has not faith which abides. The most sincere followers of the Christ from the day of His disciples to this have always been anxious to be, not merely to seem, worthy of the confidence of their fellowmen. They have felt that somehow a violation of the confidence of men on their part would reflect upon the faithfulness of God. Such a personal attitude toward God cannot help but inspire respect for Him and certainly tends to strengthen that bond of relationship with Him which we call the abiding faith.

(To be continued.)

DO YOUR BEST

"I can not do much," said a little star,
"To make this dark world bright;
My silvery beams can not pierce far
Into the gloom of night;
Yet I am part of God's great plan,
And so I will do the best that I can."

"What can be the use," said a fleecy cloud,
"Of these few drops that I hold?
They will hardly bend the lily proud,
If caught in her chalice of gold;
But I too am a part of God's great plan,
So my treasures I'll give as well as I can."

A child went merrily forth to play,
But a thought like a silver thread
Kept winding in and out all day
Through the happy, golden head—
Mother said, "Darling, do all that you can,
For you are a part of God's great plan."

She knew no more than the twinkling star,
Or the cloud with its rain-cupful,
How, why, or for what all strange things are—
She was only a child at school;
But she thought, "'Tis a part of God's great plan
That even I should do all that I can."

So she helped another child along
When the way was rough to his feet,
And she sang from her heart a little song
That we all thought wondrous sweet;
And her father—a weary, toil-worn man—
Said, "I too, will do the best that I can."

—Margaret E. Sangster.

PREACHERS AND PREACHING

There is no calling in the world that conveys with it so much dignity and which offers so great an opportunity for the uplift of humanity as the Christian ministry. And yet observation teaches that many men called preachers fall far below the standard which their office signifies. There are many noble, godly preachers who always have aimed, regardless of sacrifice, to prepare the way for Christ in individual lives and communities and the world. Such men deserve the highest commendation of well-thinking people everywhere. Then, there are preachers who simply aim to get along, to fill their place, to make a living without very little heart yearning to see Christ's kingdom or His will be done on earth as it is done in heaven. Then, there are those who are everlastingly complaining and discontented, who have a migratory spirit and are always seeking a new parish and never succeed anywhere. There is another class who take up side issues along with their ministry and make them majors, instead of minors, as they would have their friends and parishioners believe. Again, we find a class of preachers who soon drop out entirely, and enter upon some trade or business but cling tenaciously to the title "Reverend," and oftimes become hypercritical and seemingly indifferent to the church, yet are willing occasionally to use an old sermon that has been stored away for years and grown musty with age, and thus retain, through limited practice, the name preacher, at the same time, in some instances, doing harm instead of good to the preaching profession.

I might mention other types of preachers, all of whom exert an influence favorable or unfavorable to the work of the church and Christ's kingdom. There is no calling which receives greater respect from all classes of people than the ministry. There never was a time when the world would be happier than now for more messengers of the cross who are strong in personality, Christ-like, good organizers, safe leaders, and who have a positive gospel message. Too much preaching is a constant wail deploring world conditions, of course, due to sin, but offering no remedy. What the race needs now is to be shown the remedy, the way out. Constant pessimistic preaching, lack of confidence in a present Savior who can and will save to the uttermost both individuals and society, laek of faith in the gospel of Christ which is the power of God unto salvation to every one that believeth, and always living in religious shadows and doubts, will never get the church or sinners anywhere.

If the ministry of the church now in charge of pastorates would unite with the living and saving Christ as a unit, with His gospel, which means His good news, and sound from every pulpit, however large or small, the hopeful note, the world heartbeats would become stronger, warmer, and more loving; selfishness and greed would begin to lessen, and the mind and purpose of Christ would actuate human conduct.

We do not deny that the world is in an awful condition, but this condition is the result of an awful struggle of the principles of our Lord in their effort to crush out the principles of tyranny and despotism which are of the devil. Right will finally triumph. Jesus said, "I am the light of the world." He is now, and great, bright rays from His big heart of love and freedom are flashing high in the social, industrial, economic, and political sky, which means equally dark shadows, for the brighter the light, the darker the shadow. What mankind needs is not only a gospel that saves the individual from his sins, but saves him in all human relations. The Christian ministry has the key to the situation. Jesus said, "And I, if I be lifted up from the earth, will draw all men unto Me." The preacher is the lifter. An adequate Christ must be preached—a Christ of love, of hope, of helpfulness, of healing. Oh, preachers, let us go to the Bible and to the Christ, our Savior, yes the people's Bible and the people's Savior and get the message that will bring relief for all existing ills. Let us preach with a new emphasis the gospel of the divine Son of God, who said, "I am the bread of life," "I am the water of life," "I am the door of the sheep," "I am the way, the truth, and the life." Of course, renounce and condemnsin, but extend hope and salvation to the sinner, however vile he may be, but only through the Christ who lived and died for him.—Charles W. Brewbaker in the Religious Telescope.

There are many kinds of needs but all are connected by the little word "if." I need food if I would live. I need education if I would become a teacher of man. I need a knowledge of human anatomy and must know the science of medicine if I would become a physician. And all needs are within the realm of prayer.

The Mennonite and Bundesbote to one address (old or new subscriber) for $2.50.

WORLD-WIDE SUNDAY SCHOOL NEWS

Sunday School Convention Delegates Around the World.

Delegates to the World's Sunday school convention in the Far East are returning to America by way of the Near East. About forty in this group have just completed their detour in India and will reach Port Said, Egypt, on January 6th. Arrangements have been completed by Rev. Stephen Trowbridge, Sunday school secretary for Moslem Lands, to hold one-day conferences, using the delegates as speakers, in Assiut on January 11, in Cairo on the 14th and in Jerusalem on the 20th. Other special meetings may be arranged at Port Said or Alexandria when the delegates are arriving or leaving the country. This tour group is headed by W. G. Landes, Secretary of the Pennsylvania Sabbath School Association. He and the accompanying delegates have been holding similar meetings in Korea, China, Singapore, India and Colombo.

The Sunday school workers in Egypt were greatly disappointed when they found that it was absolutely impossible for the two delegates appointed in Egypt to go to the Tokyo convention to obtain passage on any steamer that would get them to Japan before the opening day of the convention. Every effort had been made for months to obtain bookings but the overcrowded conditions of travel prevented. Now the convention will be brought to them.

Sunday School Opportunity in Brazil.

"No single agency in Brazil just now can accomplish so large a work for the extension and building up of the kingdom as the Sunday school movement" writes a missionary from Brazil to the World's Sunday School Association as he tells of the work of Rev. Herbert S. Harris, who was sent to Brazil as Sunday school secretary last May. A Sunday school office has been opened in Rio de Janeiro and Mr. Harris has made a number of trips to organize and strengthen Sunday school work in the various states. An advance step was taken recently by the appointment of an interdenominational committee to consider the merging of denominational interests in the preparation of adequate literature for the Sunday school. The new and modern Methodist Publishing House at Sao Paulo will be the publishing agency for the following Sunday school helps: a translation of one of the annual books for teachers, probably Dr. Winton's "Notas Explicativas," a quarterly for the adult and senior classes and a monthly lesson paper for children.

Another important advance is a library in Portugese, of religious pedagogy, to be called "A Bibliotheca de Psychologia Religiosa," issued under the auspices of the Sunday School Union and the Committee on Cooperation in Latin America. The first four books of this series are already in the hands of the translators. They are: "The Sunday School at Work," Faris; "Learning and Teaching," Sheridan and White; "Life in the Making," Barclay, and "Organizing and Directing the Sunday School," North and Cunningham. The three latter books have been made available through the kindness of Bishop Moore, of the Southern Methodist church, who brought the manuscripts with him from the States a few weeks ago and also money for their translation, but who is willing to have the books published under the joint auspices of the Union and Committee.

THE C. E. TOPIC

January 23.

Missionary Results in Asia.

Isa. 52:7-15.

The continent of Asia is the largest and most populous of the grand divisions of the earth. It was the seat of the first human family, it possessed the earliest civilization, it has given us our letters and the great monotheistic religions had their birth there. It gave us our Bible and it was the home of its inspired workers. The Christian church was established there and the first foreign mission field was within its limits. We owe more to Asia than to any other continent. Certainly, in our desire to win the world for Jesus Christ our aim

should be to give the benefits of the faith He revealed to the continent of which He was a native as soon as possible. In Asia are all the sacred shrines of our faith —the places of our Lord's birth, death and resurrection and we look forward in glorious anticipation for the realization of the many prophetic promises yet to be fulfilled in that continent. Having been the cradle of the race it is also destined to see the consummation of the race's greatest hopes.

Missionary efforts in foreign lands might be said to have begun when the persecuted Christians, who fled from Jerusalem at the time of Stephen's death, found a safe haven in the city of Antioch and immediately began to gather in the Gentiles and then, shortly after, sent Paul and his companions on a mission to other foreign parts. We owe it to the church and to Asia to continue our missionary efforts in the way they were begun in the city where the disciples were first called Christians.

Long before Protestantism developed in Europe the native churches of Asia were missionary churches and carried the message of Christ to India, China and the heart of the continent. With the decline of the church in the dark age of Asia, and the spread of Mohammedanism these efforts received a check and in many places traces of them have been obliterated. It now behooves western Christianity to take up the work and do it more thoroughly where the attempts of eastern Christianity came to an end.

Modern Christian missions in Asia present a story of wonderful effort, sacrifice and devotion. At the beginning of the last century practically nothing had been done. Japan was a country with a sealed door. A civilized nation went to war with China to compel it to open its doors to the damnable opium trade. India was held as a country for trade and missions were opposed and discouraged. Nothing had been done on the great outlying islands such as Formosa, Sumatra, Java, etc. Each of these now possess a remarkable missionary history and the names of such men as Martin, Carey, Judson and Morrison will live in Christian histories as modern apostles. The later missionary efforts in the countries of Korea, Persia, Syria and Arabia are among the greatest miracles of missions in the whole story of Christian effort. A glance at missionary statistics will reveal to the reader an amazing number of societies that have Asia for its field and in some of the thickly populated countries native Christians are already numbered by the millions, but we must not overlook the fact that with populations numbering hundreds of millions there still remains in the countries of Asia enough missionary work to be done to challenge the church's greatest efforts, sacrifice and prayers. All missionaries can hope to do is to sow the seed. The Christianization of Asia will be brought about through a native church. When the seed is sown God will give the increase.

In considering Asia we must not underestimate the difficulties that by God's help are to be overcome. There are climates almost impossible to the white man, there are hostile races and difficulties of language and there are tendencies of Asiatic leaders to adopt the ways and vices of our civilization while rejecting our religion. This latter condition is the devil's work through the godless ways of men and women who claim Christian countries as their birthplaces. Yet, with such conditions staring them in the face, missionaries see prospect of the greatest triumphs for the gospel.

The first Mennonite efforts along the line of foreign missions were in the islands of Java and Sumatra under the direction of the Mennonite Missionary society of Holland. This work has always received large financial support from German and Russian Mennonites. The war seriously hindered it, as it did missions everywhere, but it should be a matter of gratification to our readers to know that our mission board has appropriated a portion of its income to be used in assisting this, the oldest, of our missionary societies.

Our readers are familiar with our work in India and China since a large portion of our space is devoted in bringing them information concerning the work in these countries but it would be well to bear in mind and emphasize over and over again the call for prayer, for men and women and for means that frequently comes to us.

THE S. S. LESSON

January 23.

Promotion in the Kingdom.

Matt. 20:17-28.

Golden Text: The Son of Man came not to be ministered unto, but to minister and to give His life a ransom for many. Matt. 20:28.

In His final journey to Jerusalem Jesus was drawing near to the city when for the third time since his transfiguration He revealed to His disciples the doctrine of the cross. Being keenly conscious of the end we see how that His Spirit and teaching was influenced by the thoughts of what lay before him. Finding occasion for a pause on the way he called his disciples apart and there revealed to them what was on his heart. There come times in the lives of all who follow Jesus when they are called into intimate relations with their Master to consider with Him what lies before them. This way is not always strewn with roses and is sure to involve the trying experiences that prove their worth and bring out the fact of their loyalty. The thought of what was before Him in no wise deferred Him from going to Jerusalem. That was a part of the divine plan and He not only knew the plan thoroughly but was perfectly willing to take up His part, hard and trying though it was to be.

Observe the exactness of the details as Jesus revealed them to the disciples. The betrayal was to come from one who was a trusted member of the band, the chief priests and scribes had already determined upon putting Him out of the way, the Gentiles, the Romans, would be His executioners, since the authority to do such things rested with them alone. One sees how He realized that the cunningness of the priests and scribes would so maneuver things as to bring Him to the cross even though they themselves had no power to do such a high-banded and unlawful thing. with all these bitter prospects before Him we hear a note of triumph in His statement, "The third day He shall rise again." As Jesus could look beyond the cross and the tomb, even in His bitterest hours to the glory of a resurrection, so to the humblest follower there is in his severest hours always the vision of faith that reveals the triumph of better things beyond.

This wonderful picture has thrust into it the discord of worldly ambition on the part of those who were dearest of all on earth to Him. The two most worthy of His disciples, James and John, by their action show how humanly unworthy they still were. Perhaps they hoped their blood-relationship, if tradition is correct in this respect, would entitle them to superiority. They show an unworthy spirit in securing their mother to do for them what they had not the courage to do for themselves. Many a man, before and since that time has stooped to the same method of using a woman to do what they would not.

The honor that these two men sought was no doubt an earthly one. Their conception of Christ's kingdom, in spite of what He had been teaching them, was an earthly government with Jesus as the head conferring honors upon His favorites. Men must always be warned to avoid falling into the error of James and John. At no time in the establishment of the Master's kingdom is their prospect of earthly advantage.

One feels that these two disciples were too ready to make such promises. Jesus takes us at our word and so every pledge we make to Him is expected to be strictly kept. Little as they realized it then both were to "drink the cup" that their Master had to drink.

It was an injustice to the other disciples that they should have sought such a position to their disadvantage but we see in the action of the rest that in selfish ambitions they were no better than James and John.

In answer to the attitude of all of the disciples in regard to their selfish ambition Jesus reveals to them that humble service is really true greatness. They are not to be like earthly princes. They are to be princes in service—something vastly different from what they were just then ambitious to be. Greatness in the kingdom of Christ is not measured by power, authority or influence but by what one has done in devoted service as the humble follower of Jesus. Jesus, He tells them, came to be a servant and not to be served and they must become like Him. This service led Him to pay the price of man's redemption with His life and the truly great in His kingdom can do no less than He did.

MARRIAGE

Kennel-Tyson.—At the home of the bride's father, Charles Tyson, near Bethany, Ohio, on December 10th, occurred the marriage of Ralph Kennel, Middletown, Ohio, to Bertha Tyson, of Bethany. Rev. A. J. Neuenschwander received the marriage vows.

Franz-Mounts. — Near Warden, Wash., at the home of the bride's parents by Rev. M. J. Galle on October 6, 1920, William L. Franz and Grace Mounts.

DEATHS

Bentzinger. — Henry Bentzinger was born in Lee Co., Ia., on June 6, 1852, and died at his home in Donnellson, after a lingering illness of several months' duration on December 29, 1920, aged 68 years, 6 months, 23 days.

In childhood, he was baptized and confirmed in the German Evangelical church of Franklin, Ia. Soon after his marriage he united with the Zions Mennonite church of which he remained a faithful and consistent member until his death.

On May 18, 1876, he was united in marriage to Kathryn Rings and for 44 years, 7 months, and 11 days, they were permitted to share life's joys and sorrows together. To this union were born 12 children, of whom 3, one daughter and two sons, preceded their father into the great beyond.

He leaves to mourn his departure, his deeply bereft widow, 5 sons, 4 daughters, 14 grandchildren, 4 brothers and many other relatives and friends.

The funeral was held on Friday, December 31, 1920, from the Zion Mennonite church. The pastor of the church officiated. The text for the funeral sermon was II Cor. 5:1. Interment was made in the Mennonite cemetery.

Ramseyer.—Anna Elizabeth, only daughter of John and Lizzie Brenneman Ramseyer, was born in the home of her parents, near Pulaski, Ia., on June 26, 1908. Here she passed the few short years of her earthly life, a joy and blessing to the home circle. Her spirit took its flight to the God who gave it at 8:35, on Friday morning, December 31, 1920. This is the same date and same month on which her Grandmother Brenneman, after whom she was named, died. She brought the span of her short life to twelve years, six months and five days.

She leaves to mourn her early departure to be with the Lord, her father and mother and three brothers. All were at her bedside when she passed away. She also leaves a large circle of relatives and a large number of friends and acquaintances.

Ever since old enough to do so, she has been a regular attendant of the Pulaski Mennonite church and Sunday school. She was intensely interested in her Sunday school, always anxious to be there and take such part as she could. She was also an active member of the Junior Christian Endeavor society, where her presence, her help and her sunny smile will be sadly missed. Her short presence with us seems like a dream to us, like a bright day of sunshine that has passed by and gone, but whose memory lingers with us never to be forgotten. Too soon, too soon, we say, but in the providence of God we believe it was not too soon for her.

The funeral services were conducted at the home and in her church by her pastor, Rev. A. S. Bechtel, on Sunday, January 2nd. A large gathering of relatives and friends was present. A mixed quartet sang three hymns selected by the family. Four girl companions acted as flower girls. Six uncles acted as pall-bearers.

FOREIGN MISSION RECEIPTS DURING DECEMBER 1920.

General Fund.

Menn. ch., Coffax, Wash., $389.85; D. H. Richert, Newton, Kan., $5; P. G. Baergen, Hillsboro, Kan., $25; G. P. Regier, Newton, Kan., $100; Friend, Aberdeen, Ida., $20; Eden ch., Inola, Okla., $38.85; Isaac G. Krahn, Mt. Lake, Minn., $53.52; Menn. ch., Hillsboro, Kan., $47.93; C. E. Menn. ch., Medford, Okla., $10.62; Menn. ch., Pulaski, Ia., $59.21; Menn. ch., Arlington, Kan., $35.97; Sen. C. E. Soc., Berne, Ind., $72.43; Mission boxes, Berne, Ind., $9.45; M. A. N., Berne, Ind., $5; Friend, Berne, Ind., $10; Birthday money, Berne, Ind., .12; Children's collection, Thanksgiving day, Berne, Ind., $290.40; part of adults collection, Thanksgiving day, Berne, Ind., $2,414.90; Friend, Newton, Kan., $10; Hoffnungsau ch., Inman, Kan., $376.58; Hoffnungsau city ch., Inman, Kan., $102.65; A. Zurflueh, Bluffton, O., $8; First Menn. ch., Reedley, Cal., $102.50; Ralph Eymann and wife, Reedley, Cal., $100; Bethesda ch., Hend rson, Neb., $105.46; Gerhard Dyck, Ruff, Wash., $20; Calvin and Mrs. Niswander, Upland, Cal., $20; Dietrich Funk, So. Pasadena, Cal., $15; B. G. Penner, $25; Menn. ch. & S. S., Lehigh, Kan., $25.95; Children's collection, Lehigh, Kan., $7.76; Menn. ch., Canton, Kan., $42.70; S. S. Bethel ch., Fortuna, Mo., $10.21; Menn. ch., Flattland, Pa., $14; Hoffnungsfeld ch., Moundridge, Kan., $75.-17; Salem ch., Dalton, O., $48.96; Children's collection, Dalton, O., $21.-50; Sewing Soc., Dalton, O., $34; Herold ch., Bessie, Okla., $10.26; Brudertal ch., Hillsboro, Kan., $350; Menn. ch., Buhler, Kan., $201.70; Hoffnungsau city ch., Inman, Kan., $57.65; Alexanderwohl ch., Goessel, Kan., $108.50; Christian ch., Moundridge, Kan., $40.30; Friend, Newton, Kan., $10; Menn. ch., Halstead, Kan., $49.20; Grace Menn. ch., Pandora, O., $171; C. E. Soc., West Zion ch., Moundridge, Kan., $57.06; Bergtal ch., Corn, Okla., $57.43; S. S. Brudertal ch., Hillsboro, Kan., $43.40; Menn. ch., Hillsboro, Kan., $42.65; Sewing Soc., Goessel, Kan., $30; Tabor ch., Goessel, Kan., $9.27; S. S. Johannestal ch., Hillsboro, Kan., $50.05; S. S Menn. ch., Hillsboro, Kan., $150.12; Sichar ch., Cordell, Okla., $39.84; First Menn. ch. & S. S., Philadelphia, Pa., $85.95; Menn. ch., Ransom, Kan., $38; Salem ch., Freeman, S. D., $130; Florence Hetzel, Los Angeles, Cal., $20.55; Menn. mission, Los Angeles, Cal., $44.67; J. E. Langenwalter, Wayland, Ia., refund, $430; Friedenstal, ch., Gotebo, Okla., $26; First Menn. ch. Newton Kan., $701.76; Ebenezer ch., Mt. View, Okla., $25.45; San Marcos Menn. ch., Paso Robles, Cal., $50; Friedensfeld ch., Lorena, Okla., $76.18; Salem ch., Dalton, O., $19.32; J. H. & Mrs. Von Steen, Beatrice, Neb., $50; First Menn. ch., Mt. Lake, Minn., $100; First Menn. ch., Bluffton, O., $180; S. S. Menn. ch., Hydro, Mont., $5; Henry Fick, New York City, $2.55; Hannah Krehbiel's legacy, Clarence Center, N. Y., $90.95; Bethel Col. ch., Newton, Kan., $135.27; Children's coll., Bethel College ch., Newton, Kan., $73.24; Men's Bible class, Bethel Col. ch., Newton, Kan., $15; Menn. ch., Escondido, Cal., $44.68; Christina Harder, Los Angeles, Cal., $10; Zion Menn. ch., Souderton, Pa., $147.94; Friend, Cucamonga, Cal., $150; Sewing Soc., Bergtal ch., Corn, Okla., $75; Rudolph Linsheid, Butterfield, Minn., $10.13; S. S. Menn. ch., Deer Creek, Okla., $31.58; One who should give more, Newton, Kan, $5; Salems ch., Munich, N. D., $129.21; Salem ch., Wisner, Neb., $80.17; Emanuel ch., Pratum, Oreg., $92; Menn. ch., Trenton, O., $75; Menn. ch., Trenton, O., for Korba, $50; Salem Zion ch., Marion, S. D., $111.93; Friend, Cucamonga, Cal., $50; Emmaus ch., Whitewater, Kan., $708.22; Menn. ch., Deer Creek, Okla., $31.86; Willing Workers class, Halstead, Kan., $15; Deep Run ch., Perkasie, Pa., $75; Menn. ch., Bowmansville, Pa., $17.24; Friend, Elkhart, Ind., $5; Bergtal ch., Corn, Okla., $26.85; Friend, Lake Charles, La., $'10; Alexanderwohl ch., Thomas Co., Kan., $50; S. S. Menn. ch., Beatrice, Neb., $487.75; E. Leuenberger, Edge Hill, Mo., $1; Lizzie C. Ruth, Upland, Cal., $20; Friend, Fairmead, Cal., $50.91; S. S. Menn. ch., Wayland, Ia., $28.10; Florence Hetzel, Los Angeles, Cal., $3.90; M. U. Schmidt, Los Angeles, Cal., $4; C. E. Menn. ch., Upland, Cal., $27; Alexanderwohl ch., Goessel, Kan., $67.50; Menn. ch., Burrton, Kan., $1.76; Swiss ch., Whitewater, Kan., $186.19; Menn. ch., Goessel, Kan., $40.45; S. S. Hoffnungsfeld Eden ch., Moundridge, Kan., $200; Friend, Newton, Kan., $50; Bethesda ch., Henderson, Neb., $147.17; S. S. Bethanien ch., Kingman, Kan., $13.41; Maria Weber, Franklin, Ia., $2; Herold ch., Bessie, Okla., $32.41; S. S. Salem ch., Dalton, O., $22; interest on bonds, $1.06; Aletta H. Krehbiel, Clarence Center, N. Y., $20; Menn. ch., Pretty Prairie, Kan., $150.26; Greenfield ch., Carnegie, Okla., $8.70; S. S. Menn. ch., Upland, Cal., $32.84; Friend, Newton, Kan., $10; Suzanna Yost, Berne, Ind., $1; Mission boxes, Berne, Ind., $28.87; Sen. C. E. Soc., Berne, Ind., $126.80; Birthday money, Berne, Ind., .20; Intermediate C. E., Berne, Ind., $12.91; Young Women's missionary offering, Berne, Ind., $29.75.

Girl's School in China.

Sewing Society, Gnadenberg ch., Whitewater, Kan., $8; Willing Workers S. S. class, Berne, Ind., $54.66.

Special Fund.

Mrs. J. H. Tschantz, Dalton, O., for worker, India, $25; Sylvia L. Tschantz, Dalton, O., for worker, China, $25; S. S., Herbert, Sask., for John, Mauhadei, $70; Sewing Soc., Burrton, Kan., f. Bible woman, India, $35; S. S. class, Happy Five, Hillsboro, Kan., for worker, India, $25; Mission Workers, West Zion ch., Moundridge, Kan., for worker, India, $35; do., $49.98; Mrs. M. M. Lehman, Wadsworth, O., for child, India, $12; Friends, Deep Run, ch., Pa., for orphan, India, $35; Sukhwara Soc., Bethel College, Newton Kan., for Sundria, India, $30; Sewing Soc., Upland, Cal., for Matabya, India, $30; Sewing Soc., Friedenstal ch., Gotebo, Okla., for worker, India, $11.50; S. S. Grace ch., Pandora, O., for four workers, $165; Mission Soc., Summerfield, Ill., for famine, China, $10; do, for Suckau's, $10; Susie Friesen, Alsen, N. D., for worker, India, $30; Martha Sprunger, Salem, Oreg., for Durali, India, $15.50; Friedenstal ch., Gotebo, Okla., for Joel, India, $25; J. Kroeker and P. H. Pankratz, Henderson, Neb., for worker, India, $85; Mrs. Kroeker, Henderson, Neb., for worker, Indian, $32; J. J. Kroeker and J. J. Goosen, Henderson, Neb., for worker, India, $54; H. H. Adrian, Escondido, Cal., for child, India, $30; C. E. Menn. ch., Upland, Cal., for orphan, India, $32.26; F. F. Jantzen, Paso Robles, Cal., for orphan, India, $30; S. S. Reedley, Cal., for worker, India, $35; John Becker, Aberdeen, Ida., for orphan, India, $30; C. E. Soc., Zion ch., Dallas, Oreg., Biblewoman, India, $31.73; Y. P. Ebenezer ch., Bluffton, O., for worker, India, $40; C. E. Menn. ch., Pretty Prairie, Kan., for Konda, India, $35; S. S. Alexanderwohl ch., Goessel, Kan., for teacher, India, $100; J. L. Schrag, Odessa, Wash., for Mala, India, $25; C. D. Epp, Henderson, Neb., for Elizabeth, India, $30.

Gratefully asknowledged,
Gustav Harder, Treas.,
Whitewater, Kansas.
J G. Regier, Asst. Treas.

CONTRIBUTIONS

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Gratefully acknowledged,
Mrs. J. G. Regier, Treas.

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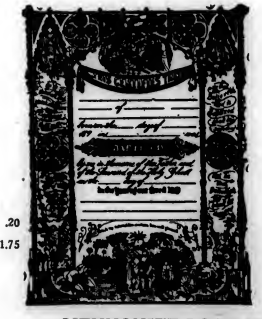

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IN MENNONITE CIRCLES

The annual short Bible course offered by Bethel College, Newton, Kan., will continue from Jan. 28th to Feb. 6th.

Information comes from Germany that there are in that country about 90 fugitive Russian families numbering 200 persons who are in dire need, having lost everything they possessed.

Bro. Arthur Rosenberger, a student at Bluffton College, and the son of Bro. S. M. Rosenberger, the deacon of the First Church, Philadelphia, recently occupied the pulpit of the Trenton, Ohio, Mennonite church.

The Mennonite church at Halstead, Kansas, united with the five other Protestant churches of that place in observing the Week of Prayer. A fine spirit of prayer, service and unity was manifested and a deeply spiritual tone pervaded every service.

Rev. Amos K. Bean, pastor of the lower Skippack, Pa., Mennonite church, while hurrying for a train at Rahn's Station, expired suddenly, as he was about to board the train, from a stroke of apoplexy. Age 77 years and 3 days. Rev. Bean was widely and favorably known as an able preacher.

Rev. A. S. Bromer, formerly of Schwenksville, Pa., who occupies an executive position with the Reformed Church Publication Board, is scheduled to preach in the First church, Philadelphia, Pa., Sunday evenings, Jan. 16, 23 and 30. Rev. Bromer has many friends among the Mennonites of the Eastern District Conference.

The most recent communication from Bro. J. W. Kliewer brings the following information: "Singapore, Dec. 1, 1920. We have been to Java and are back to Singapore again on our way to Calcutta. We will sail for that port tomorrow on the British steamer 'Elephanta.' We are glad to go northward for this place and Java have uninterrupted August weather. We ought to be on the mission field about the middle of this month."

The editor is grateful to Rev. J. B. Epp, pastor of the Pretty Prairie church, Kansas, for numerous items of interest relative to Russia and efforts made for the evangelization of that nation. Bro. Epp promises to continue his interest along this line for the benefit of our readers.

In sections of Southern Germany where home industries such as the making of knit goods, lace and toys form the major support, the people are in direst need. These industries have found their market in the past mainly in the United States and present conditions, absence of raw material, scarcity of coal, impossibility of export, and above all, the changing rate of exchange, which works against Germany, cause a steady increase of poverty, hunger and disease.

Report has it that the State Department at Washington, D. C., will not admit to the United States the colony of Russian Mennonites in Canada who have been planning to move to Mississippi on account of the language restrictions imposed upon them by the Canadian government. Their settlement in Mississippi is opposed by the American Legion there. It is announced that while the government would not admit them as a body it would be difficult to bar individuals who appeared at the line with proper passports. With the passing away of war feelings, there will undoubtedly be a return of a greater degree of religious toleration.—Gospel Herald.

Bro. M. H. Kratz, of the Second church, Philadelphia, Pa., was in Scottdale, Pa., last week attending a meeting of the Mennonite Central Committee for Relief in South Russia. The brethren Levi Mumaw and P. C. Hiebert were commissioned at that meeting to visit the State Department at Washington relative to matters pertaining work being done at Constantinople.

ON THE MISSIONARY JOURNEY

J. W. Kliewer.

An incident occurred when I was staying over night in that Chinese inn, an incident not at all unusual in its nature, that proved that after all human nature is very much the same the world over. Before the first streaks of dawn in the east a voice was heard calling, if interpreted into the language of the U. S., "Henry, Henry, it is time to get up." A sleepy response of, "Yes, father," and then a period of silence unbroken by any movements. Then a repetition of the call, the answer and the lack of results. Finally a more vigorous and maybe less printable reminder that the time to get up had arrived, and the boy went with shuffling gait to his early chores. I could not help but think of the same scenes being enacted in the homeland every morning. Yes, these elemental physical needs of food, shelter, rest, how they make all humanity akin! I had dozed off to sleep once more and fancied that I heard some cook or housewife pounding the steak for breakfast. When I woke up I realized that the noise I had heard was not the pounding of a breakfast steak, it came from bellows being pulled to fan the fire in the stove of the kitchen inn, slow because of the poor burning material. A simple millet gruel was likely being prepared for a breakfast to be eaten about the middle of the forenoon. Very likely there wasn't a steak served in the whole village that morning. The same physical hunger, but in one part of the world steak is served to satisfy it, in another part of the world there is nothing but a thin, watery millet gruel.

Our plan of reaching our substation could be accomplished. The mission chapel at that place was deemed preferable to any Chinese inn there. It served therefore as kitchen and dining room, even as a reception room to native Christians, as a place for a religious meeting in the evening and as a bed room at night Part of the afternoon we spent with the native evangelist on his tour to places of concourse for the purpose of reaching some people with the gospel of Christ.. We stopped at a heathen temple near the tower of the city. Soon a gathering was about us to have a square look at the two white men —the only ones for miles around. Rev. Brown and the evangelist soon found occasion to offer the people some of the teachings of Christ in written and in spoken form. In the audience were blind and ragged beggars, matter-of-fact business men, long-nailed gentlemen. The listening was very different with different persons also. There was undisguised surprise, an unemotional attentiveness, and absolute indifference. And yet, some seed may have fallen on good ground. In the meeting that was held in the chapel that evening there seemed good interest in the gospel.

The next day we had a long drive to make so we had to get an early start. At two in the morning we got up. By three o'clock we had eaten our breakfast, packed our things and were starting. The native colporter served as torch bearer for the procession, going ahead with the lantern to light the way. When we got to the triple city gate and had to be let out by the gate keeper, it took some considerable time before that worthy could arouse himself sufficiently to turn his monster key and swing the ponderous gate (two had been left open). Then into the spooky night under the Chinese sky we wended our way past a clump of sacred trees where spirits are supposed to dwell. But whether on account of our skepticism in such matters or because the witching time of night had passed, we went by the place and saw nothing unusual. Some time after this though there appeared something in the road that looked as though it might challenge our right to pass that way. Just before we got to it, it turned out, however. The light of the lantern revealed it to be a yoke of oxen pulling a crude wooden sled

on which were placed a plow and a harrow. Having heard much of the thievish disposition of the Chinese of the lower classes, I thought this man was just taking home his "haul" for the night. But soon another moving object along the road attracted my attention. It was another Chinese farmer with his oxen and his plow, but no more on the road with them but actually plowing. And soon I faintly saw another similarly engaged, and another, and another, and many more as we went along. In the field plowing, two hours before the first signs of day, being content with the little light of a moon in its last quarter and that hid behind fleecy clouds. I had to think of the millet gruel that was awaiting these people for breakfast. If the food of these people is scant, it is not because they are lazy. Nor is it because they do not exercise strictest economy in other matters. That same day I noticed a group of boys standing under a tree. In their hand they each had a stick into whose end had been inserted a pointed nail. What lucious fruit were they expecting to drop from the tree? None whatever, for the tree was an ordinary cottonwood. But leaves colored by the autumn chills would come fluttering down and these they were expected to harpoon and carry home for fuel. And then I saw other children in fields that had been harvested. The harvesters had been followed by the gleaners and took home for fuel not only the stubble but the roots under the stubble. And a few hundred miles away there are beds of coal that have not been disturbed by the miner's pick. Superstition and mutual suspicion have been a barrier.

For miles we drove on the second dike of the Yellöw river that day. The river had broken through the first dike and inundated many villages and fields, causing very much damage. At times even the second dike breaks and then the loss of property is great, and even lives are often lost. But we saw that the water was still a good distance from the top of the dike on which we were driving and we felt quite safe. A minor annoyance came to us, however. We had planned on stopping at a certain village near the dike for an early lunch, since our breakfast had been exceedingly early. When we got opposite to the village we found that recent rains had filled the hollow roads with water to such an extent that approach from the side of the dike was just about impossible. So we drove on. But the same conditions prevailed in several other places. Thus it got to be one o'clock before we got our lunch. Just eleven hours since breakfast time. Perhaps it was well though that our appetite had been given a chance to become keen, for the surroundings of our lunching place were not appetizing at all. When the keeper of the inn where we stopped was asked whether he had a room in which we could prepare and eat our lunch, he assured us that he had. When we got to the room there were six hogs occupying it. Whether we were the intruders or they remained an undecided question. When they had been driven out, the opening where the door should have been soon filled with curious Chinese. I had just finished remarking that they would at least help keep out the hogs, when we noticed that these disgruntled animals came back into the room through a small hole in the rear wall. So while we were eating we had to give an occasional kick at the four-legged intruders, both hogs and dogs and a reminder to our Chinese visitors to give us a little more room. But the repast tasted very good nevertheless.

Before long we were back on the dike again, driving at more than our usual speed so we would get to the place of crossing before the last ferry of the afternoon had left. We arrived just in time. After the usual amount of pushing and shouting our cart and mules and we were on the boat and starting. On account of high water the current was strong and carried us about two miles below our intended landing place. Our boatmen had expected it though and were not excited. Soon they were in the water and were towing us up-stream on the opposite bank. Running onto a few sand bars delayed us so that the sun had set before we landed. It was about 10 o'clock before we reached our mission station at Tung Ming Hsien. All had retired except Mr. Boehr. But soon a meal was prepared. When we retired it was 11 o'clock, just twenty-one hours since we had got up that morning. But in the missionary's life such experiences will come.

To another phase of the missionary's traveling experiences my attention was called when I wanted to leave Tung Ming about a week later. Several times when we wanted to enter the city, going from the mission compound to the church, we had found the gates closed. When the city official returned my call the evening before I left Tung Ming, he explained that the city gates had been closed because a band of robbers had taken possession of a village only five miles away. He further offered me a retinue of soldiers to protect me on my journey the next day. This, of course, I refused. The next day I made my trip on a Chinese cart unmolested and reached my destination safely. On every hand there were indications though that the danger from robbers is a real one. I was advised against making the trip to the Mennonite mission at Shanhsien because the robbers were bad there just then. At Tsaohsien Rev. Bartel, the superintendent of the Mennonite mission there related how the robbers had taken away two of their lady workers and held them for a ransom, but finally returned them unmolested even without a ransom. At Tangshan Rev. E. Kuhlmann related how robbers had entered their mission one night and had taken everything from them and how at another time he had been stopped on the road and horse and money taken from him. That sporadic efforts are being made by the government to stop these depredations is also true. Just shortly before my visit at Tangshan two robbers had been decapitated and their heads hung on the city wall as a warning. In the dissecting room of a medical school that I visited there were the bodies of three robbers on the tables. They had recently been executed for their misdeeds. The robbers, as well as other criminals, are thrown into prison and really left to rot there, as I saw in some prisons that I visited. But these attempts at intimidation are sporadic and ineffective. People cannot be scared into being good.

When our missionaries travel by rail their annoyances are but of a different kind. When I went to Tsiuanfu to look at the educational work being done there, Mr. Boehr went with me as he had business there. From Tangshan to Hsüchowfu we traveled third class. A large number of missionaries in China travel third class. At Hsüchowfu we had to change trains. Of course, there were more coolies to carry our baggage than we could use. A veritable battle began among them for an oportunity to serve us. They were given to understand that the tickets would have to be purchased before the transfer could be made. While Mr. Boehr went to procure the tickets I stayed with the baggage. A number of coolies stayed with me and watched the baggage like a pack of hounds some prey that threatens to escape. Soon one of them shot a volley of unintelligible words at me. My usual weapon of "Pudung" (I do not understand) only got me into trouble as it marked me as a possible easy prey. Soon one of the fellows began tying some of the pieces of baggage together. When I tried my Chinese word "tsobe" (go away) on them, they seemed to take it for the word "go" and pounced upon the baggage. Only a poke in their ribs with my umbrella induced them to leave the luggage alone. When a new tussle broke out among them after Mr. Boehr had returned, the platform police had to drive some of them away. From Hsüchowfu to Tsiuanfu we had a night trip to make and therefore did not try third class. And we were glad that we did not, for an exploring visit into a third class coach revealed an almost indescribable filth and disorder there. We could not get a sleeper and were doomed to sit up all night. Across the aisle from us sat two Chinese women of the wealthier class dressed in very fine silks. Each had a little boy with her. I spoke to Mr. Boehr and said that we could congratulate ourselves for having such clean neighbors for the night's trip. Before the night was past I had to revise my opinion. One of the little boys should have been taken to the water closet. Instead of doing so his mother put the cuspidor into the aisle and made it do substitute duty to meet the boy's needs. It is these repeated and often unexpected annoyances while at home or while traveling that finally become trying on the missionary's nerves.

WIN MY CHUM

Gertrude von Riesen

First of all let me ask you how many of you have ever had the "blues," the deep indigo blues? Why do you suppose anyone ever has them? Don't you know they are dreadfully contagious? Instead, wouldn't you rather have toothache or headache? In the case of these undesirable impostors we usually search out the cause and then apply the remedy. But what in case of the blues, who is your doctor and what is your remedy? Oh, that we might all know that the quickest and best remedy is faith in Jesus Christ the greatest physician ever known to all mankind. We who know the remedy, God's great love, and trust Him to supply our every need know a little of what He can and will do for us if we but trust Him. But just think, many of our friends, even some

of our chums, are handicapped because they are not acquainted with Him.

What is it then to which we should win our friends, our chums, our neighbors, yes even our enemies? In my mind it's one word — "happiness," for everyone who hasHim will agree that in Him alone is happiness. He is our refuge and strength, our ever-present help in trouble. He supplieth all our needs and though our lives should be seasoned with just enough sorrow to keep us sweet, He stands by us and desires so much that we trust Him. Isn't it happiness to know that He never expects more of us than we can do, and He will never leave us as long as we depend upon Him?

I tried to imagine the agonies of a chumless life. Can you imagine such a condition? No mother, no father, no brothers, no neighbors, no friends, no heavenly Father, no anything. It seems to me I should want to die right away, for such a condition would surely be a long slow process of death.

Have you ever been guilty of saying, "Nobody cares for me"? Perhaps you've been alone in a large city or even in a large crowd and felt that nobody was interested in you. What a mistake. There is Somebody interested, there's Somebody knocking at the door of your heart right now asking admittance; but if you did not know it, how sadly uncomfortable you must have felt. Many a lonely person has looked at another lonely person with just this thought, "Nobody cares what happens to me" while if they would have shared each other's thoughts there might have been joys, sorrows, experiences and resultant happiness. Oh, let's never be so "canned up" that we cannot share a little time with someone who needs us, with someone who might be lonely for here is someone who might be won. Isn't there someone you know whom you might win, whom you might point to the best of all chums? Let's not think people impossible just because they look a little "back woodsy" we must be bigger than our pride, everybody needs a chum.

I'm thinking of a mother and her daughter, — the daughter as old as her mother in every way except in years, because she has never had a chum, not even a friend. We all think Matilda a mighty queer girl, but she's not at fault, we are. Let's just turn our "cliques" into "service committees" for Christ.

Then I'm thinking of a young man who went into a far distant city to work. He did not make a very good representation, but in his own community he was loved and respected. In his new surroundings he was quite lonely until some whole-souled Christian invited him to enjoy the festivities of their church organizations. Now I dare say, there's not a happier fellow anywhere for he is ever serving in Christ's kingdom. Just because someone looks lonely is not an indication of their being a "poor mixer," let's treat all people as Jesus did—lovingly. We are all His children and this establishes us on common ground. Our superiority is mighty poor preparation for comradeship and of course when we know people incidentally only we'll say they are uninteresting. I know a "poor mixer" who I think is one of the sweetest woman on earth. Her high quality of reticence (so much to be desired in women) would make you feel as thuogh you could confide in her your inmost secret. Her unceasing prayer of thankfulness for the blessings she is daily receiving would draw you nearer to Christ while her unselfish loyalty would prove to you that education means service. Then there's that beautiful golden rule: "Love one another," how can we love one another without first loving Him? Everybody needs Him and the chumless need Him most of all.

Let's not be afraid of approaching our friends on this very best thing there is, Jesus Christ, our happiness. It's not a long-faced religion with hard and set rules but a religion of love, joy and happiness. He was human and knows our needs better than we ourselves. John L. Alexander, that great Sunday school specialist who deals with the lives of young people has said: We cannot be happy unless we live the four-fold life—the Jesus way of living. Why is it then, that we are so timid in sharing this Pearl of Great Price? Is it because our vocabularies seem to us inadequate — let Jesus supply the words, He gladly will. Or is it because we are afraid of being calling a "goody-goody"? The Christian life is not a goody-goody life but a well developed four-fold life. You know Jesus is our example and no one ever thought of calling Him a "goody-goody." Or are we like the boy who was "third"? When this boy left his home for college his mother's parting words were — "My son, remember you are always third.

When he arrived at college he made a placard on which he wrote, "I'm third." As his friends visited his room they would ask all sorts of questions about the placard even jeer at it but the young man who had made it had not a word to say. After about six weeks he took his best friend and said, "I now have enough courage to tell you what this means, God first, others second, but I'm third."

Do we who are older realize that the younger boys and girls obtain knowledge most readily in terms of people? Boys and girls have a multitude of problems to solve: some days every incident of the day's happenings involves some complications, with some one. The turmoil of feelings is constant. Boys and girls do not understand their feelings and thus cannot control them. Their tragedies might seem comic to us who are grown, but to them they are heart-rending. The teacher ascribes wrong motives to them at school, mother reprimands unjustly, chum goes walking with someone else. He didn't answer her note, even God has apparently gone off and left her it seems, else why should all these handicaps come upon her? In the girl's case and I believe it is the same in the boy's case, her questions turn in on herself—"Why am I so ugly to the mother I love so dearly, why am I so disagreeable at school, and how has it come about that I am so different from what I used to be and why am I so different from what I want to be?" From the despair of asking —"How does anyone ever manage to be good?" she concludes, "What's the use of trying?" In this topsy-turvy world of hers she wants something that does not wabble, she wants something to which she can cling, some authority to whom she can go for the explanation of all her mysteries. Nobody understands her, nobody cares for her, it seems. She must find somebody — she needs a friend, yes, she needs a chum. What she wants and needs and must have is love; not a disapproving kindness or a well meant desire to help; love, the breath of God in human life, love that will reach out and enfold her and bring her gradually into a realization of her best and truest self. It is love and life she is blindly, mistakenly, ignorantly seeking. She learns by feeling, this poor groping girl. If she can find the love of God in your life and can feel the warm sincerity of it reflected in your belief and confidence in the things possible to her—then she will be moved by the determination, "I will become what you think I can be." Here then is our responsibility—I know you'll all agree, one can do the greatest good and render the most helpful service to one's friends by aiding them religiously. When like the demoniac in the tomb, man has met Christ and knows out of the experiences of His own better nature, that he has been the recipient of great and unspeakable blessings at the hands of the Lord, he can go to his friends and say, "The Lord has done great things for me," he renders his friends the most exalted good that mortal can render to mortal. Therefore, if we would be of the highest advantage to our friends, if we would serve them in the most helpful way if we would be truest to the responsibilities of all that sacred term, friendship, implies, we would necessarily be Christians. Let's just think what a friend, the real chum would be to a chumless life, a bank of credit in which can be drawn supplies of confidence, counsel, help, sympathy and love. The one who multiplies joys, divides griefs and whose honesty is invincible. The sunshine of calamity — the second right hand. Yes, friendship must really be, one soul in two bodies.

There is a Chum who will keep faith, He will be true—a Chum that sticketh closer than a brother, when father and mother forsake, He will still abide, never violating your confidence. You remember Paul, the chief of sinners, said: "I know whom I have believed and am persuaded that He is able to keep that which I have committed to Him against that day."

(To be concluded)

THE JEW A SIGN

No man can question that ever since this century was born, events have been conspiring together that look to the termination of the Jewish dispersion. That there is a spirit of expectation on the part of the Jews throughout the world that the end of their dispersion is drawing nigh, is not questioned. I read some time since the significant and suggestive thing, that when a Jew builds a home he never completes it. A writer says, "The next time you are in London go along by Hyde Park, look at the second house by the gate, which is Lord Rothschild's, perhaps the richest man in the world. Look at the marble pillars in it, and at the cornice above; one of them is unfinished. He is an orthodox Jew and every orthodox Jew when he builds his home leaves a portion unfinished to bear testimony of the fact that he is but a pilgrim and knows that he is not in a permanent abiding place. He has not yet come to the city or the home that makes his true inheritance. In that unfinished house he bears testimony to all the people with whom he dwells, "I am with you as a pilgrim and a stranger —do not expect me to abide."—Dr. W. B. Riley.

THE MENNONITE

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2956 N. 12th St, Philadelphia, Pa.

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EDITORIAL

One of the most radical departures from the customary way of inaugurating our Presidents is to occur when our newly elected successor to Mr. Wilson, Mr. Harding, assumes office. The usual ball and parade is to be omitted and the new President will simply take the obligation of office and get down to business. Any one with a sense of decency, who has visited former inaugurations could not help but have a feeling of disgust overcome him at the sight of drunkenness and other excesses that marked such former inaugurations. Besides this many hundreds of thousands of dollars of the people's money was squandered in useless and silly display [illegible] Much as some [illegible] Bees represented by Mr. [illegible] everyone, except the Washington business people who hoped to indulge in their usual four-year program of fleecing visitors will agree that he is doing [illegible] in saving the people's money he will also set himself squarely against the program that proposes to make America a greater naval power and commit it to future wars that will add blood uselessly shed to money uselessly spent.

The question of college fraternities has been a bothersome one to both colleges and parents for a number of years. In many quarters they are regarded a positive nuisance, if not seriously harmful. It certainly is true that the institutions in which they are not permitted the standard of scholarship has not fallen off and the healthy college spirit and democratic fellowship of the student body has not suffered. That fraternities are not altogether satisfactory to fraternity men themselves appears in a report submitted by Dan. G. Swannell, Chairman of the Committee on Scholarship, Morality, and Democracy, submitted to the Grand Arch Council 1920 of the Phi Kappa Psi. The report goes on to say: "As I am writing I learn through the press that fraternities are doomed at Leland Stanford through the action of the president of the university, and from private sources I learn that there is an organized movement to throw fraternities out at Wisconsin. While both of these efforts may not succeed, I cannot help to feel that they are just the beginning of other campaigns in other institutions. These anti-fraternity uprisings seem to run in epidemics, the last being 1911 and 1912 and in the opinion of one of the best informed deans in the college world, as well as an active fraternity worker, the next two years will see the most active anti-fraternity campaign the fraternities have ever had to contend with. It will be especially hard, as fraternities are more open to attack than ever before, especially in their scholarship. It is a fact that with few exceptions the scholarship of the fraternities is not as high as the non-fraternity average. We must not be lulled into a false feeling of security that fraternities will not be abolished. Who of us thought ten years ago that the nation would go dry? And if that can be done, so can college fraternities be abolished."

Nero is said to have fiddled while Rome was burning. We think it was terrible that he should have done so and try to persuade ourselves that only a cruel, hair-brained fool, such as he, would [illegible] of such a thing, but if that be so, there are a great many Neroes just now. While society on the one hand is a seething mass of unrest, ready to burst forth in terrible fury upon mankind generally there are those, on the other hand who serenely go on in their folly and extravagances as though the abundance of money and the good times which were the war's by-product, are to go on forever. As a consequence, one notes display in dress, an inordinate running after amusements and a riot of spending such as we never heard of before on the part of some while others, confronted with the sudden stopping of their employment and easy money, are already patronizing the soup-houses. In the heart of a certain textile center —the greatest in the world—the hum of the loom has been silenced, thousands are out of work, the winter is on and coal is twenty dollars a ton. This is but a sample of conditions that are sure to grow until the post-war readjustment is complete. In the meanwhile special interests are already crowding the lobbies in Washington with the hope that things may so be arranged that they can continue their course of making millions at the cost of the life's blood of those who must work with their hands. This piling up of millions to be used in display, foolish extravagance and thoughtless running after fickle amusements will only serve to one purpose, namely, maddening to fury of the masses. The world never learns. For generations Russia was in the hands of classes that never feared God nor regarded the rights of men. And what is Russia today if it is not the horrible example from which America may learn if it will?

We have heard the cry of the hungry from across the seas so long and so often that we fear we have become callous to their cries. They came, that is the innocent sufferers, to their state because of no fault of their own and therefore have all the more a claim upon our generosity. But if America comes to such a state things will be different. Neither the rich nor the poor seem to have cared what the morrow might bring forth and now that we are upon the eve of that morrow some have a feeling of grave concern. We cannot tell what it will bring forth but this we know, that there will be many to whom it will be a time of greatest regret for wasted opportunities and foolish thoughtlessness.

FACTS ABOUT RUSSIA

More than one hundred million people in Russia have never had a Bible of their own to read and know God's truth which could make them free. There is such a thirst for the Word of God that in some parts men are willing to pay 12,000 rubles for a Bible if they only could get one.

There are many smaller or larger nationalities in Russia, or in the former Russian provinces, as some 6 millions of Jews, then Letts, Estonians, Poles, then according to their religion, quite a large number of almost Gospel-untouched Mohammedans and tribes of heathen in the northern parts of Russia, as a portion of Eskimos, Lopari, Ziryane, and in Siberia, Buryati, kirgizi, kalmiki, ostyaki, voguli, koryaki, yukagiri, tungsui, yakuti, kamchadali, chukchi. Some of these as the kalmiki and buryati are Buddhists. Fully 99 per cent. of all these people have never been touched by the gospel, and we are desirous of evangelizing wherever the door will open in this conglomerate and polyglot Russia. Many of our readers perhaps have never even heard that there are such nations in the world as mentioned above, but now you can pray for them, and, as the Lord blesses, help to send them the gospel.

The area of Russia is nearly nine million square miles, almost three times the size of the United States.

Russia is so large that you can place Sweden, Norway, Germany, Austria, France, Great Britain, Italy, Spain, Portugal and all other countries of Europe into Russia, and besides them, the United States, Mexico, Japan, Turkey and Egypt, and there would still be room!

The population of Russia is nearly twice that of the United States, and yet there are not at present as many preachers as there are in the city of Chicago alone!

THINGS THAT ABIDE
According to the New Testament.

Rev. J. H. Langenwalter, D. D.

Faith

(Continued)

A connection with the source of power. Men have always looked upon God as powerful but when they learned to believe in Him as Jesus revealed Him they began to realize that this faith became a connecting link between themselves and God as their source of power. This meant a change of their conception of faith from that of being afraid of one more powerful than one's self to an attitude of confidence in one who has the power and is willing to give it to one. To be sure, there were individuals before the time of Jesus' sojourn upon the earth who had caught this conception of faith in part, but, on the whole, these were in a very insignificant minority so far as numbers are concerned.

When the people of Jesus' day awoke to the full realization of the meaning of faith as related to power they likewise subjected the question of "authority" to a searching investigation. "And it came to pass, when Jesus had finished these words, the multitudes were astonished at His teachings: for He taught them as one having authority and not as the scribes." These were "common people," i. e., men and women whose soul-hunger made them unbiased and who heard Jesus "gladly." No doubt they heard Him gladly because of the light He threw upon the questions of the faith and authority.

Both He and the leaders claimed the right to authority but even the peasant of Palestine 1900 years ago saw that they did not mean the same thing. Both Jesus and the Jewish leaders displayed a sense of authority but the average man felt himself drawn to obey Jesus and obeyed the nominal leaders of His day only when there was no other way out of it.

Jesus' sense of authority was born of His confidence in God and He claimed it only for the good of His Father's "children"; that of the scribes was born of the desire to rule and was used to tyrannize men. Jesus acted as one who was entitled to obedience rather than as one who was able to demand it. Therefore men increasingly believed in Him and considered Him as one having authority. Men began to approach Him with reverence and appreciation of the power of one in authority, e. g., the centurion pleading for the welfare of his sick slave. Note the tone of fine respect for Jesus which this Roman soldier displays and how Jesus uncovers the secret of it when He says: "Verily I say unto you, with no man in Israel have I found so great faith." Matt. 8:10b. Here is none of that fear which leads into superstition and Jesus seems to appreciate it most heartily. He is not provoked at the centurion's suggestion that He change His plan about entering the latter's house. He seems glad to give full play to the individual's right to think and to wish for himself. How different the attitude of Jesus in the boat on the night of the storm when He chides His disciples with: "Why are ye so fearful, O ye of little faith?" in the words of Matthew, or "Why are ye fearful, have ye not yet faith?" with Mark, or "Where is your faith?" as Luke tersely puts it.

As it was in the case of the centurion so it was with Jairus and the Syrophoenecian woman. They came with open-minded confidence and He met them as one who loves to be trusted because He is worthy rather than obeyed as one who can compel obedience. He gave full evidence that He wanted men to believe intelligently. He promoted this kind of faith in the case of John the Baptist when the latter was in prison and discouraged. He simply gave John the evidence and caused him to reflect. What other kind of answer could have strengthened the faith of John under the circumstances? This sturdy and impetuous preacher of righteousness had reached a point in his life which may well be compared to that of his Old Testament prototype, Elijah; and his prison cell was in danger of becoming another juniper tree from under whose boughs Elijah "requested for himself that he might die, and said, "It is enough now, O Lord, take away now my life; for I am not better than my fathers." Jesus saved him by compelling him to think of the facts which he had overlooked in his fit of discouragement, just as God saved Elijah from his discouragement and lack of vital faith when He finally succeeded in getting him to think about the large opportunities for service He was still holding out to the Tishbite through the appointment of two kings and a prophet.

Yea, the Lord God, Our Father hath unmeasured power and he who approacheth Him with open-minded, loving confidence soon learneth that such faith hath abiding value and that for our good beyond our ability to understand or to pray for.

Produces adequate and fitting results. Faith, when it becomes real, becomes an agent of production. That is why we need the power of God of which we have just spoken. It is no mere truism to say that everything that is worth anything costs something. In talking to men about membership in the kingdom of heaven Jesus said: "Enter ye in by the narrow gate: for wide is the gate and broad is the way that leadeth to destruction, and many be they that enter in thereby, for narrow is the gate and straitened the way that leadeth unto life, and few be they that find it." This was telling men to follow the road of consecrated hard work rather than the path of least resistance. This is not for the purpose of self-torture but for the purpose of adequate and fitting production made possible through the power of God poured into our lives through the channel of faith.

When Jesus called His disciples He touched that within the life of each which would make him a greater producer of good. It is interesting to note especially in the Gospel according to John how free Jesus' approach to the men whom He called was from the stereotype or the conventional. He so touches each man as to make him want to have his life count for more than it had. When the writer to the Hebrews tells us: "Now faith is the assurance of the things hoped for, a conviction of things not seen" he speaks of people who expect to realize the things for which they hope at their best. They do not expect to do this of their own strength, to be sure, but neither do they expect it without any consecrated effort on their part. Furthermore when a man has a conviction about a thing not yet seen, he will not sit idly by to watch it appear. That is not the way in which Paul and his associates opened the world field to the gospel of Jesus Christ. Jesus said of Himself: "My meat is to do the will of Him that sent Me, and to accomplish His work." It is hardly to be expected that anyone bound to the Master with the bonds of real faith will feel otherwise about it. That means that he will put forth productive effort and that he expects to put forth more than spasmodic effort. When Jesus spoke thus to His disciples they could not understand why He seemed so little interested in the food on account of which they had gone all the way to the town. They had simply not seen the change from a destructive to a productive life the woman at the well. He had seen a dry well changed into "a well of water springing up into eternal life" and that satisfied a deeper hunger in His life than could any meal prepared by human hands. He had seen a woman who saw only the hated Jew in Him at first turned into a bringer of the good news to those who despised her, because He had done, "the will of Him that had sent Him and had accomplished His work."

Jesus expected His followers to do the same and with the same kind of attitude toward the Father. Upon His return from the Mount of Transfiguration, He was disappointed that His disciples had not been able to cure the epileptic boy. He charged them with littleness of faith when they ask Him why they could not cast out the spirit. He likewise implies clearly that faith was all they lacked when the Father asks Him to help if He can by saying: "If thou canst! All things are possible to him that believeth." He appreciated it when the four unnamed men carried the palsied man to Him and were not thwarted when the curious and unsympathetic crowd compelled them to lower the sick man through the roof. He exposed the leaders as lacking even the elements of faith and seemed to take it for granted that such men would condemn anyone who tried to open the way of faith to another. They had no faith. That is why they had never taken any real interest in the palsied man's body or soul. Jesus seems to have done His wonderful work in such a way that service became the natural expression of the gratitude which those whom He had helped felt, e. g., the mother-in-law of Peter, who arose up from her bed on which she had been stricken with the fever and served them as soon as Jesus had cured her. Jesus' whole life was an expression of this kind. He characterized Himself as "the Good Shepherd who layeth down His life for His sheep" which was but another way of saying that He was investing His life for the good of mankind because of His faith in the Father.

(To be continued.)

NEVER A FRIEND LIKE JESUS

Tune: "Beautiful Isle of Somewhere."

Friend of all friends the dearest:
King of my heart is He.
In heaven or earth the fairest;
Dearer than all to me.

Chorus:
Jesus, Jesus, never a friend like Jesus:
He is my King, and His praise I'll sing.
Never a friend like Jesus.

When comes the fierce temptation,
Jesus is always near.
His arm can bring salvation:
His voice can banish fear.

Never a love so tender;
Greater than all our sin.
He is a strong defender,
Helping the weak to win.

—Selected by Mrs. Ed. Schrodel.

NO TIME TO PRAY

"No time to pray!"
O who so fraught with earthly care
As not to give to humble prayer
Some part of day?

"No time to pray!"
'Mid each day's dangers, what retreat
More needful than the mercy-seat?
Who need not pray?

"No time to pray!"
Must care or business' urgent call
So press us as to take it all
Each passing day?

What thought more drear
Than that our God His face should hide,
And say, through all life's swelling tide,
"No time to hear!"

—Illinois Endeavorer.

THE C. E. TOPIC

January 30.

Christian Endeavor Accomplishments and Possibilities.

Phil 3:7-14.

(Christian Endeavor Day)

Christian Endeavor began in a small way as a new venture intended to interest young people actively in the work of the Lord.

In a few years, after Dr. Francis E. Clark had established it to meet a long-felt want in his own parish, it had become a mighty movement encircling the globe and reaching into many obscure corners of the earth. As a world movement, nothing in the history of modern Christianity ever equalled the C. E. movement both for the numbers interested and the varied lines of activity it entered and successfully conducted.

A review of Christian Endeavor would be in order at this time but space only permits a mere scratching of the surface. We know that today it is one of the most powerful signs of Christian life. The enthusiasm that usually goes with a new movement may not be quite the same as it was in the early years of C. E., but there is a solidity in the work today that gives it an enthusiasm of the substantial kind that manifests itself in solid and lasting work.

When we consider Christian Endeavor accomplishments we naturally associate what it has done with individual persons. This leads us to note how many Sunday school officers and teachers owe their efficiency to the training they received in the active work of their C. E. societies. Many who entered the work as very young people are now honorably wearing the grey hairs they acquired in the service. Note the missionaries, ministers, church officers and laymen who began their Christian careers as C. E. members, possibly Junior C. E. members at that. When the society first came to light the clergy generally took the lead and largely monopolized all there was in Christian work. Today we do not see the subordination of the clergy, yet we nevertheless observe the leadership and activity of the lay membership asserting itself along nearly every line and giving the church the benefit of unestimable practical experience and support.

The suggestion of Christian Endeavor accomplishments leads us to wonder what might have been the story of the church, had there been no C. E. organization. For one thing we might still be in that state where denominational fences were built high and few ever peeped over them. While keenly loyal to his own church the C. E. members recognizes the worth of a brother or sister in another confession and is willing to work hand in hand with them to the glory of the Master's kingdom and the salvation of souls. No one would want to go back to that time where a large part of the business of one church seemed to be the undermining of the work and influence of another. Again, can anyone estimate what would be lacking in education in the church, were C. E. lacking? It trained the youth in participation in public prayer service and obligated him or her to a systematic and daily study of the Word of God, it imposed loyalty and therefore created a desire to know the whole story of the church with which one was identified in order to enable that one to give a reason for the faith. Does anyone suppose that missions would be in the state of their present advancement were it not for the C. E. movement? With missions emphasized in meetings, in study and in their need of finanical support as well as in their continual cry for more and more consecrated men and women to take up the work we note that in this intensely missionary period of the church, C. E. had a large part. The Christian recognizes that he owes a certain allegiance to his government, but it remained for the good citizenship work of the Christian Endeavor to emphasize this in a new light and under newer inspirations. With good citizenship naturally we associate temperance. The chapter on temperance in the C. E. history will reveal not a small part of the reason why the United States went dry, and, if it is to stay dry, C. E. will continue its activities in this direction. Imagine a sick room without the cheer of a flower and you will have a picture of an unfortunate one out of touch with C. E. Imagine a church where the stranger is not greeted and the work goes begging for the want of workers and you have another picture of a church without a C. E. Think of a church without young people and the remedy will suggest itself in a C. E. society.

THE S. S. LESSON

January 30

Jesus Greeted as King.
Matt. 21:1-16.

Golden Text: Blessed is He that cometh in the name of the Lord. Matt. 21:9.

The triumphal entry occurred on Monday, April 2. Beginning at Bethany the procession composed at first only of the disciples, was gradually increased by the pilgrims, the people of Jerusalem, and the little children: and passing through the gates of the city; it ended at the temple. The entry was first a fulfillment of prophecy. Zech. 9:9. In the second place it was in itself a prophecy of the second coming of Christ. For a brief moment Jesus assumed His royal character, permitted himself to be acclaimed as King, and entered the Holy City and the temple of God as Sovereign and Lord. But he was within a few days to be rejected. The same people who welcomed Him with hosannas were to cry, "Crucify Him." In a spiritual sense Jesus is now King in the hearts of His followers. He has a right to reign over us. Both, the church of God and the temple of our bodies should be cleansed from all defilement and separated from all compromising alliances with the world. How true it is that little children recognize Jesus and receive Him as King more often than their elders in age and experience.—Pardington.

Jesus sent His disciples to fetch Him the waiting beast that He might enter the royal city in state, though it was upon the humblest of creatures. Not only was the beast ready and waiting for Him as prophecy had described it, all the necessary things for our atonement were ready, including His rejection, denial, betrayal, as well as the cross and the tomb. In a way it was a sad journey, but now, looking back upon it with the knowledge that time brings, it was the most remarkable triumph of all time. The only ones not ready for Him were the people. So it is now. Though all things are ready, there are thousands, yea millions not yet willing to make Him their Lord and King.

It will be noted that long before this the prophets had described the events of this day in prophetic language, but not only are we told by them of the glorious entrance of the Lord into the temple of the Lord upon that day, every act of importance in His life was predicted and then literally fulfilled by Him. The prophetic fulfillments we find in Him are the surest proofs of His Messiahship.

The Jew had waited long for the coming of the King who was to be King David's greater Son. In many of the events of His life we see the kingly nature showing itself. He, being of the house of David, came of a kingly line. The wise men of the East came to worship Him as King. In the Sermon on the Mount and His other teachings He laid down the laws for His kingdom and He also described the coming of the Son of Man in all His kingly glory. He will come again, not only as King of the Jews but as King of kings and Lord of the earth.

There were enthusiastic followers but there were also those who were displeased that He should so come, notably the scribes and Pharisees, who had been untrue to their trust and therefore unfit to serve Him. In their indignation they hoped to stifle the voice of conscience which no doubt was accusing them. Being out of sympathy with Jesus was but a step toward being His persecutors and His murderers.

The disciples had hoped for an earthly kingdom in which they were to have preference. They entered into the doings of the day in anticipation of what they hoped to realize. They did not understand—the time for them to understand was after His resurrection when they should enter into their parts in the kingdom, but not in the way they anticipated.

The crowd that grew larger and larger as they approached Jerusalem was loud in its acclamations. How different might have been the story had they remained true in their allegiance to Him. If they were none of these, who a week later cried for His crucifixion, they at least were silent at that time and permitted Him to be led to the cross without a protest. Mere profession does not make any one a useful subject of His kingdom. There must be a willingness to go with Him and take up the cross and follow Him.

Jesus is not only Prophet and King, He is Priest, and as the Great High Priest He entered the temple and purified it of those who made it a mere market-place and crowded out the sincere worshiper. The temple and the throne of our Christ go together. In His temple He exercises supreme authority. Our church and our hearts are His temples. They must be cleaned of unholy things if He is to be enthroned there. His authority must be recognized as supreme. Jesus, even on His throne and in His temple is the greater Healer for all people and in honoring Him the children as well as adults have a recognized part.

A MATTER OF IMPORTANCE

To Those Interested in Foreign Missions.

The secretary of our board of foreign missions requests that publicity be given to the following communications because of their great bearing upon missions and their activities, chiefly in the Orient. We therefore present to our readers both the bill, now before Congress, and the comments of the committee of reference and counsel of foreign missions conference of North America. —Editor.

Dear Mr. Richert:

I write to you in regard to a matter of very great importance.

A bill (known as the Jones-Miller bill) has been introduced in both the Senate and the House of Representatives at Washington, the effect of which is to prohibit traffic in the raw material of morphia, heroin and cocaine, except what the United States Health Service declares necessary for legitimate medical uses. It will also prohibit the export and all transit in bond of these drugs.

From the point of view of every missionary society working in China, this is one of the most important bills which has come before Congress recently.

Letters come from missionaries in China reporting disastrous results of the sale of morphia and its products in China. Up to the present time it has been impossible to interfere with this traffic, because every time we considered the matter we came squarely up against the fact that we had no laws in the United States which would enable us to prevent this traffic.

In view of the far-reaching effect of this bill in relation to the missionary enterprises, I am writing to ask you to help in securing the passage of the bill, for if it is to be passed the Christian forces of the country will have to get behind it. After discussing the matter, we are writing to ask if it would be possible for you to help in the following ways:

1. Will you, either by personal interview, letter, telegram, or telephone, ask the United States Senators from your state to support the bill?

2. Will you ask the member of Congress from the district where you now reside to support the bill in the House?

3. Will you bring this matter to the attention of ministers and interested laymen in your denomination, asking them to communicate with their Senators and Representatives in Congress, urging that this bill be passed?

4. Can you get the ministers' associations and boards and other organizations in your church to pass resolutions, to be forwarded to the Senators and Representatives, urging the passage of this bill?

You don't know how we hesitate to suggest additional work for people who are as busy as you are, but you understand quite as fully as I do what the passage of this bill will mean to China and to our Christian missions there, and I am sure you will be ready to cooperate in every way possible to mobilize Christian forces in the United States to insure the passage of the bill.

Fraternally yours,
T. P. Turner.

A Bill

To amend section 6 of an Act, approved January 17, 1914, entitled "An Act to prohibit the importation and use of opium for other than medicinal purposes," approved February 9, 1909.

Be it enacted by the Senate and House of Representatives of the United States of America in Congress assembled, That section 6 of an Act approved January 17, 1914, entitled "An Act to prohibit the importation and use of opium for other than medicinal purposes," approved February 9, 1909, be amended to read as follows:

"Sec. 6. That hereafter it shall be unlawful for any person subject to the jurisdiction of the United States to export, or cause to be exported from the United States or from territory under its control or jurisdiction, or from countries in which the United States exercises extra-territorial jurisdiction, opium or cocaine, or any salt, derivative, or preparation of opium or cocaine to any other country, and the importation of opium or cocaine or any salt, derivative, or preparation of opium or cocaine hereafter is hereby declared to be unlawful, provided that such amounts of crude opium, and cocoa leaves, or other crude narcotics as may be found necessary by the surgeon general of the United States Public Health Service to provide morphine, cocaine, or other needed medicinal preparations for the sole use of the United States may be imported under rules and regulations to be prescribed by the secretary of the treasury, the secretary of commerce, and the surgeon-general of the United States Public Health Service.

"The privilege of 'in transit' shipments is hereby withdrawn in so far as it applies to shipments of opium, cocaine, and their above-named salts, derivatives, and preparations.

"The secretary of state shall request all foreign governments to communicate through the diplomatic channels copies of laws and regulations promulgated in their respective countries which prohibit or regulate the importation of the aforesaid drugs, and when received advise the secretary of commerce thereof; whereupon the secretary of state, the secretary of treasury, and the secretary of commerce shall make and publish all proper additional rules and regulations for carrying the provisions of this section into effect."

CONTRIBUTIONS

Received by the Treasurer of Emergency Relief Commission During the Month of December, 1920.

For Sufferers in Russia

Bethel ch., Mountain Lake, Minn., $300; Menn. ch., Newton, Kan., $188.33; Zion's S. S., at Polk Dallas, Ore., $40.50; Hebron ch., Buhler, Kan., $450.37; Hoffnungsau ch., Buhler, Kan., $202.29; S. S. convention, Lustre, Mont., $64.36; Bethel ch., Mountain Lake, Minn., $53.52; Tabor sewing circle, Goessel, Kan., $32; New Huttertal ch., Freeman, S. D., $281; Sewing society of Houston, Kan., $16; Young People's society, Buhler, Kan., $33.13; First Menn. ch., Paso Robles, Cal., $61; Sewing society, Meno, Okla., $66; Junior mission society, Halstead, Kan., $15; First Menn. ch., S. S., Mt. Lake, Minn., $100; First Menn. ch., Berne, Ind., $100; Rev. J. F. Moyer, Bethel College, $5; First Menn. ch., Mt. Lake, Minn., $202.50; Gnadenberg ch., Whitewater, Kan., $31.32; First Menn. ch., Reedley, Cal., $500; Menn. sewing circle, Medford ch., $150; S. S. class, First Menn. ch., Mt. Lake, Minn., $8; Bethesda ch., Henderson, Nebr., $271.77; Friedensfeld ch., Lorena, Okla., $15.22; Eden ch., Inola, Kan., $38; Bergfelder ch., Mt. Lake, Minn., $65; Menn. ch., Beatrice, Nebr., $533.87; Miss Mattie Krehbiel, Clarence Center, N. Y., $10; Brudertal ch., Hillsboro, Kan., $155.25; Buhler Menn. ch., Buhler, Kan., $48.50; Katie Schertz, Overpeck, O., $2; Trenton, O., ch., $5; Herm. Janzen, Elbing, Kan., $50; Huttertal Menn. ch., Dalton, S. D., $165.50; First Menn. ch., Woodlake, Calif., $43; Peter C. Ratzlaff, Halstead, Kan., $10; A. W. Reimer, Newton, Kan., $5.00; Ella Penner's S. S. class, Halstead, Kan., $1.35; Hoffnungsfeld-Eden ch., Moundridge, Kan., $793.75; Bethesda ch., Henderson, Nebr., $50; Christian ch., Moundridge, Kan., $243.95; individuals per P. R. Schroeder, Berne, Ind.: $43.20; Willing Workers' S. S., Berne, Ind., $54.65; anon., Berne, Ind., $10; sisters of Bethel Hospital and helpers, Newton, Kan., $56.23. Total, $5581.66.

For Sufferers in Germany.

Jno. E. Peters, Goessel, Kan., $1; West Zion ch., Moundridge, Kan., $50; First Menn. ch. S. S., Bluffton, O., $40; F. S. Schmutz, Sedgwick, Kan., $50; A. Zurflueh, Bluffton, O., $7; Dietrich Funk, So. Pasadena, Calif., $25; Miss Gertrude Dueck, Beatrice, Nebr., $6; Gerh. Dyck, Ruff, Wash., $17; sewing society of Houston, Kan., $16; B. D. Fast, Reedley, Calif., $10; Albert Fast, Reedley, Calif., $10; Prof. D. H. Richert, Newton, Kan., $5; First ch., Reedley, Calif., $200; Burrton Menn. ch., $11.57; Junior mission society, Halstead, Kan., $15; anon, Donnellson, Ia., $5; S. S. of Indian children, Cantonment, Okla., $6.62; Menn. Cheyenne Indian ch., Cantonment, Okla., $10; Bro. & Sister G. A. Linscheid, Canton, Okla., $10; Sister Hillegonda, Newton, Kan., $5; San Marcos Menn. ch., Paso Robles, Calif., $50; Heinrich T. Neufeld, Canton, Okla., $10; First Menn. S. S., Bluffton, O., $60; Chris Heer, Paso Robles, Calif., $10; Menn. ch., S. S., Lind, Wash., $105; Mr. and Mrs. J. H. von Steen, Beatrice, Nebr., $25; Friedenstal ch., Gotebo, Okla., $140; anon, Dallas, Ore., $65; Joseph A. Goering, Moundridge, Kan., $15; anon, Whitewater, Kan., $12; H. H. Harder, Denair, Calif., $5; Mr. and Mrs. D. A. Vogt, Pratum, Ore., $10; anon., Newton, Kan., $5; Gerh. F. Busenitz, Newton, Kan., $100; Bethel College ch., $131.42; Bergtal ch., Corn, Okla., $75; Bergtal ch., Corn, Okla., $35.28; Friedenstal and Menn. Bruedergemeinde by Gotebo, Okla., $15; West Zion S. S., Moundridge, Kan., $372.53; John Voth, Walton, Kan., $10; D. R. Winsinger, Moundridge, Kan., $12; Menn. S. S. class, No. 7, Lehigh, Kan., $9.72; Total, $1773.14.

For Sufferers in Europe.

Mrs. Helena Harder, Whitewater, Kan., $10; Zion Menn. ch., No. 25, Donnellson, Ia., $72.27; children's mission festival, Zion Menn. ch., No. 25, Donnellson, Ia., $105; Bethlehem ch., Bloomfield, Mont., $157.14; Apostolic Menn. ch., Trenton, Ohio, $25; Gesangfest, Salems ch., Freeman, S. D., $56.90; Young People's society, Salems ch., Freeman, S. D., $15.27; Thanksgiving, Salems ch., Freeman, S. D., $251.61; Union S. S. convention, Pandora, Ohio, $37.84; John H. Ensz, Kuna, Ida., $25; Berne, Ind. ch., $5; Swiss ch., Bluffton and Pandora, Ohio, $282.70; anon., Meno, Okla., $25; Salems Menn. ch., Munich, N. D., $155.57; Mr. and Mrs. Chris Wirkler, Los Angeles, Calif., $10; Elizabeth Wirkler, Los Angeles, Calif., $5; Union Menn. S. S. and Young People's convention, Bluffton, Ohio, $31.75; P. H. Unruh, Tabor ch., $2; Fred Komora, Schwenksville, Pa., $5; John J. Kennel, Trenton, O., $2; Grace ch., Pandora, O., $447; Mrs. C. B. Swartzendruber, Pulaski, Ia., $5; anon, Goessel, Kan., $2; Rev. David Gerber, Goessel, Kan., $3; Johnnestal ch., Hillsboro Kan. $55; Christian Indians Hammon, Okla., $15; Martha Kliewer, Hammon, Okla., $10; Alsen, N. D. ch., $50; Bergtal ch., Pawnee Rock, Kan., $105; Eastern Dist. conference, Souderton, Pa., $2,000; Henry von Steen, Beatrice, Nebr., $5; Margarete Dueck, Beatrice, Nebr., $2; Garden tp. ch., Hesston, Kan., $19.11; Upland, Calif., Menn. ch., $148.17; Ebenezer ch., Mt. View, Okla., $32.05; Bergtal sewing society, Corn, Okla., $20.00; Sister Helena Gaeddert, Buhler, Kan., $15; Alexanderwohl ch., Thomas county, $36; David Wullman, Berne, Ind., $1; Wayland Menn. S. S., Wayland, Ia., $117.40; Bergtal ch., Pawnee Rock, Kan., $45.50; Burrton, Kan., Menn. ch., $30.30; Junior C. E. society, Menn. ch., Beatrice, Nebr., $5; Dr. T. H. Soldner, Berne, Ind., $25; Bethany ch., Freeman, S. D., $57.42. Total, $4541.

For Armenian Relief

Apostolic Menn. ch., Trenton, O., $25.00.

For Sufferers in Galicia.

First Menn. ch., Reedley, Calif., $200; Burrton, Kan., Menn. ch., $11.57. Total, $211.57.

For Immigration Purposes Out of Russia

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For Sufferers in China

Menn. sewing circle, Alsen, N. D., $30; Eng. sewing circle, Alsen, N. D., $25; Halstead Menn. S. S., $133; S. S. class of Ella Sprunger, Berne, Ind., $56.08; sisters of Bethel hospital and helpers, Newton, Kan., $56.22. Total, $300.30.

Gratefully acknowledged,
C. F. Claassen, Treas.

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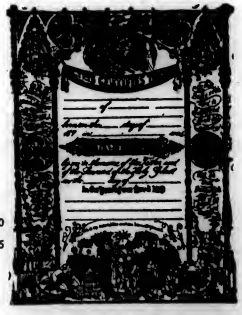

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IN MENNONITE CIRCLES

Two of the Russian Mennonite delegates, the brethren A. A. Friesen and K. H. Warkentin, have returned to this country from an extended visit to Mexico. They are making Hillsboro, Kansas, their headquarters.

The readers of The Mennonite join with the editor in their sympathy to Bro. Levi Mumaw, secretary of the Mennonite Relief Commission, whose beloved wife was called to her eternal rest, Sunday, January 9.

No definite word has been received from Bro. Kratz, the relief unit worker in Russia. It is, however, thought possible that he has not been taken into custody by the Red army, and is still in the vicinity of Halbstadt, as his name has not been reported among those held by the government at Moscow, the place where all Americans are held.

The main force of Mennonite workers is now located at Constantinople and has been doing everything possible to aid in the recent refugee problems at that place. Three definite forms of relief are being given—

a. The opening of a Mennonite home. This is to provide temporarily for the young Mennonite refugees taken off ships as they reached Constantinople in their flight from the Crimea as the Wrangel forces were driven out and are now awaiting permission to come to America. According to the latest report there are about 70 cared for in this home.

b. **The Children's Shelter.** A place has been provided that will accommodate 150 children at one time. The object is to take in such as have no home and have no chance to survive the winter without help. Those taken in are Russian refugee children, some full orphans and others who are not being cared for properly by their parents, or one of the parents is missing.

c. **General relief work.** According to the last report, our Unit administers relief to three refugee camps the total population of which is five thousand. In this last work the Unit has not obligated itself to furnish all necessary help for those under their care but are responsible for the distribution of supplies provided by themselves and other American organizations.

P. C. Hiebert and Levi Mumaw made a trip to Washington, D. C., to interview the state department concerning the securing of passports for the young Mennonite farmers who desire to come to this country. They report a very satisfactory trip and were assured by the officials consulted that there would be no difficulty in securing permission for the men to enter, unless the proposed bill barring immigrants from this country should be passed and go into effect before proper arrangements could be made. The names of nine of the men, with references, are before the state department now. As soon as permission is given to the American consulate at Constantinople to visa their passports of these men they will be started on their journey. According to latest reports about seventy of these men are now at Constantinople waiting for opportunity to come to this country.

The program of the Bethel College special Bible course, January 28 to February 6, will include a series of lectures on Jesus and His teaching, by Prof. J. E. Hartzler; the book of Joshua by Rev. P. H. Richert; the Sunday School, by Prof. J. F. Moyer; a Brief Study of the Psalms by Prof. J. H. Langenwalter and several addresses by Rev. S. M. Musselman of Bluffton, Ohio.

A communication from India brings the information that Rev. J. W. Kliewer arrived in Calcutta, December 12, and left for Champa on the 14th.

On January 14, Rev. Gerhard Penner, elder of the Beatrice, Nebraska, church, died in the 86th year of his age. Bro. Penner has been identified with the Beatrice church as its elder ever since that body of earnest Mennonites arrived in America in the early 70's. He was greatly beloved by his people and his influence for good passed far beyond the confines of his congregation. He has been regarded as the "grand old man" of the Mennonite church.

Some months ago the C. E. union of the Eastern District Conference called upon its members for pledges for definite prayer for missions and those either in the work or preparing for it. In a circular sent out by the committee, gratifying results are reported and societies that have not hitherto responded are urged to take up the matter and keep the committee in touch concerning their progress.

AN APPEAL TO ALL CHRISTIAN PEOPLE FOR STARVING CHINA

Robert E. Speer.

There are no words adequate to set forth fully the appeal of the starving people of North China. At least fifteen millions of our fellow men, according to the most reliable dispatches, are face to face with actual starvation, and more than forty millions are in the midst of famine conditions that cry for urgent help.

Pressing appeals to help the needy in Europe and Asia Minor are already before us and must be met, and now in addition there comes the superlative challenge of the China famine. For a century we have been sending our missionaries to that land to carry the most precious treasure that we possess. Shall we who have sent these messengers to the Chinese people now fail to give them that which will make possible the preservation of their very lives?

The China famine also presents a special appeal to the churches of America because there is no greater organization to deal with the problem. A national committee has been appointed by the President of the United States which is making a public appeal, but the emergency is such that there is no time to build up an elaborate agency adequate to handle the problem. On the foreign field the work of relief has already been organized, chiefly through the cooperation of our missionaries, so that all funds will be administered promptly and efficiently. For securing the indispensable support at home, reliance must be placed on the churches. Foreign mission boards and the Federal Council of Churches of Christ in America are joining in an appeal to the churches to meet the crying need.

Our giving must be prompt, generous and sustained. Ought not every church to make an offering unexampled in generosity to help meet this tragic situation? Ought not every disciple of Him who fed the hungry throngs have a share in this ministry of love in the name of Christ? Clearly this is a call from Him who has compassion on the multitudes and says: "Inasmuch as ye have done it unto one of the least of these, ye have done it unto Me."

It is suggested that offerings be sent directly to Vernon Monroe, treasurer of the American Committee on China Famine Fund, Bible House, Astor Place, New York City. If preferred, however, contributions may be sent to any foreign missionary board, and by it will be transmitted promptly.

ON THE MISSIONARY JOURNEY

J. W. Kliewer.

(Continued)

Everywhere one goes there are found evidences of the social instincts of human beings. In the peanut fields and wheat fields of China people are seen working in groups instead of singly, when the nature of the work would not demand any grouping of workers at all. The same may be noticed in the rice fields and sugar cane fields of Java. Besides this expression of the social instinct, as it shows itself in working in groups, there are more specifically social functions that are an expression of the social instinct. One form of these social functions is the social meal. In China it assumes such proportions among the better to do, that it is called a feast—and it well deserves that name. The missionary will as a rule not be spared

the obligations and the privileges that come in this connection. The visitor of the missionary will share these experiences with him.

Mr. Habegger and I had been on our Kai Chow station scarcely twenty-four hours, when a wealthy business man of Kai Chow, Mr. Goa, came with an invitation that we and all men of the mission force should dine with him on a specified date. He explained that he wanted to give this feast as a proof to the visitors that our mission work and workers were in good standing in the city. According to Chinese custom only the men and not the women of the mission force were invited, although our host explained that if his two guests of honor had had their wives along then he would have invited them also and put them at a separate table with his wife, where there would then have been a lively time. But, as it was, there were only men invited.

When the hour appointed for the feast was approaching, a courier from our host arrived announcing that the feast was ready. It had been Mr. Goa's intention to have the feast given in a saloon, but out of deference to our coming from a prohibition country he had changed that part of his plan. Since, however, as he explained, his house did not have a suitable room for such an occasion, he had the office of his cotton exchange converted into a temporary dining room and the feast served there. To this place we went in two Ford automobiles. Soon there was a large gathering in the yard and as many as could crowd into the door did so to watch us eat. But after their curiosity had been satisfied they were asked to leave, since they obstructed the way for the waiters who had to carry the food in from another place. Although I am the younger man, but since my visit at Kai Chow was more official than that of Mr. Habegger, I was given first place of honor and Mr. Habegger second. The other men were also arranged according to a more or less definite law of social precedence. Mr. Goa then remarked that it was by the grace of God that we had been permitted to gather about the table he would therefore ask Mr. Brown, our senior missionary, to return thanks to God and to ask God's blessing on our meal and on our association. This was done in the Chinese language.

The meal consisted of a large variety and an almost endless number of courses and dishes. In fact, by actual count, there were thirty-seven different dishes served. This counting of the dishes seemed no breach of Chinese etiquette. In fact, the more we asked about the meal even to the extent of inquiring into the cost of the articles of food and how long it took to prepare it, the better our host seemed satisfied. When the nineteenth dish was served, he apologetically announced that this was half of the meal. We also had our regrets, but rather that this dish did not terminate the meal, for though on the whole the feast was admirably prepared, there were some dishes not to the taste of the American palate. Fortunately the portion one need take of each to satisfy the demands of good form need not be large, a mere sip or a mere nibble was generally enough. I had at first thought of passing by entirely the less inviting looking dishes, but that brought about even a less desirable situation. The host would take the spoon with which he ate and with it fill the guests's spoon and thus force him to eat a larger portion than would be his own choosing. To avoid being a too-frequent victim of this lavish display of hospitality, I usually sampled every dish that was brought in, but I did it with cautious temerity.

The dishes at our disposal at this feast were rather unusual. Instead of plates of the ordinary size, we were given plates of about two and one-half or three inches in diameter. They were intended only to catch the drippings from our spoons after the latter had been conveyed from the dish in the center of the table to our mouths. The spoons were round and deep and their liquid contents could be drained only with a great deal of noise. At first we were given only chop sticks instead of forks, but after our awkwardness with these had produced sufficient merriment, forks were brought us for the rest of the meal. Napkins were not used, instead of them each diner was brought a wet hot cloth at the close of the meal, with which he could clean his lips and fingers. Then some water was brought for the purpose of taking into the mouth and rinsing it. After that it was spat out onto the floor. When our feast was closed we discovered that we had spent two and one half hours at the table. Before we left, we were asked by our host to sing a verse of a Christian hymn. Thus there is the unobtrusive insertion of Christian things even into things that still remind one of being in an ancient heathen land.

A more official and somewhat more formal dinner was given me by the mandarin or city official of Kai Chow. He made more of the form of the invitation sent me. It was written in due form on bright red paper and inserted into an envelope of somewhat darker red. As this official has decision over life and death in the territory under his jurisdiction, I did not know what missive might be contained in such a menacing looking billet. It was interpreted to me as reading as follows: "Li Mu Shih (that is my Chinese name): By the Chinese calendar the eighth month and thirteenth day after one o'clock you are invited to a meal and to visit with your humble servant willing to learn."—Chow Tsu Hsien.

He had attempted to make the dinner conform somewhat to Occidental customs, so he had plates and knives and forks on the table. The food had also been prepared with less of the distinctly Chinese flavor to it. There were fewer dishes and larger quantities of each. A somewhat amusing incident occurred in connection with his attempt to conform to our American preferences and prejudices. Usually he would serve wine at such a function. Knowing that we came from a country of prohibition, he had given orders to the servants to bring only soft drinks. The servant brought a bottle of what looked like orangeade to fill my glass from it. For some reason he was ordered back and that drink was given to the sub-officials who were also dining with us. For Mr. Brown and myself Sarsaparilla was served as a drink. We decided that we were not greatly in need of medicine and left even the "soft drink" almost untouched.

This meal also conformed to the Chinese custom that only men were present. Mr. Brown and I were the only white men. The other six were Chinese. Of these six men the four officials were heathen, the two others—the postmaster of the city, and a retired business man—are officers in the church of Kai Chow. This meal too was begun with thanking God as the giver of good gifts, Mr. Hsü, the postmaster leading in the prayer. The conversation at the meal was a mixture of the jovial and the serious, very much as it would be at a similar meal in the homeland. The official took occasion to speak in commendatory terms of the work being done by our mission.

When we invited this official for a meal and he arrived for it, I had an opportunity to see in what Oriental state these officers can appear. A retinue of soldiers preceded his wagon and a caller cleared the streets through which he was to pass. So many things that one sees here daily remind one of passages in the Bible.

Different people will undoubtedly carry away different impressions. Of the impressions made by physical things a very vivid one is the barrenness of the hills of northern China. Deforestation apparently is a crime that has been committed ages and ages ago. What changes would come to that part of China if its government would put into operaion a systematic program of afforestation. Building material almost unobtainable now would in course of time be available. The waters of the rains in the upper hills, now rushing unchecked to the valleys below and causing destructive floods, would then be held back and the floods averted. Some of the regions now arid, would have a greater and a better distributed rainfall.

Another physical need is better transportation. Most of the famine periods would be felt less keenly if there were better transportations. Some of the poverty would also be relieved by better transportation facilities. Before the Chinese people themselves can arrange for better transportation facilities, the spirit of mutual distrust will have to make room for a spirit of confidence, as cooperation will be necessary to establish better means of transportation.

Another crying physical need is cleanliness and a more systematic endeavor at sanitation. If the Chinese did not spend so much time out of doors they could not survive the diseases bred by the filth in the home and the open sewer in the street. Another saving feature is their abstinence from drinking cold water. The hot water they drink has usually been boiled and thus made less likely of contamination by disease germs.

One cannot be in the interior of Northern China any length of time without noticing that the statement seen in books and magazine articles on China, that feet-binding and the wearing of the cue are disappearing, is not true. Away from the railroads there is hardly one Chinese in one hundred who has his cue cut. And about the same proportion holds with reference of the unbound feet of the women in these regions. A mere railway trip through the interior of China will not reveal this fact. Most of the men who travel on the railroads of China, even in the interior, have their cues cut, but even a short walk from the station into any inland town, will soon reveal an entirely different condition.

I had often heard and read about the Chinese filial respect and respect for authority. My observations in this direction would teach me that this respect is merely formal and not real. In the home the child has its own way, even to the extent of upsetting all parental regulations. In the schoolroom the master is hardly ever the master of the situation. Of course, I am told that in olden times conditions were better in these respects.

One of the surprising things that I observed was the apparently utter lack of devotion of the Chinese to their religion. It is true there are temples everywhere but these are often in a very bad state of repair. I have seen temples that had collapsed because their walls had been weakened through floods or excessive rains. The images were buried, or if partly exposed were crumbling to pieces. But no one seemed interested enough to rescue either gods or building. Indescribable filth was found in many temples. I have seen not only dove dung but human excrement on the floor of some of them. In another there was a tramp with his clothes off delousing himself. In the country I have never seen a man in the temple in the act of worship, but only a woman now and then. Men would follow us foreigners into the temples but never in an apparent spirit that might be called devotional. A man who had followed us into a temple, lit his pipe at the sacrificial taper that a woman had lit shortly before. No one seemed to think it a lack of respect to the holy place. In response to the query what the different idols are to represent, we almost invariably were answered by a loud guffaw of laughter and the added statement that they were really nothing, that they were dead objects made by men.

And yet, secretly they may fear these idols, for superstitious dread plays an important part in the life of the Chinese. Any day one can see how they expect a red ribbon, band or rag to keep evil spirits away: it may be a piece of red tied into the child's hair or on the chicken's wing, or on the cow's horn, or into the mule's tail. You meet a boy with a hideously ugly name. Inquiry into the reason for such a name brings the information that the boys preceding him in that family had all died, but because this one bore that ugly name, the evil spirits did not desire him.

The double or even triple gates of a city are never so placed that the city can be entered in a straight line, for a turn in the road puts the evil spirits off their track. A driver likes barely to miss the curbstone in turning a city street corner, for that will surely leave the pursuing evil spirit behind. North of Kaichow there are the ruins of the walls of an abandoned city. Chinese superstition connects the following story with it: The devils started to build a city there. One of the conditions of their building it was, that it must be built in one night and that no human being should see them at work. Some man, however, saw them and the city had to be abandoned unfinished. For proof of the truthfulness of the story the Chinese point to the ruins of the city wall and to two immense flat-topped mounds of dirt where two of the devils who had a share in the building are said to lie buried.

Even in as European a city of China as is Shanghai there are evidences of old superstitions. We got to this city on the 27th of October. That evening we heard the greatest din made by exploding fire crackers that we had ever heard. An American Fourth of July celebration is quiet in comparison to it. And what was it all about? The eclipse of the moon was the cause of it all. The firecrackers were being exploded to scare away the dragon that was about to swallow the moon. The din was kept up until the moon began to come out from the earth's shadow.

Naturally friends of the mission cause are asking what missions are accomplishing for this people so full of good and of bad qualities. So void of religion and yet so full of dread of mysterious beings. Such a question could be answered in a statistical way, and that would perhaps be scientifically the most correct way. I shall let the readers of this article draw their own conclusions by pointing to a few observations made during my visit in China. Our schools in Kai Chow are full to capacity, filled with young people who are in search of the truth. In Tung Ming the chapel at the evening service is filled with eager listeners. One woman answers the missionary when he puts the question whether he is being understood, by saying how can she, for this is the first time she has heard these things, but she will come again since she wants to learn. At a dilapidated inn where we stop to prepare our noon lunch, several come and ask whether we have no Gospels for sale. At the Shantung University at Tsinaufu there are one hundred students in the medical department preparing to alleviate the ills of their own people in a scientific way. Likely none of these, or at the most but few of them, would be medical students if they had not been influenced by mission work. At the Christian University at Nankin there are students of the long-nailed gentry type who are getting a scientific agricultural training and will in the future likely be obedient to the commandment, "Six days shalt thou labor." These all seem to think that what missions offer them is worth while. So do the missionaries who give their lives to this work. At Tsinaufu I met an old missionary over eighty years old. He had gone through the Boxer horrors twenty years ago. Ten years later he was mobbed in an inland village and lay with unattended wounds for three days until medical help could arrive and then had to be carried over two days' journey before he could get home. But he stayed with his work and intends to stay with it until the Lord calls him hence. He wants to be buried in the soils of China.

I had listened for a while to the screechy singing of an open-air Chinese theater as I passed it. It was being given as a thank-offering to the god of agriculture for the recent rain that had fallen. Within hearing distance from that theater I stepped into a mission school and heard a native Christian teacher explain to a Bible class how God's law is operative in our lives. In a Christian Endeavor society I heard questions pertaining to the Christian life very intelligently discussed. I found out that Christians of the same group tithed themselves for the support of religious work. Girls are so unwelcome in the Chinese family, while it is still heathen, that they are not even mentioned when giving the number of children in a family, but I saw a Christian Chinese, the postmaster in a city of 40,000, take his little daughter to the altar in a church to be consecrated to the Lord. Women are so despised that their husbands will not be seen with them on the street. Christians everywhere set a different example in this respect. I have seen well conducted schools and churches entirely in the hands of native Christians. The labor in the Lord seems not to have been in vain in China.

Not alone we conquer,
Not alone we fall;
In each loss or triumph
Lost or triumph all.
Bound by God's far purpose
In one living whole,
Move we on, together
Toward the shining goal.

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CORRESPONDENCE

Upland, Cal., Jan. 10, 1921. Dear Editor and Readers: At the annual business meeting held Dec. 20, 1920, it became my duty to occasionally report from this church.

The blessed Yule-tide is past and the new year is begun. What the future days of 1921 hold in store for us can only be revealed as the days proceed. This we can say from the depths of our hearts, if they continue as the initial week has the year will be a very blessed one. The prayer week was observed and with the exception of minor changes the program was carried out as outlined in our papers. What a privilege that in the midst of hurry and bustle of business and social functions we are permitted to gather before the throne of grace to worship the true God. These meetings were a great blessing and a source of inspiration and encouragement to the goodly number who assembled at the church nightly.

The church, Sunday school and the three divisions of the Christian Endeavor are again, by the grace of God, fully organized for work for the new year.

It was our blessed privilege to begin the new year with the usual New-year's day service which was also a day of preparation for the communion service which was commemorated on the first Sunday of the year. Bro. Alfred Wiebe delivered the New-year's message, admonishing us to "Be not dismayed, for the Lord thy God is with thee."

We are glad to have with us at this time people from practically every direction, from far-off Nebraska, Kansas, Illinois, Iowa, Indiana and even cold Pennsylvania. They are enjoying the blessings of sunny California. Even those of more advanced years cannot resist the fascination of a mountain climb.

On December 27, 1920, the Ladies' Missionary society of the church prepared a surprise shower on Mr. and Mrs. Ferdinand Isaac. The Y. M. C. A. hall was crowded to capacity and all enjoyed the evening.

The weather so far has been exceedingly nice, today, however, we are getting rain and the mountains behind us are covered with snow which brings to our mind the passage in Job, "Hast thou considered the treasures of the snow?" Perhaps we in S. Cal. will think more seriously of these treasures next summer during the dry season.

The health condition so far as

(Continued on Page 5.)

THE MENNONITE

Rev. S. M. Grubb - - - Editor
2956 N. 12th St., Philadelphia, Pa.

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THINGS THAT ABIDE
According to the New Testament.

Rev. J. H. Langenwalter, D. D.

Faith
(Continued)

Makes free. "If ye abide in My word, then are ye truly My disciples; and ye shall know the truth, and the truth shall make you free!" This was spoken to Jews who believed on Him. These formed a class who had many problems after their conversion, especially because of the traditions under which they had been brought up. To have their sins forgiven them was a matter of whole-souled confidence in Jesus, whom they increasingly recognized as the Christ, and was comparatively easy when once they returned to their daily lives and the customs which had so long and so mercilessly been used by the Jewish people for the purpose of subjecting the common people. Their contact with Jesus had set them thinking and that was the very thing that their leaders did not want them to do. The issue finally became clear-cut when the Pharisees and scribes from Jerusalem came to Jesus and asked Him with an air of injury: "Why do Thy disciples transgress the traditions of the elders?" and He answered them by asking: "Why do ye also transgress the commandment of God because of your tradition?" That was it. The opposition of the traditions of leaders supposed and claiming to be chosen of God on the one hand, and the will of God on the other. No wonder they do not want to have the people think for themselves. No wonder they wanted men to believe that they needed the mediation of men or institutions in order to approach God and that they insisted on men believing that they stood right with God when they did as they were commanded by nominal leaders whom they could all too often not respect as men. They cared more for "washen hands" and for blood descendancy from Father Abraham than they did for a clean heart and for a right relationship with the Father in heaven. Not so with Jesus. He wanted the multitude to "hear and understand"; He wanted them to be free in spirit and He started in their lives a confidence which made men free to do the right and hold themselves responsible to no one but God.

Its essence. In conclusion let us ask what is the essence of the faith promoted by the Christ? "I and the Father are one" is the way He put it when the leaders of His people were closing in on Him toward the close of His earthly ministry. Oneness with God! Their prejudiced and impatient minds did not grasp that, nor have such minds ever grasped it. Whether they professed to be believers in the living God or not was merely an incident, though an unspeakably sad one; their adherence to the one or the other party or sect was a matter of little moment in view of the main point at issue. They were not one with God; they had failed to grasp the essence of a living and abiding faith in God.

It was quite otherwise with many individuals and smaller or larger groups in whose hearts the seed-thoughts of the Sermon on the Mount had taken root and were growing. They might be unable, as the poor, neglected man born blind, to gainsay the casuistry of their spiritually blind leaders but they could say with a conviction, being born in the spirit of child-like, living confidence that God was really the kind of God whom this Jesus was revealing Him to be, a conviction which could no longer be thwarted by threat or intimidation: "Whereas I was blind, I now see!"

Almighty God, our heavenly Father, we thank Thee that in the midst of all within and about us that would make men go wrong, Thou art never weary in challenging men to give Thee a chance to make their lives clean. We thank Thee that Thou dost approach men as images of Thine own whom Thou didst create and that Thou meetest them as One who would fellowship with them. We thank Thee that Thou art willing to use Thine abundant power for the good of men both to save and to bless them, and to make them a blessing. We thank Thee that a right relationship with Thee is not dependent upon the chains which men have welded for themselves. We thank Thee that to know Thee makes men free to think and to do the right and unwilling to insist upon the license to do wrong. We thank Thee, our God and Father, that, through Jesus Christ, our Lord and Savior, we are one with Thee.

We pray Thee that no pride of heart may keep us from going back to make right that wherein we may have wronged Thee or a fellow man. Help us, Lord, that we may never become the occasion for the desecration of Thine image in any man but that we may become helpful to them in the finding of that image within themselves. We pray Thee, Father, teach us never to use Thy power, so willingly given for the furtherance of selfish ends but that we may learn to draw upon it heavily for the good of others. We pray Thee, our Father, guard us against treating Thine approachableness with a familiarity which breedeth contempt but lead us to approach Thee as children do a loving father and do it with such sincerity that others shall be drawn to Thee as their Father. Keep us, O God, from traditions which might hide Thy will. Teach us to use the freedom which Thou hast granted us through Thy grace, aright. May our oneness with Thee grow so that it may bring honor to Thee and blessings to many men.

Bless those, our Father, who serve Thee well, wherever their field of labor may be, because they have found the conviction that Thou art really the kind of God whom Jesus Christ revealed and whom He called Father, and who hold that conviction in child-like, loving confidence. In His name we ask it. Amen.

(To be continued.)

WIN MY CHUM

Gertrude von Riesen

(Concluded)

I have in mind a picture called "The Doctor." The scene is a home in which the only child, a chubby, golden-haired, little girl, is stricken and the family physician is called. He stays like a brother with the anxious parents and they seem to hang their hopes of the little one's being spared to them, on his skill. He tarries with them through the long watches of the night—at last the little ones falls into eternal sleep. The little mother has buried her face and is crying out her heart. The father stands near the little crib and his face shows clearly that the light has gone out of his life. The doctor, large and brawny and with large and intelligent face, sits and gazes up at the lifeless little body and sorrow indescribable possesses him because he has failed and human hopes are blighted. But I am thankful to God for the Friend I want you all to have—He'll not disappoint you, just plight your friendship to Him.

Our friends and our chums have a perfect right to demand something of us just as Jesus did when He said, "Ye are My friends if ye do whatsoever I command you.". Yet it makes Jesus sad now as it did then that so many are not His friends. He asks nothing that is unreasonable and not right and He promises life eternal if we but accept Him. Isn't it dreadful to think that those who are not Christians have locked and bolted the doors of their hearts against Him? Yet through it all He continues to love even such. His mercy is exceedingly great, else He would have taken offense ere this. One of the greatest things in the life of Lincoln was that He could forgive his foes, those who had wronged him, thus like our Lord He won to himself the hearts of men.

It is my belief of all who are not Christians — with all the friendships they have been able to gather around them from the best and purest on earth there is still a strange hunger in the soul. There is a chumship for which you long, without which your heart can never go in the paths of perfect peace and joy. That chum is the Lord Jesus Christ. You may enjoy the friendship of all the noble and good on earth, yet without the companionship of Jesus, the desolating winds of sorrow and loneliness will sweep over your soul. Despite all the happy experiences that may come to you through companionships of earthly friends there will be indescribable longings in your soul that earthly friends do not satisfy.

A young minister who lost his wife, took their little six-year-old son to live at the home of his brother. The minister was called away for some six weeks and on his return he found his little son in tears. He took his little son and they went for a walk into the woods. The father said, "What is it, my son, aren't auntie and uncle good to you and are not the other members of the family kind to you?" The little son answered, "Oh, Daddy, my heart is so lonely and hungry for mother since she went away that I just cannot keep from crying."

A thousand times the tears of sorrow have started from the well springs of your soul because your heart was lonely for the presence of God. God is your Friend, but let it be said of you that you are the friend of God.

Take Jesus as your Friend, make Him your daily Companion, ask Him to share your handicaps, your joys, your sorrows, keep nothing from Him, take Him into your confidence, trust Him through rain and sunshine, through adversity and prosperity. Plight Him your faith, your fidelity, your love, your companionship, then it will be that your soul will delight itself in fatness and your Chum will always be with you.

OUR WOMAN'S WORK

TO THE SISTERS OF THE MISSIONARY AND SEWING SOCIETIES

Miss Anna G. Stauffer, who has edited the "Woman's Work" department in the "Mennonite" since its beginning, feels that for various reasons she must now resign.

The Executive Committee has found a successor in Miss Dorcas Sprunger, Berne, Ind., and we feel sure that the sisters will give her the same confidence, love and consideration that they gave to Sister Stauffer. We ask all of you to bear her up in intercessory prayer, that this department may be a means in God's hands to further His kingdom in our churches and societies, and in this way also in the various mission fields.

All articles, reports and letters to be published in the "Mennonite" hereafter, you will please send to Miss Dorcas Sprunger, Berne, Indiana.

Thanking Sister Stauffer for her willing and faithful service in this capacity, and wishing her God speed in any work she may take up for Him in the future.

In the name of the Executive Committee.

Mrs. S. S. Haury, Pres.
Claremont, Cal.

MISSIONARY SOCIETIES
Of Ebenezer and St. John's Churches at Bluffton and Pandora, Ohio.

Dear Readers: As we were requested to give a report of the Missionary societies of the Ebenezer and St. John's churches, we shall give a sketch of the work accomplished during the last year.

In the first place, we have our monthly meetings in each church on a week day, in one church the first week and in the other church the second week in the month, thus giving the pastor and wife opportunity to attend both of these meetings. The programs consist of music, missionary topics and readings and an address by the pastor. A free-will offering is taken at these meetings.

We usually hold two union meetings during the year. At one of these meetings we had Missionary Suckau and wife with us, when Mrs. Suckau favored us with an impressive address. Toward the end of the year we have the second union meeting when we elect new officers for the ensuing year. We have our annual meeting in December when a program is given by both societies similar to the monthly meetings. At the last annual meeting we had Miss Anna Stauffer of Los Angeles, Cal., with us. She told us of her visit in Altoona and of her work in the Los Angeles mission where she worked for one year.

We do considerable sewing during the year. Several of the ladies meet at a private home and do the cutting, then the material is taken to the monthly meetings and distributed. Each lady takes her share and does the sewing at home. A large box of these clothes are sent to Janjgir, India, for the orphans. We also include bed-clothing. The contents of this box include quilts, comforters and dresses for girls from the ages of two to sixteen years inclusive.

As the Lord so richly blessed us with all kinds of food the past year we felt our duty to share our blessings with those who were not so fortunate as we had been.

On account of the floods at India and most of their goods being spoiled, we sent a box containing dried apples, pears, peaches, apple-butter, corn and beans. And on account of the drought in China we also sent them a box of dried fruits, etc. At the same time we sent small boxes of fruit to the Chicago and the Hutchinson missions. For Christmas we sent a box of dried fruit, cookies and candies to the Altoona mission. The different congregations together sent four boxes of food and provisions to Germany, to which we also added five comforters.

The societies have put a memorial window in the Altoona mission, and are supporting a Bible woman in India, and one in China.

We do not like to report of our societies alone, but we would be very much interested to know how other societies are getting along and would be glad to hear from them.

May the Lord bless the work and give us more willing hearts to work for Him in the coming year.

Selma Roethlisberger, Corr. Sec.

A WORD OF THANKS

With a thankful heart I wish to express my appreciation and gratitude to the sisters who have been so interested and helpful in the work of this department. The Lord has wonderfully helped, strengthened and encouraged us throughout the two and one-half years since this department was started, and we believe that in the coming years He will do still more for us, if only we are ready and willing to be led by Him and to use our talents faithfully for Him.

I regret that I am obliged to give up this work, for the cause has grown dearer to me each year, and I have found new friends among the dear sisters. But I am confident that Sister Sprunger is well able to build up this department, and to arouse even a greater interest and appreciation among all the sisters than they have yet shown.

May the Lord bless each one of you in your own particular sphere, and may He give you the courage to do your "bit" whenever and however you are asked to do it. Let us do everything "as unto the Lord." I thank you again, each one of you, for your kindness and encouragement to me personally, and I beg that you will show as great kindness and encouragement to Sister Sprunger as she takes up this work.

Your coworker in His vineyard,
Anna G. Stauffer.

CORRESPONDENCE
(Continued from page 3)

I can determine is good with the exception of an occasional cold and a few cases of whooping cough among the children.

I would not feel right if I were to close this writing without mentioning the "out station" of the church, the Sanatorium. Here too, the church helped to spread the Christmas cheer. The Circle Girls prepared a tree for the patients and also remembered each patient as well as the workers with a gift. Then on Christmas morn the quiet of the vicinity was broken by the choir singing Christmas hymns; also the services held on the Sanatorium balcony will long be remembered. More persons were present than we could easily seat, but this is encouraging as it speaks of a growing interest in the work. The house is full with the exception of one room. We cannot help but express our gratitude toward our heavenly Father for the fact that prayer has been answered. Through the instrumentality of Rev. P. R. Aeschliman, who is now a "long distance" member of the committee, we expect the arrival for duty of one of our town nurses. Miss Agnatha Quiring who served for some time in American Falls, Idaho, is expected to arrive on any train.

Keep on praying, brethren, that others may feel God's call to enter this noble work.

In a few days I will submit for publication, a report of the year's work done here.

About the latter part of February we expect Prof. Hartzler of Bethel College with us for a two-weeks' series of meetings.

Wishing all readers and editor a happy, prosperous and blessed new year.

In His service, your brother,
D. B. Hess, Corr.

Pretty Prairie, Menn. Church, Jan. 12, 1921: The old year closed for us with many opportunities to praise God for His many blessings through life, and especially during the past year. There has been peace in the land, while other lands have suffered the intensest agonies, and our Mennonite churches with them. We have been able to go on as usual in all lines of work and also individually, to the largest possible extent. Blessings upon blessings, far too numerous to mention.

We had a children's program on Dec. 24th, followed by two days of Christmas, which we celebrated fully, by preaching, S. S. lesson, song program, etc. And we only wish for ourselves and for others that all our Christmas exercises may have been a real heartfelt blessing—not merely an exercise, and a sweet savour to God!

Then followed the week of prayer, with good attendance and good participation. Although in this latter respect we all must learn a few lessons yet, in order to make the most of such opportunities, and to come up to the standard of the apostolic times; not of modern noisy "doings." This can be imitated, but the other, the real, must be acquired. In this worshipful way we closed the old year and stepped over the threshold into the new year. Besides Sunday, Jan. 2, we gathered in our house of worship also on New-year's day, and on Monday for the last prayer night. On

Tuesday the yearly meeting took place, to elect officers, etc., for another term and principally to discuss all affairs of the congregation in the past year and for the future, as far as this is possible. This is always a very important day for the church, is it not? The choir, the S. S., and other bodies within the church organization met for similar purposes. On Wednesday, Jan. 5, a number met in the house of a sickly brother for a Bible and prayer meeting. Thursday, January 6, "Das Fest der Heiligen Drei Könige" made a fitting close to all these many gatherings. The weather was very favorable throughout.

Not until Sunday, January 9th, did we feel that we were on the usual, regular way, in the new year.

The church had decided that we wanted to be entirely among ourselves once, in all these celebrations—the rule being now that for special occasions (i. e. other) men must be called. There is a danger in this: The home men begin to feel that they are only able to feed the flock with the everyday "bread and butter" and may lose courage. And the feeling, too, may creep over them, that if they wish to be of real interest they must be invited out to other churches.

We feel that we had real blessings during these many festive days, according as we came to get a blessing or to be a blessing, and not to hear something (or somebody) new.

We are planning meetings in spring, where we will call outside brethren again.

And He shall be our Leader into the new year, which lies before us. What it may bring to all the Mennonites, especially to those who are more absolutely "C. O.," and what it may bring in general — One knows. Let this be enough for the present.

The Corr.

THE C. E. TOPIC

February 6.

A Surrendered and Victorious Life.

Col. 2:1-7.

(Decision Day.)

The Apostle Paul once said: "I bear in my body the marks of the Lord Jesus Christ." He sometimes refers to himself as the "slave" (rendered in our version servant) of the Lord Jesus. He no doubt had in mind the ancient Hebrew custom of the slave, who, when the time of his freedom came surrendered himself again to the master for life and, as a sign of that act of surrender the slave's ear was fastened to the master's door with an awl. Ever after that the slave bore the mark that proclaimed him the chattel of his owner. It is said that after the civil war many of the freed blacks begged their masters to take them back under old conditions, realizing that with such an arrangement they would be better off than with their newly found freedom. In many instances it was the great personal attachment the slave had for his owner that led him to want to remain a slave forever.

A surrendered life to Jesus is one in which all former claims to rights and liberties is surrendered to His will. It must be a voluntary surrender because Jesus never compels anyone to do His bidding and become His servant by the exercise of any kind of force. Like the faithful old retainer, our attachment to Him must be prompted by the strongest and purest kind of love.

The law of the master made his will supreme. The slave was his and all he possessed. He had to obey him without question and he was, with all, expected to devote himself loyally with his whole life to the master's interests. Masters being human and sinful proved themselves unfit to own slaves, but our Master, the Lord Jesus, being without sin, and therefore incapable of any injustice or wrong-doing, offers to all who will surrender themselves to Him the happiest condition with the most glorious and lasting rewards. Those who give themselves to Him, instead of losing their liberty, enter into a true liberty in which they are free indeed.

It was the master's business and to his interest to protect his bond-men and to provide for their necessities. This some masters could do a great deal better than the slaves, but here, again, they proved themselves unworthy. Not so with the consecrated servant of the Lord Jesus. We can be in no better hands than in His. By His grace everything for our needs and our present and eternal happiness is provided. His love for us has been proven beyond the shadow of a doubt when He gave His life to redeem us and now we have the assurance that, through His atonement, we are made co-heirs to His glory. The riches and wisdom of His eternal Godhead are at our disposal.

A surrendered life is one surrendered to a calling as well as to a master. We are called (1) to become the children of God, (2) to come to Him and learn, (3) to receive from Him a measure of His Spirit, (4) to go forth proclaiming the gospel of His kingdom, (5) to devote our lives to the care of His little ones and to make ready for His coming again.

We should surrender to Him because, (1) unless we do so we are surely lost, (2) He alone can give us power to meet and overcome the hard things of life, (3) with Him as our Master the greatest earthly and the best eternal joys are ours forever, (4) If we do not surrender to Him we will be slaves to the devil, the hardest and worst of all masters.

A surrendered life is a victorious life because all the powers of sin, temptation, unbelief and the powers of the world, the flesh and the devil will have no dominion over us. Christ is the only true victor. He is victorious over sin and death. When these are not conquered our case is hopeless. It need not be so, for to every one in every condition of life Jesus says: "Come unto Me."

THE S. S. LESSON

February 6.

The Marriage Feast.

Matt. 22:1-14.

Golden Text: Go out into the highways and hedges and constrain them to come in. Luke 14: 23.

Jesus understood the attitude of the scribes and the Pharisees and portrayed their state of mind in the parable of a marriage feast. Opposition to Him is both open and in the heart, but it matters little where it manifests itself His teaching will be found to be a rebuke and condemnation of all those who will not respond to His gracious invitation. The great King of all, the Lord Himself, has called all men to come and enjoy His favor. He offers it, not because men deserve such an honor, or have done anything worthy of it, but because He delights in bestowing His gracious goodness even upon the undeserving.

In making the royal marriage feast to represent the kingdom Jesus shows that in it there is to be joy and He is to furnish the means of that joy. In Scripture we also find that the marriage state is represented as the relation of love that should exist between husband and wife.

The marriage feast which Jesus proclaimed was the one to which the Jews, God's special people, had been invited by the prophets in times past, by John the Baptist and the disciples whom Jesus sent out to proclaim the good news. This invitation is still being extended and for two thousand years apostles, ministers, missionaries, saints and teachers have been diligently heralding the gospel feast. It is hard to understand how the Jews, in the light of God's dealing with them, were so hard-hearted as to reject, but, in the light of God's providence it is harder to understand why in our day so many more reject the offer.

The servants made light of the invitation (1) by ignoring it, (2) by ridiculing it, (3) by regarding their own affairs to be more important, (4) by opposing it. Human nature is at best foolish and self-centered. The hearts of men are so crowded with wickedness that they will give no room for better things. The only reason why the festal joys were not theirs was because they did not want them and had no use for them. God does all in His power to give the joys of His kingdom to all who will have them. He has proved His earnestness in the gift of His Son. If any are lost it must be because they rush into perdition over the crucified Lord who stands in the way to prevent their foolish self-destruction.

Note that the invitation of the King was repeated. His patience was great. Do we think of the patience of God in this respect? Ages pass and still His witnesses go to and fro over the earth bidding men to turn. Men and women fail again and again and are borne down with the troubles of life and still they refuse the joys God offers to them. Some are permitted to remain in this life to a ripe old age with the invitation ringing in their ears daily and hourly and still they prefer ways other than God's. Yet God continues, as of old, to proclaim the fact that "all things are ready."

This earthly king in the parable was greatly displeased because of the way his invitation was rejected. He had a right to expect that he would be treated with respect becoming his dignity. God as the great King has a perfect right to expect that His sovereign will be regarded with respect. Anything that does not show respect He regards with greatest disfavor. All disobedience is disrespectful to Him and therefore provokes His anger. Yet with it all we must never forget how patient He is before he visits His wrath upon disobedient and disrespectful men and women.

In the case of the Jews we see that like the servants of the King, they not only abused, but put to death the Son of God, who came to bring them the invitation to the great feast. Let us not excuse ourselves by condemning the Jews of Pilate's time. In our day Jesus is still "crucified anew and put to an open shame."

Israel rejected God, but this did not prevent Him from spreading His feast of love and joy. As the King's servants went into the cross-roads and used every possible means to bring in those whom they found so the heralds of the gospel turned to the Gentiles and brought them to God. No wickedness of men will prevent God from giving to the world the grace and mercy He wishes His servants to accept.

Suitable robes were provided for the guests, but one was found who carried his insult to the king as far as those who rejected his invitation. He would not wear the robe. The robe symbolizes righteousness. There is more than merely getting into the kingdom —men must comply with conditions required there. The unrighteous have no place at the King's table. The guest was speechless when questioned. He had no excuse, indeed there was none, for his being without the robe and by his stubbornness he sealed his own doom as will all those who endeavor to enjoy the joys of the kingdom and still do not comply with its requirements.

THE PRE-EMINENCE OF CHRIST

It is not an easy task to portray the pre-eminence of Christ for He is so many-sided and so great in every way that He excels in everything. He is solitary in His grandeur and marvelous in all His characteristics. He is infinitely above the greatest and best of men, differentiating Him from them so that He stands out as unique and alone. No human being can be compared with Him for He is not like other men, He stands in a class by Himself. He was pre-eminent in the realm assigned to Him and in that realm He remains unmatched. Of course He did not gain His pre-eminence in only one realm but His chief pre-eminence is seen in the work of redemption with all that stands connected with it.

Peter's declaration puts Christ in the right category "Thou art the Christ, the Son of the living God." That says much in a few words. That indicates His lofty personality, being the historic Christ and the living Son of God, hence He was divine. In His very person He was pre-eminent. "The Son of the living God" was never before given to any being and never will be given again. God had one Son and He was divine. His divinity is inseparably connected with His humanity. Nothing is more firmly declared in the New Testament than that Christ was and is divine. That is His crown of glory, His distinguishing crown. It never graced any other being on earth. His divinity is the crown of His marvelous being.

In His moral character He was pre-eminent. He carried it untarnished from childhood into manhood. There was no flaw in it. It was rounded, full-orbed and symmetrically perfect. His holiness of character stands out with a peculiar and unparalleled pre-eminence. It is the model of all men, it is their inspiration, their hope and their goal. Christ-like characters are the best and the most admired and useful in the world. The grandeur of His moral character has been the inspiration of men in all the centuries and among all nations. He is the touchstone of a perfect character. He is the highest ideal and reality of character and will ever be its most perfect pattern. It is a vain search to find any one worthy of comparison.

In point of sacrifice He was pre-eminent. His whole life was a sacrificial offering. His greatest triumphs were by the way of Gethsemane and Calvary. His sacrifice which was pre-eminently meritorius was based on His flawless character and His divine personality. His greatest triumphs were in the shedding of His blood. In this particular too He set the pace and the model for the ages. In the spiritual realm His sacrifice is the legal tender and the hope of mankind. The bloody cross was His pre-eminent throne of power and of victory. It was blood that counted in His triumph, it is even so with men, for just in proportion as they drink His blood will they have blood to give away in beneficial sacrifice.

He is also pre-eminent in literature. Of course in the best literature. Though He never wrote a book nor a poem neither painted a picture nor carved a statue, nor put any of His marvelous truths in print, but He inspired many authors to write books and to give the world instructive and uplifting literature. Through His inspiration the world has been enriched with recorded thoughts and lofty ideals. All pure literature has its origin in the declarations of Christ and in the inspiration of His life and sacrifice. Literature would be barren indeed without His inspiration pervading it. That is what gives it its permanence.

His pre-eminence is manifest in the marvelous life which He lived among men. His life was unique and very marked, marked in that it was spent in unselfishness and for the moral and spiritual uplift of the people. "He went about doing good" is the declaration of Holy Writ concerning Him. What a life He lived, how unlike that of the vast multitude of the people with whom He was surrounded. In many respects He was the leader among men, and in this too, His pre-eminence can be seen. He touched childhood and lifted it on a lofty plane. He elevated womanhood and gave to it its rightful place in the church and the world. He sanctified the marriage relation, and gave authoritative command to the church to disciple all nations. He gave her the commission and furnished the dynamic. He is the world's leader today in everything that tends to the betterment of society and the world, and shall be the supreme leader to the end of time.—Evangelical Messenger.

RELIEF NOTES

(Conducted by Vernon Smucker)

There have been no recent developments in the Russian situation reported to this office. The names of the young men who desire to come to this country are now before the department of state in Washington, and indications are favorable for an early decision on the matter. Meanwhile, Bro. Miller reports, the men are patiently waiting in their "Mennonite Home" in Constantinople, and some of them have been able to find work in the city for the time that they will remain there. A definite sum is charged each man for the time he remains under the care of the commission, and this is later to be repaid.

Conditions in the Near East continue to be very bad indeed. The prediction is made by one authority that in two years there will not be a Christian (Armenian) remaining in that country. The Turks have promised to stop their massacres, but the promises are not kept. They have sworn to resist the Christians to their last drop of bliod, and evidently they are carrying out their oath. Hadjin, where three Mennonite Brethren in Christ missionaries were located, after a terrible seige was captured and thousands of people put to the sword. The missionaries, Bro. and Sister D. C. Eby and Katherine Bredemus, spent eighty terrible days with the brigands and Turks and then fled. Marash was also the scene of another massacre. Press reports indicate that 200,000 Armenians between Kars and Alexandropol are dying from starvation and cold. Thousands have already been saved by the relief work being done there, but hundreds of thousands of others must miserably perish.

According to press reports, Brethren Roy Myers of Lancaster, Pa., and Chris. Augsburger of West Liberty, O., with others escaped safely from the beseiged city of Urfa. The parents of Bro. Martin Weaver have received a telegram from the Near East office in New York advising them of the receipt of a message stating that Bro. Weaver was safe and well at Urfa. Press dispatches also indicated that Bro. Daniel Stoltzfus, with others, who had been stationed at Harpoot, eighty miles northwest of Diarbekir, had left that place for Samsoun on the Black Sea, from which place he would return to Constantinople. The trip necessarily would be a hard one, and would involve passing through the stronghold of the Turkish Nationalists. So far, however, Americans have not been harmed by the Turks, and there is every reason to believe that they will be considerately treated.

No word has yet been received from Bro. Kratz who was cut off from communication by the Bolshevik advance in South Russia. Since there has been no way whatever of communicating with the interior since the Wrangel forces were defeated, this cannot be considered strange. Bro. Miller continues to feel assured of his safety, and there seems to be no ground for taking seriously occasional reports that serious harm has befallen him. Let us remember all of our brethren in prayer as they pass through these trying experiences in their efforts to bring relief to the suffering.

Hervert Hoover has recently pointed out that the whole sum asked for relief of European children to enable them to secure sufficient food of the right kind is less than the cost of one single battleship. Shall we say that a battleship is a better investment than the lives of five million children?

Children are starving by the tens of thousands in Russia according to reports of Bolsheviki officials brought to this country by Frederick J. Libby, commissioner of the American Friends Service Commission. Mr Libby spent several days at Teval in conference with Arthur J. Watts, an English Friend who has been engaged in relief work in Russia, and Miss Anna J. Haines, of Moorestown, N. J., who was going into Russia to work for the American Friends Service Committee.

In cities throughout Russia children are starving, is the story the reports convey. In Vitebsk whole families are perishing from starvation. Bread substitutes give the children chronic dysentery, "which is impossible to cure." Sugar, meat, butter, potatoes, milk and salt are needed."

Jan. 15, 1921.

DEATH

Noland.—Margaret Smith Noland, of Roaring Spring, Pa., died suddenly December 24, 1920. Funeral services were conducted at her home December 26, by Rev. Jacob Snyder.

CONTRIBUTIONS

FOR PUBLICATION

Bergthal ch., Pawnee Rock, Kan., by Tobias Unruh, $16.25; Peter H. Goertz, Marion, S. Dak., $0.50; Escondido Mennonite ch., Calif., by H. H. Adrian, $4.40; Maria A. Risser, Blackwell, Okla., $1.50: Grace ch., Pandora, O., by A. S. Hilty, $18.84; Lehigh Menn. ch., Lehigh, Kan., by D. J. Auernheimer, $6.91; Henry M. Handrich, Mio, Mich., $0.50.

Salem-Zion ch., Marion, S. Dak., by Edw. P. Waltner, $25.85; Menn. ch., Halstead, Kan., by Rev. J. E. Amstutz, $17.45.

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"Other foundation can no man lay than that is laid, which is Jesus Christ."

VOL. XXXVI. 7573 BERNE, INDIANA, FEBRUARY 3, 1921. No. 5.

IN MENNONITE CIRCLES

The directory of the Deep Run Charge, Pa., has recently appeared, giving interesting statistics relating to the Deep Run, Perkasie, Springfield and Bowmansville churches.

The Old Mennonites of North Dakota and Montana are planning a meeting to be held in Walford, N. D., in June for the purpose of organizing the churches of that section into a conference.

The report of the Mennonite Sanitarium at Alta Loma, Cal., for the year ending Jan. 1, 1921, brings the following information: Patients in the institution, Jan. 1, 1920, 7; male 1, female 6; nationality, American 5, Russian 1, Mexican 1; church affiliation: Catholic 1, Baptist 2, Mennonite 1, Methodist 2, no affiliation 1. Patients' condition upon leaving: Slightly improved 1, hopeless 1, died in sanitarium 1, much improved 4. Charity cases 2.

Entered the institution during 1920, 24. Nationality: American 21, Swiss 1, Danish 1, Canadian 1; church affiliation: Methodist 7, Baptist 5, Presbyterian 3, Congregational, Lutheran, Divine Healer, Holiness, Brethren in Christ, Christian, Catholic, each 1, no affiliation 2. Occupation: Housewife 9, student 2, farmer 2, air brake inspector, baker, bookkeeper, clerk, chemist, metal worker, missionary, music teacher, pipe fitter, salesman, telephone operator each one. Condition when leaving, slightly improved 3, unimproved 3, much improved 5 remaining in the sanitarium 8, died 5, charity cases 2.

Rev. B. Unruh, who was one of the Russian delegation to come to this country and who started back to Russia several months ago is stopping with the brethren in Holland on account of his inability to proceed to his home since the defeat of the Wrangel forces, and has been giving them first hand information concerning conditions in South Russia and the relief activities in this country.

NOTES AND COMMENTS

In helping China over the terrible crisis presented by the famine in the northern provinces, Americans will be helping those who help themselves. Not only has the Chinese government taken active measures for relief of the sufferers, but the large cities are busily engaged in raising funds from private individuals. What is more, they have taken a lesson from American experience in these matters and have adopted methods as up-to-date as any that may be found in New York, Chicago or any city of the United States. Chinese papers just received at headquarters of the American Committee for China Famine Fund tell of "Tag Day" in Peking. In all, men and women from thirty-five colleges participated.

"What assurance have we from the results of purely secular training as to whether this mass of highly trained young specialists is going out into the world to serve it or to exploit it? And we desire to be assured as we work and save and pay taxes that the next generation may have advantages over ours. Upon this point who but Christ has spoken helpfully?

"By every count, at the very least and without the slightest reference to religious enthusiasm or cant, the young cannot afford to remain ignorant of, and we cannot afford that they should go out into life uninformed as to what Christianity really means as it lies in the minds and hearts of the greatest thinkers of today.

"People of all religions and of no religion have been forced to note that our progress is going to depend largely upon the attitude of our young people concerning religion. They may be progressive or indifferent. It is notable that they are never hostile; but that is not enough—they should be aggressive in a direct but a perfectly intelligent way, and this cannot be unless they are informed and trained—that is to say, educated in matters religious as they are also educted in matters secular."—Country Gentleman.

An ex-princess has joined the staff of the new Y. W. C. A. in Krakow, Poland, according to a letter received in New York recently. She is busy planning the furnishing of a building, dating back to the 15th century, which has been taken over by the organization as a center for industrial girls, nurses, and business girls. The American Y. W. C. A. started work in Krakow recently at the request of prominent women of the city who had visited the organization in Warsaw. One of the most interesting features of the work is that dealing with girls emigrating to the United States. Many of them are as young as twelve years and they are so cared for that Y. W. C. A. secretaries, through the Division for Foreign Born Girls, see them off in their own country, meet them when they arrive in the United States, and pass them on to other friends in the cities of their final destination.

The largest budget in over a hundred years has been announced by General Secretary Frank H. Mann for the American Bible Society. It amounts to $1,222,367, and it is called for by the very great demand for Bibles and Bible distribution in all parts of the world. Even Turks are calling for Bibles. The war has created a famine of Bibles in certain parts of the world, especially in Austria and Central Europe. The adoption of the new phonetic script in China will provide millions of new readers in the next few years. Children can learn the new script in three or four hours, and illiterate men and women in as may weeks.

The American Bible Society is 105 years old and has issued 140 million copies of the Scriptures in 150 languages and dialects.

Finish each day and be done with it. You have done what you could. Some blunders and absurdities no doubt crept in; forget them as soon as you can. Tomorrow is a new day; begin it well and serenely, and with too high a spirit to be encumbered with your old nonsense.

GLEANINGS FROM THE HOME MISSION REPORTS

By A. S. Shelly, Cor. Sec.

Los Angeles—The congregation organized several years ago in connection with this mission now numbers 43 active members, some of whom, however, have moved to other parts while still continuing their membership here. Quite a few Mennonites of different branches, residing or sojourning in Los Angeles, attend the services and contribute freely to the work. The majority of the members are tithers. These facts account for the comparatively high average per member of the contributions.

Among other things a contribution of over $215 was made to European relief, and the Sunday school supports an orphan in India. The congregation with the Sunday school now pays all the current expenses for water, gas, light, repairs, taxes and needed supplies, also the expenses of delegates to Conference meetings including the General Conference.

The Sunday school has an enrollment of 113 and an average attendance of 96 including visitors. The chapel seats about 150 people and the Sunday morning services frequently fill the place to capacity.

The revival meetings in November resulted in 37 persons either taking the definite step into a life in Christ or manifesting a desire in that direction. Three have confessed Christ in baptism and others are being instructed in a Bible class especially arranged for such.

A church deaconess has been elected in the person of Sister Del. Sprunger. She was ordained in December and is active in the kind of ministry that this office stands for. There is abundant opportunity for the exercise of such physical and spiritual helpfulness among a population like that of our mission neighborhood.

Sister Ellen Schertz, who came to the mission to help out during Sister Anna Stauffer's enforced vacation, has consented to con-

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tinue three months longer, thus making it possible for Sister Lavina Burkhalter to continue her studies in the Bible Institute.

Chicago—The work in this place naturally suffered some through the successive changes in leadership and workers during the last year. "There were some difficulties and tests here at the mission," writes Sister Niswander, "which were not easy to overcome; but in every hard task the Lord's grace was always sufficient for us and His strength and keeping power was manifested. And the year also brought blessings and mountain-top experiences which have been great sources of help.

The reports bring an encouraging outlook ahead. The Sunday school is again increasing in numbers and interest, and the same is true of the Junior C. E. and of the women's meetings. Bro. Miller in a similar strain of the growth and increasing interest all along the line, making special mention of the Sunday evening service and the mid-week meeting for prayer and Bible study. "The Lord is wonderfully answering prayer. Continue to pray for us that souls may be strengthened and saved."

Altoona—Sister Franz writes: "We are glad to say that the Lord has heard and answered prayers in the past quarter; for souls have been saved and confessions were made bearing testimony to His saving and keeping power. A father of a big family has been gloriously converted and his testimonies and prayers are an inspiration to all. A number of our young men have made a new covenant with the Lord and are active in the work. They are now taking special interest in practising songs to furnish special music at the services and we hope soon to have a choir organized to His glory and praise.

"Our meetings have been well attended and the need for our new chapel certainly is very great. (The dedication is to take place in February.)

"Our mission certainly was remembered at Christmas time by our many friends, S. S. classes and societies, and it is a great encouragement to see the people taking so great an interest in helping the work along. May God richly reward the dear people who are so willing to share their blessings with those less favored."

The committee on Jewish mission in Chicago has entered into an arrangement with the Chicago Hebrew Mission whereby our work is linked up with theirs in such a way that our workers will have the benefit of their experienced direction, and the necessity of our maintaining a separate establishment is avoided. Bro. Israel I. Saxe and Sister Goodman, now Mrs. Brundage, continue with us under the new arrangement. Sister Hirschler who is in Germany visiting her parents has not been heard from, but the committee is counting on her also. Her knowledge of medicine and training as a nurse will make her a very useful member of the working force. What is saved in buildings and equipment can in this way be used in employing more workers, and it is hoped a third person can be added to our contingent, Sister Brundage's support being undertaken by her conference of the Defenceless Mennonites, who are working together with our conference. Reports of this work will be sent in in due time. Rev. W. S. Gottshall, president of our board has been elected a member of the board of the Hebrew mission.

WHY WE ARE HAPPY TO BE IN INDIA

Samuel T. Moyer

(In three parts)

Part 1: First Impressions.

At last we are in India. The years of planning, the months of preparation, the four weeks of ocean travel, the landing at Bombay on Thanksgiving Day, the thirty-two hour journey inland from Bombay, all these events passed by, one by one, almost as in a dream. And the bewilderment of the dream was still with us, as we finally sat down in the bungalow of the Penner's at Champa for our first meal on the mission field, with all missionaries on the field present.

But while the newness of the surroundings was still with us, one chord of reality was struck when, before we partook of the food with one hearty accord all joined in the song, "Praise God from whom all blessings flow." Yes, we felt like praising God that night that we were in India, and now as days and weeks have gone by, we can all the more truthfully say,—we are glad that we are here.

Glad that we had come? When we learned that the Indian Christians had been most earnestly praying for aid, week after week, month after month; when we were told that all during our voyage they had prayed for our safety; when we saw their joy by the decorations they presented, and their continual acts of service since we have been here, and when we note the joy of the workers on the field at seeing at last the presence of some reinforcements — with all these, how could we be otherwise than glad?

Early Sunday morning, a short service was held at the grave of Bro. Noah Burkhalter. A little later the Champa Christians gathered for their usual Sunday morning service, and the house was filled to the doors. On Monday morning, another service was held in the leper compound, for the lepers and again the house was crowded.

What of all these? When we found that the work outlined for Bro. Burkhalter was still untouched, yet one of great possibilities; when we saw the crowds gathered in the two church houses at Champa, and observed how lustily they entered into the occasion by their songs and their attention; when we saw the splendid work done among the lepers, and recalled the fact that if all lepers would be gathered into asylums and thus isolated as has been so splendidly done here at Champa, that then the scourge would disappear; when these things were seen by our own eyes, then our gladness was on the increase.

We commonly hear in America that India is a land of hot plains, of disagreeable foods, of ants and snakes and all things unpleasant. We have not yet found it such. By night the temperature drops to 55 or 60 degrees, and we use two or three covers. By day we wear topees and woolens. In all my walks to the villages and about the compounds, I have seen only one snake, and that was a small dead one!

To him who delights in making the desert of men's hearts to rejoice and blossom as an autumn crocus, whose soul is bent on building a highway and a way called the way of holiness, which shall be for the redeemed, and who delights to help people economically impoverished, that he may thus build a proper foundation for this highway, India is a place filled with abundant delights. And we are glad that we have come to India.

Part II: Heroes and Heroines.

The age of heroes and heroines is not that of the golden past. We find them before our eyes daily. We find them impersonated by American mothers and fathers; we find them in the form of teachers and their wives and children; of Christian pastors and their families. Heroes all—for they uphold great truths, heroically fighting life's battles, amidst adverse circumstances. They are not confined to the homeland, nor to any one mission field. And they are to be found in India!

At our present location and address, Janjgir, C. P., India, we happily have found our coworker Miss Martha Burkhalter holding the fort, blazing a trail for Christ. Heroic? For months she has been here in the jungle plains, one young American girl all alone, with not a single white man within thirty miles. By night the jackals howl, the jungle cats prowl and the tom tom, the heathenish, weird, noisy, monotonous rabble from the near-by village peals forth. By day there is on hand an endless chain of duties, enough for a couple of trained men and women. Yet she has had to shoulder them practically alone during certain seasons of the year. These include the keeping of the station financial accounts, the supervision of the evangelists in their work, supervising the work of the Anna C. Funk girls' orphanage school, with 70 girls in school, the buying of their food; grinding of their rice, buying wood for fuel, looking after their clothing giving out and prescribing medicine for about 20 sick folk including sore eyes, sore ears, fevers, cracked heels, itch, running sores, etc., a trip to the village to visit a sick teacher, examining 300 cubic ft. of crushed stone for building purposes, determining its quality, seeing that all is O. K., purchasing it, attending the twilight devotional services in the chapel, listening to a one-hour report of the school mistress, to the report of one of the carpenters who desires a leave of absence, that he may go south 30 miles to his parents and tell them of the Savior he has found, etc., etc. All these things have been crowded into one day, besides some household duties, as she innocently told us last Saturday evening.

And what of the school work? Practically every one of the girls from non-Christian homes is already betrothed and none are over 10 years of age. Is there any better way to cure the curse of child marriage, than by education? One half of the girls are in the primer class; few reach the fifth and sixth grade. This is the only school for girls for half a million people, save for a small one at Champa, hardly worthy of being called a school. And in the school here, Bible stories and Bible truths are part of the course of study. Many of us in America have learned to know of God, our Father, and of Jesus as our personal Savior from our mothers. How will the future mothers of India teach their children too, except they themselves can read God's Word?

Yes, we are glad that we are in India, and we are most happy that it is to be our privilege to take upon ourselves some of the tasks of the heroes and heroines of India, who are building lives in Christ, for this world, and for the next.

Part III: The Leaven at Work.

Down below Mauhadei, where Bro. Wiens is at work, strange things are happening. About 30 miles to the south of him is the village of the Sukri, made up of weavers and aggressive farmers. Some months ago, there came up to him out of Sukri, those who asked for baptism. Their evident sincerity demanded consideration, so after a period of instruction at the hands of native evangelists, and subsequent examination, they were received into the church of Christ.

Up until nearly a year ago, 200 were thus received, and Bro. Wiens has not been able to see them since. But the strange events have not stopped here. Of these 200, many have gone back and have sought out their kin. And now, at the end of this year, there are 150 more who are ready for baptism, left in the hands of local lay preachers.

What then? Here there are a flock of sheep, 350 of them, without a shepherd. American churches, made up of those who can read the Bible, and Christian literature, whose parents and grandparents were Christians and Christ-minded, they when without a shepherd suffer very seriously. But here these sheep, also of His kingdom (John 10:16), fresh out of heathendom, for the most part unable to read the Bible, or other Christian writings, whose parents and grandparents were worshipers of gods who had mouths but spoke not, who had ears but heard not.

And why has Bro. Wiens not visited them for nearly a year? The urgent claims of the Mauhadei work had demanded that he dare not give these Sukri Christians any of his time or attention—350 of them. Mrs. Moyer and I, after we get the language, will probably not be sent to Sukri. And why? Because there is more urgent work awaiting us.

Here at Janjgir the Indian officials of the village, the young men who have gone to government schools and received their education, they are no longer satisfied with Hinduism, and are looking around for light. Bro. Burkhalter had made all arrangements to start a Sunday school class in English for them, had asked them to come, and had ordered the English quarterlies. But a higher call prevented this piece of work.

Over in Champa in the leper asylums, as the lepers come in, many of them the staunchest of Brahmins, and other Hindus, they declare that they never will accept Christianity. There is no compulsion that they should. Church attendance is not a matter of pressure. Yet the strange thing, we found the chapel crowded, and were told that after some months with few exceptions they choose Christ as their Savior and Pilot.

When we consider the great need of a shepherd for the 350 Sukri Christians, until they can produce a qualified shepherd of their own number; when we hear of the dissatisfaction of the young educated Hindu officials of Janjgir, and find them of their own accord, though we have been here only a week at Janjgir, already coming to our bungalow, seeking our friendship; when we see with our own eyes the zeal of the lepers, and are told of their coming to the true light, then we conclude that the leaven is at work, and that prayers of the Christians of America are being answered. And we are glad that we have come to India!

FROM OUR FORMER EDITOR

Glendale, Calif., Jan. 22.

After several heavy showers, a rainfall of about four inches within a few days, we are having cooler weather, snow on the mountains and frosts in the morning in the valley. Up to this time the winter has been mild for this place and delightful.

The building of new houses is going on unabated as there is a great demand for them. Real estate and rents have wonderfully upheld very high prices, principally owing to the fact that very many people from other places have come in. The new city directory shows that Glendale is now a place of nearly 16,000 inhabitants. The increase of population from 1910 to 1920 is 393 per cent.

The city water, electric light, telephone and gas connections are increasing rapidly in number. The electric car service to Los Angeles is remarkable, sixty trains each way daily.

The postal statistic of Glendale is quite interesting. Money orders issued at the post-office for the year ending June 30, 1919, 9,624; letters registered, 4,042; change of address orders filed, 20,240; letters with no street address, marked up for delivery by carriers, 95,670.

The holidays were spent in a quiet way. Brother Abe's, living now at 409 W. Harvard, were favored by several welcome visitors. On December 30, Mr. and Mrs. A. A. Harder and son, of Reedley, and Mr. and Mrs. Geo. Bergen, of Oklahoma, students at the Bible Institute in Los Angeles, came per auto and surprised us pleasantly. The next day Mr. and Mrs. Simon Baumgartner, of Halstead, Kansas, who are spending the winter at Upland, whom we had expected for some time, made good their promise. We had indeed a very pleasant and profitable time with them. On January 1, 1921, they took the bus for Pasadena to see the famous annual "Rose Tournament," of which Glendale was victorious for the second time in succession.

On January 3 we were favored with a call from the East, Mr. and Mrs. Jacob A. Moser, of Orrville, Ohio, now located at Upland, Calif. On their way to the West they called on friends in Oregon, Washington and other places. They enjoy side trips in California. A trip like this to see friends and the country is certainly worthwhile.

Since we are in California we have occasionally called at Rev. P. W. Penner's, superintendent of the Mennonite mission in Los Angeles. Penner's are indeed very busy people and their work is arduous, especially during holidays. After the holiday rush, on January 4, they made use of their car and came over to Glendale to call on the following friends and their families: A. A. Sommer, H. P. Goertz and H. H. Wiebe.

It was a rare treat to meet and to associate here in the West with all these dear friends. What would the delightful sunny Southwest, this world be without good, real friends? And what would all the friends in this world be without the good Friend, Jesus?

I. A. Sommer.

409 W. Harvard St.

FUNDAMENTALS

He came from a small town where he had been graduated with honors from the county high school, and he had just entered the university. After one month in college he summed up his surroundings thoughtfully, and if he had put his findings down on paper they would have made the concise list that follows:

"The emphasis in this college seems to be put on athletics, dancing and social functions.

"On Sundays very few students attend Sunday school or church; Sunday evenings are spent at smokers in the fraternity houses.

"I have been invited to join a fraternity, but I learn that the probable expenses are so large that I cannot afford it.

"There are only four students in the whole university who plan to enter the ministry. The great majority are taking courses in engineering, journalism and business.

"I have so far had courses under four different professors, but I have not yet heard one of them mention God in the classroom or discuss any religious or even ethical problem.

"I have been taught at home ever since I was a child that the great things of life centre about God and our relation to our fellow men. Why are they not emphasized here in this school?

"What shall I emphasize in my own career? I do not know how to dance and care nothing about it, I am, on that account, considered odd—the overwhelming majority of students spend at least two evenings a week at dances. I do not smoke, and that makes me again an outsider—almost every student and teacher is a smoker. It is certain I am in a very large degree out of touch with the common ideals here in this school. Am I all out of touch with the fundamentals?

"I look out over the world, and I see cruelty and wrong and suffering and a great need of service. To what shall I dedicate my education? Are dancing and social functions and smokers and football the great things of existence? What would Jesus do?

"I wonder if I am narrow-minded and over-critical. I don't want to be that; but I do want the right perspective. Is life summed up rightly when the enthusiasm and time and money are given so largely to amusements and athletics and money-making?

"What are the real fundamentals? That is what I want to get. If the fundamentals are God and service to my fellow men and a pure heart and enthusiasm for world redemption, help me, O Christ, to hold to my ideals even if I have to walk alone!"

This student is not alone. There are very many others. Is it too much to ask that Christian teachers in all our colleges emphasize the fundamentals? What are universities and colleges for if they do not teach ideals and emphasize the really great things of God?—Youth's Companion.

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THE MENNONITE

Rev. S. M. Grubb - - - Editor
2956 N. 13th St., Philadelphia, Pa.

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EDITORIAL

Any one who follows the newspapers cannot help but note that the general tone of the American press is not only out of sympathy with the enforcement of the dry laws and that a studied effort is being made not only to discredit the sincere efforts of law-abiding people but also to create the impression that certain forces in the country, whom the press often refers to as fanatical, are about to make a determined effort to force extreme Sunday observance laws to the extent of breaking down personal liberty and the creation of absurd puritanical order of things.

Sabbath observance is not a virtue of the American people, but we are at least grateful that a continental Sunday has not become the custom. In order to preserve what we have it is important that the Christian citizens practise watchfulness or the commercial interests will break it down altogether. The theatre owners, the moving picture interests and the sporting clubs that control prize fights have been very aggressive in trying to create a sentiment against Sabbath laws, the latter, according to the press, financed a street exhibition on Dec. 15 on the most prominent streets in New York City consisting of floats caricaturing the follies of the Puritan Sunday and motion pictures with this burlesque of the customs were thrown on the screen throughout the country in an effort to prejudice the people against all Sunday laws.

It was shown at a meeting of fifty representative clergymen a month ago that a dispatch went out from Washington on November 22nd that the Lord's Day Alliance was inaugurating legislation to amend the Constitution of the United States, to stop Sunday trains, Sunday newspapers and bring back the obsolete laws of the seventeenth century. The papers were notified that this was false. Nevertheless they misstated and misrepresented the denial and continued to affirm that it was actually a plot to secure legislation of the most ridiculous character.

We cannot hope for a decent respect of our just laws and a spirit of fair play and honesty in our public system if such things are permitted to go unchallenged and unrebuked. Much depends upon the attitude of the Christian people throughout the country whether the laws that make this a Christian nation will be respected or the one distinguishing feature of our religious life eliminated. We would urge that our people everywhere interest themselves in preserving our divinely instituted day of rest and worship. A portion of a statement recently issued by the Lord's Day Alliance of the United States, which we herewith quote, will no doubt be a matter of interest to our readers.

In view of the fact the recent events have aroused a wide and acute public interest in the Lord's Day Alliance of the United States and that many of the statements appearing in public print are either mis-statements, misinterpretations or exaggerations, some of which have evidently been made without due knowledge and are calculated to confuse and mislead the public, its Board of Managers authorize the following statement:

The Lord's Day Alliance believes that the American Sabbath is a civil as well as divine institution. It is older than our government but approved by it, ordained by moral law which is of universal and perpetual obligation. It holds with Emerson that the Sabbath is the core of Christian civilization, and agrees with Disraeli, twice Prime Minister of Great Britain, that "of all divine institutions the most divine is that which secures a day of rest for men."

It loyally accepts the decision of the United States Supreme Court in 1893 in the case of Holy Trinity church vs United States (143 U. S. 471), wherein the court said, "This is a Christian nation," and the contention of Daniel Webster, approved by the United States Supreme Court, that "Christianity is the common law of the land."

It believes that Christ, in freeing the Sabbath from the narrow and technical interpretation of the Jews, strengthened and spiritualized the Holy Day. He said He came "not to destroy but to fulfill the law."

The change from the seventh to the first day of the week added new life and significance to the divine institution. Thus not only was the day of the Resurrection of Jesus celebrated, but the Sabbath was cleansed from the superstitious littleness of the Pharisees by which its free sanctities had been obscured. Furthermore, it was thus affirmed that the day was not given to a select few but to the human race.

It is deemed important that the public should know that the Lord's Day Alliance of the United States is not the creature or agent of any individual group of individuals, but owes its existence to action taken thirty-two years ago by five of our great Evangelical churches—an action in which eleven other Evangelical Communions have since concurred. Its Board of Managers is constituted of persons designated by these communions. The Alliance, therefore, has long been the official representative of the Evangelical churches of our whole country in this well defined field of Christian service, and together with its auxiliary and affiliated societies is supported by voluntary contributions from individuals, churches and societies.

The Alliance does not assume to create its own conception of the Christian Sabbath or its observance, but seeks to reflect the true Scriptural conception of this institution and its uses as developed through the experience of the years and as it is cherished by the great Christian constituency which it represents and serves.

THINGS THAT ABIDE
According to the New Testament.

Rev. J. H. Langenwalter, D. D.

(Continued)

Hope

"Being therefore justified by faith, we have peace with God through our Lord, Jesus Christ, through whom also we have had our access by faith into this grace wherein we stand; and we rejoice in the glory of the hope of God. And not only so but we also rejoice in our tribulations knowing that tribulation worketh steadfastness; and steadfastness, approvedness; and approvedness, hope and hope putteth not to shame because the love of God hath been shed abroad in our hearts through the Holy Spirit who was given unto us." Rom. 5:1-5.

Hope that never disappoints, never puts to shame, never subjects one to the chagrin of having been buoyed up by an expectation and then relentlessly dropped! How men must have stopped to reflect at the very suggestion for human life has ever been full of the deadening and humiliating discouragement which comes from having one's hopes raised and then shattered.

This claim of Paul tells us two things. First, that the religion of Jesus Christ is a religion of hope and secondly, that Jesus Christ has emphasized a higher conception of hope.

This double fact is well illustrated in the New Testament. To be sure the word, "hope" is not so freely used but the New Testament is permeated with the spirit of hopefulness. Jesus found the world hopeless, He left it hopeful. Moreover, as has just been suggested, He raised the conception of hope. Men learned to hope for better things than they had and do so with less superstition and with a decrease of fatalistic inclinations. In Him was fulfilled what Isa. had spoken: Matt. 12:18-21. What a message of hope! v. 20! And when men saw it interpreted in His life it created a hopefulness which they had never experienced before. Even the Gentiles understood Matt. 12:12 and responded as in the case of the Syrophoenician woman and others, especially during the trying days of His last week and we are told: "Now there were certain Greeks among those who went up to worship at the feast: these, therefore, came to Philip, who was of Bethsaida of Galilee and asked him saying, Sir, we would see Jesus." John 12:20-22. Yea, He had found men as sheep wandering aimlessly in a desert waste, and had inspired them with a new hope. The hope which He succeeded in raising sometimes created extremely pathetic situations, e.g. Mark 3: 10b-11. What barren, hungry lives these must have been, in body, mind and soul! They may not have grasped His higher aim at first but to have hope at all was such an invigorating experience for them that one does not wonder that they forgot themselves and almost crushed Him who had given them this new impulse.

Jesus was a hopeful personality. That is why He inspired hope. He was hopeful in the higher realm into which He sought to lift mankind rather than in the lower realm of things and incidents which must sooner or later disappoint. He displayed this hopeful spirit in His attitude toward human beings more than He talked about it. He saw in an innocent child playing in the street of the village the possibility of a perfect member of the kingdom of God and suggested to grown up folks that it would be better to catch that vision and do something about it rather than chase will o' the wisps by quarreling about hollow honors. He deliberately chose men who had the vigor and freshness of youth before them because in these He could instill that larger hope which they needed and which He had come to bring them. He opened up His inner thinking gladly to the only member of the Sanhedrin of His day who manifested any signs of hopefulness, so far as we know. Nicodemus was fearful enough, but he at least saw something of the possibility in this young Jew from Nazareth who was beginning to stir the common people. To him, at least this young Jew carried possibilities, though he no doubt feared some of the consequences. Jesus met him with courtesy due his position and endeavored to clear up his thinking on the things which are necessary to be a child of the living God. He made no such attempt with other members of the Sanhedrin.

The man of hope is the man who has a vision of better things and of something about it. In this sense the wise men from the East were men of hope. No wonder what they said was of value to the young mother of the Babe in the manger and that she pondered these things in her heart. To such men God can speak and does speak, while men who nominally belong to His children may fail to hear His voice because their anxiety about the shell of religion has made them let its heart of hope die out. In the same sense John the Baptist also was a man of hope. He had a stern message to bring to a generation with a superabundance of religiosity and a woeful lack of religion, but he believed that the Lord, who was to follow in His wake was coming for the purpose of bringing in a change for the better. He was not one of those who had fatalistically given up hope. He saw in Jesus what others had to learn by eye opening experiences. Nathanael was no less serious about his religion than was John the Baptist but he lacked the latter's hopefulness, that is, lacked vision. Such people always do until experiences drive them to what they might have seen before with hope in their heart. Such were the people of Jesus' own village, Nazareth. They had no uplifting outlook onto the future and therefore they saw only the human in Him and would have bound even Him down to the sordid level of their lives. Because they could not do this, they rejected Him as is frequently the case with those in whose midst God has raised up souls of hope and of conviction. And why is it so frequent? Because the hopeful outlook of too many men is so very limited. Not only this, but the people of Nazareth rejected also the message of Jesus which was distinctly hopeful and did so after He had declared its fulfillment. One would have thought that lives bound and limited as were those of the Palestinian peasants, would respond quickly to any message of hope, especially such a one as Jesus presented, but let us not forget that in hopeless lives no vision can be inspired.

When we come to the expressions of Jesus we find a strong strain of hopefulness and of inspiration of hope into others. What are the Beatitudes but the infusion of new hope into the lives of those who had been all but crushed spiritually? Men, whose lives were unsatisfied and whose condition was considered hopeless because of the philosophy of life, under which they had been brought up, gave them no opportunity. Men who had never wholly given up although they too, could not see the next step to be taken. The lives of such men Jesus filled with a new vigor. His message sounded hopeful to them and what cared they finally whether the Sanhedrin considered it radical. Men soon realized that the contention of Jesus that the leaders of the Jews of His day were merely worshipers of dead radicals, was all true and therein did not permit the ill will of these leaders to disturb the hopefulness, inspired by Jesus, long.

His position on the law enlarged the vision of the common people and filled their lives with a new hope. They understood God better because they learned to see Him in a larger way. They learned to see the true purpose of the law and gradually submitted to it as an instrument of education to Christianity instead of being held at bay by it as an instrument of punishment and intimidation. Jesus' interpretation of righteousness as a matter of relationship with God in one's innermost self rather than a matter of outward conformity, raised new expectations and new ambition in the hearts of many and filled their lives anew with hope and with a new kind of hope at that. When men began to realize that the doing of good to fellowmen need not degenerate into a species of self-adoration they began to see in a new light the relationship between loving God and doing of helpful thing to one's fellow man. When they realized that prayer means sacred communion with God and not egotistic self-display and that when one prayed to God one began to look upon one's fellow men as God does, they saw more in God and in man. When Jesus led them to see that the spirit of self-sacrifice does not parade itself they began to understand something of the nobility of the price of devotion to God, whom they had learned to know as their Father, meaning the Father of mankind in a sense which made them spiritually responsible. Do you wonder that these revelations of Jesus brought new life into the populace and that their outlook on life grew more hopeful?

(To be continued)

THE CRIME WAVE THAT IS FLOODING THE LAND

Causes and Cure.

We are all familiar, perhaps by personal observation or through the public press of the exceptional prevalence of crime. A wave of crime of every description and degree seems to be sweeping the country. As Christians and as Christian ministers we have been studying perhaps the causes and what can be done to counteract these tremendous "surgeful tides" which threaten to engulf our communities. The pen of that opportune religious writer, Charles M. Sheldon, gives us the following on the subject which the writer here presents for our church papers, and for the reflection of our people, who we know are grieved at such conditions and anxious to do what they possibly can against them:

"Causes of Crime

"What are they?

"The mayor of the greatest city in this republic has issued a proclamation advising the citizens to go armed for protection from thieves. A 'crime wave' is spreading over the country. And vigilance committees are being formed, as in the old California days and the old frontier times.

"Some say the crime wave is due to post-war conditions. That restless minds and the beginning of unemployment are beginning to make men desperate. Others say that the crime wave is no more than it has always been, but it is being exploited by the press for political and other reasons.

"Some give one reason and some another for the cause of the prevalent crime. No one denies the facts of alarming disturbance, especially in the big cities. No one can well deny it when the mayor of our largest and most proud metropolis asks citizens to arm themselves or their messengers for their own protection from assault and robbery.

"But how would these reasons strike you as the causes of crime in the United States at the present time?

"The first reason is the absurd and wicked definition that the people in cities like New York and Chicago and Denver and San Francisco have always had of a police system. The present definition of police protection in our cities is fundamentally wrong. Police for cities should be missionaries, highly educated, well paid and they should be chosen with as much care as we choose our best young men and women to go as missionaries to foreign lands. A police force chosen on the principle of preventing crime and educating the people would save New York millions of dollars every year. You don't believe this, but I do, and that is the reason I am saying it.

"In the second place, the homes of America are to blame for not training their children to be good citizens. When thousands of families in this country spend more time in learning the newest dances, and going to places of amusement, especially to the prevalent moving picture shows and eating expensive banquets than they ever spend in studying the Bible or instructing their children in the ways of good living we may expect to see society on the edge of the volcano. And when the rich profiteers go unpunished by the government or the state, it is no wonder that the citizen who wants to break into a jewelry store or hold up a merchant between Broadway and Fifth Avenue at noon feels as if his business would not suffer in comparison with his friend the profiteer, who may possibly live somewhere in the neighborhood.

"But in the third place, how would it do for this country to begin to study the ten commandments? And how would it do for those ministers who have been preaching topics of the day to turn their attention to the gospel and say something about the Sermon on the Mount! That might stop some of the crime, at least that is what such preaching in the past has done.

"And how about teaching some Bible truths in the public schools? Would any one be hurt by it except the criminals? We leave that question with you. But it looks to me as if the cause of crime was what it always has been—the throwing of the Ten Commandments on the scrap heap by the state, the church and the home."

I would add—and how about more genuine Holy Ghost teaching and preaching, convicting of sin and the follies of worldliness,

and leading people to a deeper consecration, and life of devotion to Christ, to the church and to prayer. As an aid to this the writer will submit the Laymen's Prayer Call. The call comes from a representative body of forty-one distinguished laymen in twenty states representating most all the denominations. Whether Mennonites were in the body has not been learned. If so the writer and readers of our papers would be glad to learn.

"To men and women of all faiths, who believe in an omnipotent God and in the power of prayer, to join us in a common, concerted and continuous exercise of intercession, to the end that humanity everywhere, torn as it is by dissension, and suffering many kinds of ill effects of the world war, may turn to the patient Father in heaven for new motives and guidance and succor. Our world will never get right with itself until it gets right with God. Only spiritual remedies can cure the present ills of mankind. Therefore, we call upon all who believe that the living God hears and answers prayer, to offer daily petitions in behalf of our troubled world—with all its international strife and jealousies and self-seeking; with its industrial unrest, its social unrest, its political unrest — that the Lord Almighty may suffuse the hearts of all people everywhere with a consuming desire to seek first the kingdom of God and His righteousness. Then all other things needful may be added unto us, as promised by our Lord Jesus Christ."

The call further adds: "We crave for ourselves and for our time a revival of the sense of the reality of God, and of our dependence upon Him, and of a spirit of loyalty to Him."

In order that all sincere believers may unite in this general supplication, they are urged to engage "privately or publicly in daily prayer, that the very gravity of the present world conditions may drive us all to the eternal God who is our refuge and who is the only Light in our darkness. In Him we shall find peace, goodwill and power for the task of remaking the world."

We believe in the efficacy of prayer. In this above message of the laymen we are earnestly invited to present, not once, but many times with the great body of God's people our petitions at the throne of grace. This is the only way to find a cure for all present troubles in the full assurance that "whatsoever ye shall ask in prayer, believing ye shall receive." And may He who hears and answers the earnest prayers of believing hearts send such a spiritual awakening as will arouse this nation and inspire it with new life. Then shall the blessings of peace of a true democratic spirit of love and good will and a consequent pure and righteous state of society prevail. In these our intercessions we should not forget those "in authority,"—the present and the succeeding administration at Washington. We expect much from our new President, we believe he is the man that God can use to do much for the righting of wrongs.

A. M. Fretz.

Perkasie, Jan. 25, 1921.

THE C. E. TOPIC

February 13.

Thy Kingdom Come. II. In My Home.

Matt. 6:7-15.

(Consecration Meeting.)

The home is a little world of its own with its lights and shadows, its joys and sorrows. There may be good homes and there may be bad ones, but it is the desire of every Christian, not only to have a good home, but to make it better. God's people look forward to heaven as their eternal home "where the wicked cease from troubling and the weary are at rest." The purpose of the home on earth is to make it as near like the home in heaven as possible and this continual betterment of the earthly home takes place by God's help and direction as we pray for it and as we work for it.

The home should be a little kingdom, not in the worldly sense, but in the Christian sense. Some earthly homes are ruled like earthly kingdoms, by force and fear, and in some of them, as in earthly affairs, greed and selfishness have a prominent influence. Not so with the home where Jesus is king. There the sceptre of love holds sway and unselfish and sacrificing service are the rule. We cannot expect ours to be the home where Jesus is king if we are not ever ready to bear the hardest and heaviest part of the burden.

Heaven will, without a doubt, be a place of purity. The earthly heaven in our homes must be pure. From it there must be excluded all those passions, desires, appetites and thoughts that are inconsistent with the Christ life. The motives for every act should there savor of the Christ motives which include to seek and to serve, to minister and to encourage. Of all things, a king must be respected in his kingdom. His name must not be associated with scoff and mockery. The name of our God is the most precious and holy that human lips may utter. If He really rules in our homes as king it will never be associated with anything but loyal and loving service and devotion. No father or mother who has the honor of God and the eternal welfare of all at heart will for an instant permit the profane utterance go unrebuked or unpunished.

Heaven will be a place of joy. Home is nearest heaven when there is joy there. This does not always mean the absence of the common calamities of life. While on this earth we go the way of all on earth. Neither does the Christian home seek those foolish and frivolous things of life that often only indicate a vacant or a shallow mind. But it does include the holy heart joy that finds its greatest delight in the intimate and confident relation to God and a sharing of this relation with others.

No king can rule where his law is not known and respected. In the little kingdom we call home there is the open book of God's law. It must be the delight of every heart and the guide of every life. Its precepts must be binding in every detail. Good subjects who love their king regard it a privilege to observe His law and look upon Him as conferring it His favors by grace. Surely those who love King Jesus will regard it the greatest of all blessings to have the privilege of doing His will to the minutest detail of their lives.

Jesus said that the kingdom of heaven was to be like the little child. The home is the sphere of the little one. There it lives and is loved. There its joys and sorrows find expression. Our homes to be heavenly must consist of children—those who have become as little children, not those who make themselves childish, for there is a great difference. We must study to become children in the sense that Jesus wants us to be childlike.

THE S. S. LESSON

February 13.

Lessons on Citizenship.

Matt. 22:15-22; 34-40.

Golden Text: Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, with all thy soul and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself. Matt. 22:37-39.

The popularity of Jesus with the people was still so great that, even so near to the close of His life, the Pharisees, the chief opponents of the Lord, did not dare to proceed openly for His destruction, which they had determined upon. Like all corrupt leaders who aspire to use the people for their own selfish purposes, they were skilled in the unlovely art of getting others to do their mean work so that if results were favorable they might profit by them, and, if not they could wash their hands of the whole affair. There were three chief parties in existence but events show that the Pharisees knew how to use the other two to their own purposes. These parties were the Pharisees, the Herodians, and the Sadducees. The Pharisees were the most ancient, the most orthodox, the most numerous and the most fanatical. They made much of observing the letter of the law but their conduct shows that they were strangers to the spirit of it and in their proud hearts they opposed the will of God. The Herodians were a political party attached to the family and policies of the house of Herod as their name indicates. They were time-servers and unpatriotic. The Sadducees were a small but influential party composed of wealthy and cultured people who denied a future existence—the higher critics of the time.

It was the plan of the Pharisees to create a situation which would lead the Roman governor to step in and cause the execution of Jesus. In order to do this they planned to have Jesus make a statement that might be denounced before Pilate as treason. The Herodians quite willingly complied with the wishes of their bitter enemies, the Pharisees, and came, with flattery on their lips, asking Jesus whether it was lawful to pay tribute. Here was dilemma. If he were to say paying taxes was lawful he would offend the Jewish people who were unwilling subjects of Rome. If He were to say it was not lawful He would have immediately been arrested for treason to Rome. The answer of Jesus avoided the trap which He exposed and settled the conflict between religious and civil authority. Civil government is right and those who enjoy its benefits must contribute to its support. Obedience to God is a prime duty. When the two conflict there can be no doubt about rendering to God the things that are God's.

The question the Sadducees presented was a silly and impossible speculation intended to make the matter of the resurrection look ridiculous. Jesus referred the Sadducees to Scripture which they professed to respect as an answer confuting their denial of the resurrection.

The lawyer, a Pharisee no doubt, asked the final question, Which

is the great commandment? It was asked, "tempting Him," to make statement that one law of God was of lesser importance than the rest. The answer Jesus gives is a summary of the whole law into one great command. One who keeps this command as Jesus stated it keeps all of God's commandments.

RELIEF NOTES

(Conducted by Vernon Smucker)

Recent letters from our Russian Unit indicate that all the workers there are very busy and are eagerly looking forward to the time when the new workers will join their ranks. The fact that Bro. Miller has gone to Beirut for a few weeks throws added responsibilities on the others. Bro. Slagel has general oversight of all supplies which need to be secured from the Red Cross, Near East Relief, or the Constantinople markets. He sees that these supplies are sent to their proper distributing centers,—to the refugee camps or to the orphanage. Bro. Brunk is to have general oversight of the distribution of clothing. He must determine whether the applicants are deserving and must see that everything is properly kept in order and accounted for. Bro. Stoltzfus has general oversight of the whole work, meets the new problems as they come up, has charge of the bookkeeping and reporting of the work done, and sees that all of the native and other assistants properly discharge their duties. The uncertainties of the whole situation have been such that up to this time it has been almost impossible to get the work well organized, but they hope soon to be able to do so.

The Home for Mennonite Russian refugees has now about seventy inmates. Most of these desire to come to America. In addition to these, there are still a number of Mennonites in the different concentration camps in the vicinity of Constantinople, and efforts are being made to have all these released so they may be cared for in the Home. Bro. H. H. Schroeder, one of the refugees, has general oversight of the Home and is trying to locate the Mennonites in the camps. Bro. Miller estimates that before winter is over there will be at least one hundred young Mennonite men who will be cared for and helped by our unit. An account of their Christmas exercises has been received at this office, written by one of the men themselves, and will appear soon.

According to arrangements at present being made, Sister Vesta Zook, Dean of Women at Goshen College, and Sister Vinora Weaver, will sail for Constantinople on February 26. Sister Weaver goes to take charge of the routine office work and bookkeeping and Sister Zook will probably have charge of the orphanage, which at present contains 120 Russian children. The latter is also to have charge of some of the investigation work which is necessary in connection with relief work as carried on at that place. Our workers are disappointed over the fact that the new workers are not arriving in January, as they are very much needed. The sending of these two sisters was authorized by the meeting of the Central Committee, held at Scottdale on December 30, 1920.

Bro. Stoltzfus reports that a great deal of his time is being taken in the office by those who come seeking help. Some come for clothes, others for money, some for help in getting passports, and others for a variety of reasons. An attempt is made to take care of each case that deserves help. Some of the brethren in the Home are especially helpful in investigating claims for relief.

Every night some twenty-five or thirty Russians are sent to the Mennonite Home for lodging by the Russian Y. M. C. A. which society also pays for the beds. As soon as the other Mennonites now in the concentration camps are brought to the Home, however, there will be no more room for this service. The number of people needing help is constantly increasing, as there are those who brought some funds with them when they came out of Russia, but which are now all disposed of, so that they must depend on some sort of charity for their existence. The matter of lodging people of this kind has its own peculiar problems, from the standpoint of sanitation. The vermin and filth which are often carried make it unpleasant for the regular members of the Home.

We hope soon to be able to give an account of Bro. Miller's Beirut trip and to present some of the reports which he had planned to work out on the eight-day voyage to and from the port. The time spent away from Constantinople will give the other brethren there an excellent opportunity to familiarize themselves with the details of the work and to become somewhat accustomed to the responsibilities that go with it, so that in case there is anything not clear to them they can go over the situation with Bro. Miller and together they can solve the difficult problems. The organization as it has been built up is almost wholly the work and plans of Bro. Miller.

The tremendous strain under which Bro. Miller has worked ever since the first party arrived in Constantinople made it almost imperative for him to take a short rest, such as the trip to Beirut will give him. While there he aims to get in touch with our brethren who are now in Syria, and perhaps help them with some of their problems, as well as bring them news and information from the home land. The peculiar temptations to which relief workers are put and the long continued absence of a direct and vital touch with the church and conditions at home make it highly desirable that such visits should be made whenever possible.

Every effort will be made to get in touch with Bro. Kratz by the brethren now in Constantinople before Bro. Miller comes back. It is possible that two of the workers may attempt a trip into Soviet Russia and endeavor to get into the Mennonite colonies previously visited. Bro. Miller writes that such a trip may be attempted either from the west, through Roumania and Poland, or from the east through Georgia and Armenia. This would enable him to bring back direct news from Bro. Kratz and the Mennonite colonies, and would give the Russian Mennonites at Constantinople an opportunity for finding out the condition of their loved ones before they separate themselves still further from their natural ties. Likewise they would be able to bring assurances of the safety of the young men to their parents still in Russia. Doubtless they have heard nothing since the young men left home, and many hearts are yearning to know how sons and loved ones are faring. Surely war is an awful thing.

A letter has been received by Bro. Mumaw from an official of the Holland Mennonite Relief Organization, suggesting cooperation in the relief work which is at present being carried on at Constantinople and contemplated in South Russia. Up to this time their organization has been doing effective relief work in Germany. They suggest that probably the relief organizations (Mennonite), of Germany and Switzerland might want to cooperate in this way also.

MARRIAGE

Roth-Wasser—On January 12th, 1921, at Perkasie, by Rev. A. M. Fretz, Wallace Roth and Katie F. Wasser, both of Bedminster, Pa.

DEATHS

DEATH

Hockman. — William K. Hockman died at his residence in Pipersville, Pa., on December 26, aged 77 years, 10 months and 3 days. Interment on the 30th at Deep Run. The pastor, A. M. Fretz officiated.

Rosenberger. — Sarah Ann Rosenberger, nee Fretz, widow of the late Christian Rosenberger of near Zion Hill died at the residence of her brother, Eli M. Fretz, in South Perkasie, Pa., on January 16th, 1921, aged 72 years, 4 months and 9 days. Interment on the 19th at East Swamp church, where the acting pastor of the church, Rev. V. C. Boyer and her pastor, A. M. Fretz, conducted the obsequies.

CONTRIBUTIONS

I hereby gratefully acknowledge receipt of $5.00 from the Apostolic Mennonite church, Trenton, Ohio, through Rev. A. J. Neuenschwander. Mennonite church, Trenton, Ohio,

D. H. Richert,
Treas., Board of Education.

Received for the Altoona, Pa., Mission.

From a friend, through D. M. Landis, Philadelphia, Pa., $10; Rev. H. P. Unruh, Avon, S. Dak., $5; Peter Neufeld, Medford, Okla., $6; a friend, through D. M. Landes, $5; Martha Depp, Berne, Ind., $10; Dora Kirchhofer's S. S. class, Dalton, O., $1.83; Peter Janzen, Delft, Minn., $1.50; a friend, Bluffton, Ohio, 50c; Mrs. H. T. Riesen, Holmesville, Neb., $1.50.

Packages and boxes of clothing from the following: Mrs. Ed. Claassen, Whitewater, Kan.; Lilian Gratz's S. S. class, Bluffton, O.; Mrs. Rev. H. P. Unruh, Avon, S Dak.; Mrs. Wm. Wiebe, Beatriee, Neb.; C. F. Moyer's Bible class, Perkasie, Pa.; a friend, Weatherford, Okla.; Needle Work Guild, Perkasie, Pa.; Needle Work Guild, Souderton, Pa.; Mrs. P. J. Krause, Lehigh, Kan.; Mrs. Ben Deckert, Marion S. D.; Zion Mission Sewing Soc., Lehigh, Kan.; Sewing society, through Mrs. Fretz, Perkasie, Pa.; Sewing Soc., Whitewater, Kan.; Salem Sewing Soc., Dalton, O.; Golden Hour class, Deer Creek, Okla.; Zoar Sewing Soc., Goltry, Okla.; Mrs. D. C. Bixel, Bluffton, O.; Mrs. A. B. Reimer, Buhler, Kan.; and a box of cookies, dried fruit, popcorn, etc., through Mrs. D. C. Bixel, Bluffton, O.; also a box of Christmas presents from Mrs. Claassen's S. S. class, Lehigh, Kan.; a mission friend, Holmesville, Neb.; Souderton, Pa., through Mrs. H. D. Detweiler.

Boxes of Christmas presents from: Mrs. Claassen's S. S. class, Lehigh, Kan.; and Junior C. E., Beatrice, Neb. Boxes of cookies, etc., from: Mrs. Gottshall and Mrs. Bixel, Bluffton, O.; a barrel of groceries from Bethany Mennonite S. S. Intermediate Dept., Quakertown, Pa.; a box of groceries from Mrs. M. W. Baumgartner's S. S. class, Newton, Kan.; box of popcorn balls from Anna Epp's S. S. class, Newton, Kan.; box of Pfeffernuesse from Emmaus Sewing Soc., Whitewater, Kan.; Bible story books from Karl and Helen Rupp, Moundridge, Kan.; box clothing, including groceries, apple butter, butter etc., from Sewing Soc., Pandora, O.

Gratefully acknowledged,

Elizabeth Foth and Martha Franz.

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IN MENNONITE CIRCLES

The Home Mission Committee of the Eastern District Conference, at its last meeting, appropriated funds for opening a new work within the Conference limits and heard reports concerning the progress of the work in various fields.

Several Sunday school classes in the Second church, Philadelphia, Pa., have made themselves responsible for increasing the attendance of the mid-week prayer-meeting, each class taking its turn.

Although he has moved with his family from Schwenksville to Grater's Ford, Pa., Rev. Wm. Grubb still continues the pastorate of the Schwenksville church.

Sister Caroline Burkhalter of Berne, Ind., who for several years has been working among the Hopi Indians, in our mission, was consecrated to the work at a service in Los Angeles on Jan. 30. Rev. M. M. Horsch officiated and Rev. J. B. Frey preached the sermon.

The Gingrich (Old) Mennonite church of Lebanon Co., Pa., will dedicate a new house of worship on February 17.

Rev. E. Troyer of the East White Oak, Illinois, church is conducting services once a month in the North Danvers church which is at present without a pastor.

Fourteen churches in the Central (Ill.) Conference report a cradle roll department in their Sunday school with a total number of enrollment of 220. Two of these departments report a cradle-roll class.

According to a bulletin of the Student Volunter Movement the Mennonite Board of Missions and Charity (Old Mennonite) announces that no additional candidates will be needed for 1921. The Mennonite Brethren in Christ announce that they have calls for more workers in the Clima-Tibetan work in Kansu Province on the western borders of China, as well as for their work in Chili, S. A., and the Belgian Congo, Africa. The Board of the General Conference Mennonites calls for one physician in India.

The Foreign Mission Conference of North America at its recent meeting in Garden City, Long Island, Jan. 18-20, passed the following resolution:

"Meeting at an hour when plans are being proposed that look toward the reduction of armaments and the endeavor to re-establish this shaken world with its outlook toward peace rather than toward war, this Conference wishes to voice its prayerful hope that wisdom, power, and success may attend these proposals.

"In registering this expression of its eager desire, the Conference is confident that it speaks not only for itself but for the great mass of its constituencies at the home base and no less for its thousands of representatives in all the great lands of the world."

The historic Germantown church suffered a severe loss in the death of its beloved pastor, Rev. John W. Bayley, on Feb. 4. Bro. Bayley was greatly beloved by his people and the community. His place will be hard to fill. The editor is sure he expresses the sentiments of the readers when he conveys their sympathy to the family and congregation of which Bro. Bayley was pastor.

HOPI INDIANS CONTRIBUTE FOR CHINA RELIEF

Among the interesting communications received by the Emergency Relief Commission of our Conference the following from Bro. Karl Friesen of our Oraibi mission deserves particular note:

"Enclosed please find check for $16.97 for famine relief in China, from the Hopi Christians here at Oraibi. It has been customary to receive the free-will offerings of the native Christians here at the first weekly prayer meeting of the month. The prayer meeting this time was conducted by our native helper, Otto Lomavitu. Having read about the famine in China, he presented this particular need, and this amount was the result, the largest collection of which there is any account here. We feel happy over it, because it is the hearty response to the appeal of one of their number. They began their contributions at the prayer meeting on Wednesday and completed them at the Bible-study hour on Friday. Among some of the hard things here, there is enough also to encourage us, among these, a very good attendance, largely of children, at the Sunday school. A Christian young Hopi girl is teaching their class, and it is a joy to see how some in the rear seats will raise up in their eagerness to get the story she is telling."

ON THE MISSIONARY JOURNEY

J. W. Kliewer.

Continued)

The trip from Shanghai to Singapore had two very interesting features about it. One was the cosmopolitan makeup of the passenger list, and the other was the stop at Hong Kong. One cannot make a trip like the one we made on the S. S. Africa without noticing on the one hand how the people of different nationalities can get along with each other if they will and how on the other hand the late World war has made its deep inroads on the lives and plans of so many people.

On this steamship there was a veritable Babel of languages spoken: English, French, Italian, Swiss, German, Russian, Chinese, Polish, Dutch and a number of others that I could not determine. Nearly all first class passenger spoke two or more different languages. The exceptions to this rule were usually Americans. This, to my mind, does not argue favorably for our getting our share of the world's trade, other things being equal. Partly because of the ability to converse in different languages there was quite a good spirit of international friendship among the passengers. It was not at all uncommon to see a Frenchman and a German conversing with each other, now in the one language and then in the other. A German gentleman and a Russian lady often conversed with each other either in the language of one of them or in French. A young Hollander, now employed in a bank in Java, got quite chummy with a group of Americans. Of course, they always spoke English.

And then what thread of sadness the late war has woven into the life story of some of these persons. Two German business men were returning from being prisoners of war in Japan. Their business has been wrecked by the war, but they want to see whether there may be any salvage. An Austrian who had been permitted to represent the interests of Austria at Peking through the Swiss Legation, has closed up the affairs and is on the way home because Austria is dead and needs no representation at Peking. A man from Vienna was returning from being a prisoner of war in Siberia. He reported that in his prison camp sixty per cent. had died of contagious diseases. Of the survivors many had their hands and feet so badly frozen that they had to be amputated. Two quite refined families had fled from Moscow to Vladivostock when pillage became so common in Russia, and they were on their way to western Europe now, intending to await the time when they could return home from that direction. Some business men from Riga had also been in eastern Asia, in Harbin, at the time of the outbreak of troubles. They had lost all trace of their families and were now on their way to Danzig in the hope of getting home from there to begin search for their families. The horrors and the heartaches that have been caused by this war surely cast a fearful burden of responsibility upon the persons and institutions who are to blame.

The two days' stop at Hongkong constitutes a pelasant break in the voyage from Shanghai to Singapore. The island is one of

the many gems of British ownership that dot the seas all around the world. The harbor is one of the best in the world, being entered from the east by the Lyemun Channel and from the west by Sulphur Channel. No sooner had the "Africa" anchored in mid-harbor when a busy life began around it. A launch arrived to carry the passengers ashore. Big flatboats came alongside either bringing or taking the ship's cargo. Some Chinese sampans were rowed to the stairway and solicited the patronage of such passengers as wanted to go ashore but did not get away on the launch. Money changers had begun to ply their trade as soon as the vessel had arrived. Now came venders of all sorts of ware. Tailors offered to make pongee suits while you waited. Deck chairs ready made or made to order were offered for sale, the prices declining as the time for sailing drew nearer. Then there were men in sampans or whole families on house boats selling birds in cages—canaries, parrots, lories and paroquets. Others were offering pups and monkeys for sale. When a person on the deck above and the dealer in the boat below had by much shouting to each other agreed upon the price of an article then it would be hoisted to the deck by means of a basket attached to a long pole and the money would be put into the basket on its return trip.

Since the city of Hongkong (really its name is Victoria, but everybody calls it by the name of the island) is situated on the side of a mountain rising 1,700 feet from the level of the sea, it makes a wonderful sight after the thousands of lights have been turned on of an evening. The lights are naturally thickest below and decreasing gradually as the peak is approached. It looks as though the stars of heaven had been collected in the lower part of the sky to the south-west of the ship with the milky way for the basis of this galaxy of light.

One of the most wonderful views imaginable is to be had if one ascends to the peaks of the mountain. The greater part of the way can be made by Peak Tramway. The rest of the way is a comparatively easy climb on a paved road. The view is superb. Ocean and islands to the south, east and west. The harbor and the mainland, with the city of Kaulung in the foreground to the north. The water of the ocean and bays and channels around seems vari-colored from the deep blue to a green that almost vies with the color of the vegetation around one. The bay and harbor are astir with vessels. Ocean liners floating almost every flag of the maritime nations of the world are there. In the east end of the harbor were the war ships, among them three with the Stars and Stripes fluttering in the breeze. Then there were launches and ferries darting to and fro. Chinese sampans and houseboats were to be seen everywhere. No wonder that when a number of years ago a typhoon struck this harbor almost unannounced forty-thousand peorsons lost their lives, for nearly sixty-thousand are said to live in these houseboats.

Soon after leaving Hongkong we ran into very rough sea which caused much seasickness. Some of the things that seasick persons do look rather amusing to the person that remains well. A New Yorker walked the deck with apparent glee when the waves began to go high, "For," said he, "I am in my element now, because I was raised where I could hear the waves roar." He seemed perfectly delighted with the "foist" wave that swept the deck. But soon after that he looked distressingly pale. He then confessed that he was getting sick—a bow over the railing, two convulsive humps of the back, and he brought his offering to Neptune. In my awkward way of commiserating others I said, "My friend, I am afraid there are more to follow." He responded, either because he had misunderstood me or because he had not lost his sense of humor, "Yes, I am afraid there is more to follow." The last word was not very plainly uttered, for another offering to Neptune was imperative. He then disappeared from deck and was not seen there again until the sea was calm.

At Singapore we made almost immediate connection for Java. To do this we had to sail on a freight steamer. This compelled us to spend three days on the voyage instead of thirty-six hours. The time was lost in loading 6,500 ten-gallon cans of Borneo petroleum at Palnsomala and $12,000.00 worth of tin bars on the island of Billetou. Arriving in Batavia we found Java to be interesting right from the very start. It was a new lesson in geography to us to find out that the European residence section of Batavia is called Weltevreden. The name means well content. In this section the hotels are located. We had hoped to be able to find room in a hotel with a Dutch or Javanese name like Java, Nederlander des Indes, Koningsplein, but found these all full and had to put up in a hotel with a more prosaic and more pretentious sounding name, "The Astor." Hotels in Java are so different from our hotels in America. They are mostly only one or at the most two-story buildings. They are so built that a number of open courts are placed between the different sections of the building. In these open spaces a variety of tropical plants has usually been put, both flowering and aromatic. This causes a hotel to cover a large space, especially so since a wide veranda runs in front of all the guest rooms. On these verandas tea is drunk, writing is done, visitors are received, and naps are taken in the reclining chairs. The dining room, too, usually is one large veranda. The sleeping rooms are not piped for running water and therefore do not have what we call modern toilet and bath facilities. The toilet and bath facilities are to be found in the back of the hotel premises. When I stepped into one of these bath rooms for the first time I was a puzzled stranger in a strange land. The tub was deep and narrow and almost closed at the top. I did not see how a more corpulent person than I am could get into it. Then I noticed that the floor was grooved in such a way as to lead water poured onto it into a drain pipe. On the edge of what I took to be the bath tub, and which was full of water to the top, stood two dippers. It dawned upon me that the bath tub, as I had taken it to be, was no tub but the tank, containing water enough for a number of bathers, and baths in Java consist of water poured on one's self. Some hotels have shower arrangements. The bedrooms, too, have their surprises. They have all their beadsteads screened against mosquitos. Their beds have no covers, not even upper sheets, for none are needed because of climate. I am told that in July and August the nights are so cool that ust the nights are so cool that bed covers are needed.

The servants in hotels, and everywhere else, all are barefooted. The chauffeur taking you to the station is barefooted, so is the policeman directing the traffic at street crossings, the clerk in the bank taking your traveler's check, the conductor on the train as he politely asks for your ticket, the native preacher in the pulpit—all are barefooted. Whereas in Japan, China, the Straits Settlements and India all servants are called "Boy," here they are known as "Jungas." Most of them speak only Malay or Javanese and some amusing misunderstandings occur. I found I had no vessel in my room into which to pour the wash water. I rang up the Jungas and tried to make him understand what I wanted by going through the motion as if pouring water from the wash basin into a vessel that was not there. He then took the basin and would have finished my pantomime by really pouring the water on the cement floor, if I had not stopped him.

Travel in Java is unique in this respect that the trains run only at night. We started from Weltevreden early in the morning and got to Samarang for the evening meal. We left Samarang again the next morning so early that we had to have our breakfast put up as a lunch. Our hotel bill at the "Janseu" for one night's lodging, one meal and one lunch was two-thirds as much as the whole day's journey had cost us first class. The two reasons given us for not running night trains were, that on account of the active volcanoes in Java there were frequent landslides which would be more likely to cause wrecks at night; and that the Javanese could not be sufficiently trusted to keep awake at night to make their handling of a train at that time safe.

Every inch of travel in Java, whether by train, or by automobile on the fine paved roads, or by their two-wheeled carriages on the roads, or afoot on the paths through the woods, is a veritable delight because of the novelty of everything that meets your eyes. Dense tropical vegetation almost everywhere! Now you see the towering cocoanut palm, with its fruit far out of reach, then the less pretentious banana palm, then a bunch of slender bamboos. Coffee trees, breadfruit trees, mangos, papias, all are new to one coming from a northern country..

Teak wood trees furnish a much desired lumber of the Orient. Groves of rubber trees and fields of cane keep nearby factories busy. Kapok trees furnish the short-fibered, water-shedding cotton for life belts. And then there are jungles of tropical growth beyond one's botanical ken. The rice fields, some in the level plains along the ocean, others in terraced fields on the mountain sides, are astir with half naked human beings and elephant-colored water buffaloes working in them knee-deep in the water. And then the native huts with their walls of matting and their thatched roofs attract your attention. Even the heavens have their wonders. The sun at noon, at the time of year we were there, is right above, and objects cast

no shadow. The moon when at its zenith peeps in at your north window. Even our constant, never varying, never wavering north star is nowhere to be seen, and you look in the opposite direction for the sign of the southern cross.

In this most interesting island, with its seven hundred persons to the square mile, the Mennonites of Holland and Russia have conducted missions for three-fourths of a century, long enough so that the oldest missionary of their mission at present was born and reared on the island. This mission, too, has a number of characteristic or even unique things about it. Its method of colony organization is peculiar to it. The plan is briefly as follows: The mission a number of years ago leased a large tract of virgin forest from the government on a seventy-five year renewable lease. This tract was sub-leased in smaller parcels to farmers who paid less rent than others would ask of them but still more than the mission paid, thus leaving a balance to the mission for supervising the villages that finally grew up after the forest was cleared. The renter also rents on a seventy-five year renewable lease for himself and heirs. Both Christians and non-Christians may become renters. Among the conditions are: that no opium will be used, the children will be sent to school, and children will not be given in marriage under fifteen years of age. All of these are points that the government would like to enforce but has not yet dared to do so. The originator of this plan was P. A. Jansz, the present senior missionary and son of the first Mennonite missionary to Java. Old Father Jansz has an interesting history. He was born on the island of Java. Twelve years of his youth he spent in school in Europe. Forty-three years ago he returned from school and has never left the island since. When he saw how much of his father's work at Japara was made void by the new converts moving away and lapsing into heathenism again, he proposed the colony scheme described above. Getting little or no suport for his plan, he started it on his own responsibility. He settled in the forest when his workmen were in danger of tigers lurking in the jungles, when wild cats screeched and wild boars stood at bay with foaming mouths in the surrounding forest, and monkeys still inhabited the trees. His wife died a few years after their settlement in the jungle where the present mission station and colony of Margaredja are. He took his children to his father who was then at Solo. Two of them died in one night of cholera and were buried before he got there. Seven years he was on the station alone. He found as second wife a Miss Schroeder who was the daughter of a Gossner missionary on the island of Sangir north of Celebes. Her father had started mission work there when the inhabitants were still cannibals. Today the island is Christian. The island was a very lonesome place for Europeans, since only one ship a year touched its shores. The present Mrs. Jansz was eight years old before she saw another white person whom she remembers, besides her parents and family, and she was afraid of him. When a famine struck the island they subsisted on leaves and roots because no help came from Europe since no news of their need could be sent there. The past experiences admirably fitted Mrs. Jansz for her lonesome post. She and her husband have seen the jungle give place to planted fields of rice and groves of trees that bring returns of a marketable kind. The present colony provides homes for over one hundred seventy families. Other colonies on the same plan have been started elsewhere.

Rev. Jansz has been a pioneer in other respects. He is the author of the first and so far the only Dutch Javanese dictionary printed in Roman characters. He is now a member of a committee to revise his father's translation of the Bible into Javanese. In his training school for teachers he educated the first female teachers in Java. The government has since that time begun to employ lady teachers. He has collected a group of native game songs for children and set them to music. We saw his kindergarten teachers use some of these songs. I am surprised no educational society of Java or the educational department of the government is having this collection printed and thus preserved. So far as I was able to find out, this is the only collection of the kind in Java. Mr. Jansz was retired from his work as principal of the teachers' normal school a few years ago. The war, however, made it impossible for some workers home on furlough to return, and the old man has voluntarily stepped into his old work again. The whole work consists of three main stations, twenty-four preaching places, one hospital, several dispensaries, a number of schools and the supervision of three colonies. Only three missionaries, a physician and one trained nurse are on the field now, besides a number of native helpers. Since most of the support had come from the Mennonites in Russia, but these have been reduced to penury by the war, the work is in financial straits. The Mennonites in Holland do not seem to rally to its support as they ought to do. The help from Mennonites in America can be only temporary since their own fields in China and India will tax all their strength for some time to come. Java Mennonite mission work seems to face a crisis.

THINGS THAT ABIDE

According to the New Testament.

Rev. J. H. Langenwalter, D. D.

Hope

(Continued)

When Jesus taught men to see that spiritual values are real values of human lives and related the various values in such a practical way, they began to understand more fully some of the things God had required of them all along and they understood each other better when the estimate placed on the value of things no longer stood between them like a wall. This naturally led to His insistance that men must not judge each other with a lack of proper estimate for the other man's value. How that must have thrilled the hearts of men when they began to realize that in Jesus they could meet each other with the confidence that each would treat the other with a sense of fairness. It must have filled them with new enthusiasm to do something for God, with a new hope that there was some use in so doing!

How the hearts of men must have responded when Jesus convinced them that there was a possibility of giving out that which was sacred to the soul as pearls were valuable to the merchants, without casting it before those who were wholly unappreciative of it. And who would not fairly blaze up with new hope at the words: Matt. 7:7-12.

No wonder the time soon came that His disciples asked Him to teach them how to pray. There was some use in praying when you understood God in the larger sense of the Father and as One who was anxious to give to His children. His words may have seemed like an exaggeration to them at first, but they inspired hope, a hope which remained no mere wish, but which led to action and to new and productive convictions.

When Jesus advocated the road of consecrated hard work over against the path of least resistance, He struck another chord of hope. Sane and thoughtful men have always realized that something which is good costs a price. All they have ever wanted to know was that the price which they were called on to pay could bring the desired good. This hope Jesus gave them, then why should they hesitate to "enter in by the narrow gate?" They saw the goal of the new hope and forgot the hardships of the journey.

And what could have been more hope inspiring to one really longing to be right with God than: "By their fruits ye shall know them?" It is as natural for a true child of God to express his gratitude toward God in life as it is for a child to perform its little acts of kindness and gratitude toward a parent whom he loves. To be sure, the leaders feared this devotion which Jesus had inspired. They knew all too well that the common people would make the application in proportion to the profession and they were not willing to stand for the test. They were shrewd enough to know how far they dared to go against public opinion and therefore they set themselves against the author of the public opinion of hopefulness which was so undesirable to them. Why did not the leaders appreciate this new uprising of a fine devotion to God and of a more fruitful service to man? Why did they become resentful, when Jesus applied the law fruition to men and folks rated that law at par? Because their own lives lacked the vision of hope founded in the God whom Jesus was revealing. They were the men who had been building their house on the sand and the day had come when the storms of retribution were beating upon their structures, and it was a sorry day, for the productions which they had so proudly reared and so carefully guarded were beginning to crumble. They had no abiding hope, therefore they became vicious and resentful. They may have been perfectly right in maintaining that some of these men "knew not the law." It is so today. There are those who do not know that they are quoting Jesus when they say and say with significant meaning: "By their fruits ye shall know them." But will anyone whose life is inspired by the hope set forth by Jesus Christ therefore become resentful?

The kingdom of God had always seemed like a kind of vain hope to men. The explanations concerning it had either been vague or failed of fulfillment at the appointed times. What won-

(Continued on Page 5.)

THE MENNONITE

Rev. S. M. Grubb - - - Editor
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EDITORIAL

A brother, having noted a discussion on capital punishment in another periodical, writes to the editor desiring to know the position of the Mennonite church on the subject. The matter is one that has often been the subject of debate among Christians, but, like all debatable questions, nothing has been settled to general satisfaction. When the war was just beginning the legislature of the state of Pennsylvania was considering a bill to substitute imprisonment for life for capital punishment and it appeared as though the sentiment of both the legislators and the public were favorable to the measure, but just at that time, there occurred an explosion in a munition plant in which many lives were lost, and as the general idea prevailed that this was not an accident but an act of violence on the part of some tool of the enemy, the public, with its passions already wrought up by the war, changed its sentiment, and the measure was lost. This has always been the way this kind of reform has been defeated. A general sentiment favoring the abolition of capital punishment has had to give way to the passions of a public that become excited on account of some particularly horrible crime. It answered the question not so much in the light of finding a better way of dealing with capital crimes as with the idea of a vengeance that would make the punishment fit the crime.

While the Mennonite church has always stood for a strict separation of state and church and, in times past, carried this idea to the extreme of refusing to have anything whatever to do with civil affairs, it is not surprising that we must look to the attitude of our people toward the matter rather than to any formal statement made by its representative bodies. Observation shows us that our people generally oppose capital punishment. Greatest emphasis has always been placed upon loving enemies (of the state and society as well as of individuals) and leaving vengeance to the Lord. Indeed this has been such a generally accepted idea that in communities where nonresistant churches had large followings, juries to try capital cases were always hard to make up and it was believed that the criminal had a better chance to escape with his life than in communities where they were not so numerous. A case in point was that of a criminal to be tried for burglary in the latter part of the 18th century in one of the Eastern counties of Pennsylvania. It appears that a new code of laws had been enacted which were to go into force six months later. Prisoners to be tried had the choice of selecting under which code they preferred to be tried. Under the old code burglary was a capital offence, under the new one it was not. The prisoner in question reasoned that since there were so many Quakers, Dunkards and Mennonites in the county he would be acquitted, if he chose to be tried under the old code, while, if he chose to be tried under the new one he would be sure of a long term of imprisonment, he, therefore, choose to risk his neck and be tried under the former and, much to his amazement, was found guilty and duly executed.

Those who insist that capital punishment is the only effective way of dealing with the worst types of crime ignore the fact that capital punishment has neither prevented nor checked capital crimes. Countries in which the punishment has been made horrible and applied to a great variety of offenses have not improved in their morals. No matter what the punishment may be crimes will continue so long as the general tone and morality of the community does not rise to a higher level.

Very frequently Genesis 9:6 is appealed to in support of capital punishment. Do those who do so ignore the Sermon on the Mount and the whole New Testament doctrine that Christ came to supplant the law of force with one of love? It is insisted that the impression made by an execution upon the public mind has a healthy influence upon society generally. Why, if this be so, are we now so careful to make our executions so private? On the other hand we know that public executions, say as they are carried on in China, have a brutalizing tendency. In the issue of The Mennonite of several weeks ago the reader will recall our missionary inspector, Rev. Kliewer's account of a military execution he was accidentally compelled to witness in which he notes the utter indifference of the lookers-on.

There is a principle in law which is often applied which says that it is better that 99 guilty persons escape uncondemned than that one innocent person should be made to suffer. We know of rulings made by judges in practically these words in our courts. No error of public administration seems quite as horrible as when an innocent person must suffer capital punishment. In some cases a mistake can at least partly be made right, but how does it help the man who has been hanged or shot when it is discovered that a mistake was made? We do not hold that when it comes to punishing a murderer his feelings in the matter should be regarded, but we do believe that in order to make possible the correcting of a mistake, when one has been made, another form besides capital punishment should be adopted.

HELL OR NO HELL, WHICH?

I. A. Sommer.

In January we had the privilege to hear at the Bible Institute in Los Angeles, a timely and convincing sermon by Dr. Cortland Myers of Boston, on the theme: "The Man Who Has Lost His Belief in a Hell." He spoke hesitatingly, considerately and earnestly on this, at present so many places avoided subject.

The speaker stated, that no man ever lost his belief in a hell by studying the Bible, and no man ever lost his belief in a hell by studying God's laws in the universe. He indicated that false teachings are weakening this fact in pulpits, churches, colleges, editorials, magazines, etc. Some pastors are "mum" on this subject, not being as faithful as the Apostle Paul who called the elders of the church at Ephesus and declared to them: "Wherefore, I take you to record this day that I am pure from the blood of all men. For I have not shunned to declare to you all the counsel of God." Acts 21:25-26.

This subject is the crucial question to those who do not know the teachings of New Thought, not believe in them. In the present perilous times of superstition the teachings of New Thought, Theosophy, Christian Science, and Russelism, which deny the existence of a hell, are welcomed too readily in many places, especially in cities and colleges.

Persons who are not sound and not steadfast in the fundamentals of the Bible, are easily embarrassed in regard to this important question. Frequently light and certainty on this subject is looked for where it cannot be found. Instead of searching the Scriptures, the only true guide, men, so-called learned men, are consulted.

Human beings, created in the image of God, yet having a finite mind, often venture to reason with their Superior, the Infinite.

God is love. He is just, rewarding the good and punishing the evil. This fundamental teaching of the Bible cannot be upset by any false teaching or infidelity.

That the sinner, the transgressor, may escape eternal punishment, God has sent His only begotten Son, Jesus Christ, as advocate and propitiation for the sins of the whole world. It applies to every individual who accepts it in faith. In this regard there are only two classes of people, one of them accepting, and the other rejecting Christ, the Savior. The Book teaches plainly that their destiny is quite different.

Jesus, "the way, the truth and the life," stated explicitly in Matt. 25:46: "And these shall go away into everlasting punishment: but the righteous into life eternal."

Luke 19:26: "And beside all this between us and you there is a great gulf fixed; so that they which would pass from hence to you cannot; neither can they pass to us, that would come from thence."

Matt. 26:24: "Woe unto that man by whom the Son of Man is betrayed! it had been good for that man if he had not been born."

John 6:28-29: "Marvel not at this: for the hour is coming, in which all that are in the graves shall hear His voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil unto the resurrection of damnation."

In Revelation we have the following conclusive passages, 21:27: "And there shall in no wise enter into it anything that defileth, neither whatsoever worketh abomination, or maketh a lie: but they, which are written in the Lamb's book of life."

Rev. 21:7: "He that overcometh shall inherit all things; and I will be his God, and he shall be My son; but the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolators, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death."

Christians, all the redeemed, "which are written in the Lamb's book of life," will have no part in hell. They will enter into eternal life. "And God shall wipe away all tears from their eyes, and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away."

"And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst say, Come. And whosoever will, let him take the water of life freely." Rev. 22:17.

CORRESPONDENCE

West Swamp, Jan. 26, 1921.—New-year greetings to all readers of the Mennonite, you may say rather late, but it is the first time we meet this way in this new year.

The year 1920 lies in the past with all its problems, adversities, and blessings.

As to the failing health and strength of our pastor during last year it was sometimes trying and uphill work more or less, but we had to bow in humble submission to God's plan and there was always a way out as it always is if we do not let go our hold on the Lord, so, on account of these circumstances, he deemed it advisable for his good as well as the congregation's to resign, which he did after he had conducted the regular congregational meetings.

Now we will have to face other problems for the coming year which we will have to bring to the Lord to help us to solve, and we ask the readers to uphold us in earnest prayer at the throne of grace, as this is not our but the Lord's work in which we are engaged.

The Lord has blessed us richly during Christmas, first in giving us ideal weather and a well-filled house and also by the untiring and cooperating efforts of our genial and able superintendend and the school enjoyed a very good Christmas program and also a good address by Dr. O. S. Krehbiel of Perkiomen Seminary after which each scholar received a glass dish and an orange.

On account of many of our members being unable to attend, our regular congregational meeting on Thursday, as heretofore was our custom was changed to the first Saturday afternoon after New-year which brought out a larger attendance than we had for many years, being more than doubled, and a gratifying spirit of good will prevailed all through. All reports were favorable, the missionary offerings showed an increase, and our Y. P. C. A. also shows an increased effort while several Juniors were promoted into the Senior society we have an increased membership as well as increased interest. Among the forward movements we have started the Quiet Hour thirty minutes previous to the regular topics which shows increased power in the work.

Last Sunday evening we enjoyed a very interesting meeting, as Bro. H. S. Stauffer had prepared and conducted a very good program whereby at the close of the meeting he asked all those that had not taken an active part besides singing, to sing us a song which would have been very weak had it not happened that there were a few good singers amongst them. There was also passed unanimously a resolution to raise one hundred dollars above the regular mission collections in the next six months for missionary purposes by the envelope system. And then Bro. Stauffer suggested we begin at once by lifting an offering which was to be the nest egg, which offering amounted to six dollars and twenty-one cents, and would have been better prepared but the rest may be a little bigger eggs. Some, perhaps double yoked ones.

May God's richest blessing rest on his work is the prayer of the correspondent. Cor.

THINGS THAT ABIDE

(Continued from page 3)

der that large portions of the people had become indifferent to the whole matter and looked for an earthly kingdom, if indeed they continued to look for any at all. Jesus took up this confusing subject in a way which would make its underlying principles clear to any man who thought on the experiences of life at all. There was a farmer who sowed his seed, threw it on the ground, a dead loss except for the hope of the harvest. He did not get his returns at once. He had to labor and to wait. The results were not altogether conditioned by what he did but also by the way in which the soil responded. So it is in the kingdom of God says Jesus. There is a God side and a man side and it takes time until one can see the final result. That seemed reasonable and the common man took new heart. He trusted God to do His share and more diligently set about doing his own. He began to hope less for a spectacular driving out of Jerusalem of the Roman cohorts and more for the coming in of the Spirit of God who would make the Romans less a hindrance and perhaps make better men of even them. Somehow Jesus made him feel that there was a harvest time coming in human nature just as in nature. Every returning crop became to him the herald of the day when his new hope would be realized and he worked on with greater satisfaction and surer conviction that his was a hope which disappointeth not.

He had another message for the farmer. It sometimes happened that geographical neighbors lacked the neighborly spirit. Perhaps there were contested claims and these have always tended to produce unneighborly conduct, even on the frontier. After the farmer had sown carefully selected seed into well prepared ground, he found his field full of the dreaded tares. He knew what had happened. His enemy had sown also. The contest of claims was thus continued into the very harvest. The farmer was unwilling to sacrifice the good in order to get rid of the bad immediately. God is doing the same, says Jesus, and the farmer understood again and went back to his work on the farm and his thinking about life and God more hopefully and with a more uplifting, abiding hope, especially after hearing the encouraging words of Jesus: "So is the kingdom of God as if a man should cast seed upon the earth and the seed should spring up and grow, he knoweth not how, the earth beareth fruit of herself: first the blade, then the ear, then the full corn in the ear, but when the fruit is ripe, straightway he putteth forth the sickle because the harvest is come." That was clear. The farmer puts forth hopeful effort, intelligently expended; God quietly adds His blessing and man reaps the result. Do you wonder that the farmers of Palestine forsook their leaders and followed Jesus? They forgot to say: "It can't be true because it is so easily understood." They had found the higher hope which disappointeth not and they were glad.

These farmers raised questions. There were so few of them at first that what they could do seemed insignificant beside that which was to be overcome. Jesus called their attention to a tiny seed and then to the tree which it was capable of producing. They had their answer. Not quantity but quality counts and the kingdom of God is quality! Who could turn away from a lesson like that without a new ray of hope in his soul?

The housewife raised the same question of mingled doubt, fear and hesitency. Jesus gives her her answer from her daily occupation. The bit of yeast she mixed into her baking seemed lost and yet ere long it had permeated the whole lump. The kingdom of God might be small now, but look at its penetrating power. Do you see why these Oriental women, in spite of all their handicaps stood by Jesus until the last? They understood Him and His promise was their hope!

But the merchant was interested also. Would the kingdom of God be worth while for Him? Yes, just as much as the field in which a great treasure is discovered or the most priceless pearl he had ever discovered on his pilgrimages was worth selling all else that he had. The merchants knew what risks the hope of getting a field with a buried treasure in it or the record pearl would make them take. Jesus throws out the challenge to them to do the same for the pearl without price in the spiritual realm. And these business men and women understood and exchanged the getting of gold to the getting of wealth in the kingdom of God. Think of Peter and Andrew, of John and James, of Matthew, of Zacchaeus and of those in the succeeding generation as Lydia, the seller of purple dyed garments.

But there was the fisherman with his problem and Jesus points out to him his qualifications for getting men instead of fish and gives him an illuminating illustration from his daily toil. The fisherman gets all kinds of fish into his net and God gets all kinds of people into His public retinue as He works. The fisherman does not stop in the middle of the sea to sort his fish; he goes on pulling his net. Then he adjusts matters. God does His work in a like fashion. And all understood. To make sure of this Jesus asks: "Have ye understood all these things?" and they say unto Him, "Yea."

(To be continued.)

THE C. E. TOPIC

February 20.

New Work Our Committees May Do.

Rev. 3:7-13.

Christian Endeavor has progressed and holds its place in Christian activities because of its ability to adapt itself to circumstances and do good and effective work under almost any condition. A few of the older committees, such as the prayer meeting and the missionary committee, have a certain interest and routine to follow at all times and yet it is important that they keep interest alive and activities at the top-

notch by finding new material and new means to throw into the work. This is also true of any other committee a society may have in operation.

As some societies have a greater variety of committees than others it is difficult to make suggestions that will apply to all so the purpose of this article must be limited to general lines and an effort to revive lagging interests along every line where it may be needed.

Committees should be wide awake in their search for improvement and the extension of their work. One of the first things a chairman of a committee might do would be to make a survey of the body for dead wood and useless material. When a member of a committee will not function it is time that one either have life injected into him or he be eliminated and better material found. This may at times require tact and the best of tact may not enable the chairman to spare the feelings of the useless member but in God's work sentiment must be set aside in the interest of matters that are vital to the cause.

In planning a work one should aim to make it as up-to-date as possible. Considerable has been written concerning the work of the work of the committees at various times. The members of the committees should familiarize themselves with such literature and let it suggest possibilities for enlarging or strengthening their work. It is amazing how many committees are clogged with members who have no real conception of the work and its opportunities. They should be roused to a realization that much depends upon what they are prepared to do.

Committee meetings are generally arranged for times that suit some one, frequently the chairman calls them at his convenience. Why not make good committee meetings a feature? Plan to have them at regular times with every member present and every member bringing in some new suggestion or some method of improving the work of the committee. An actively interested committee is sure to spread the inspiration of activity to the rest of the society.

Not every society has a committee that stands ready to help the pastor in the event of his needing to call upon some one in an emergency. Pastors have a variety of tasks that cover a range from visiting to writing notices. Why not have a committee at his disposal to do the extra secretarial work that so frequently bobbs up? In some churches even the sexton is overworked at times. There are rooms to be gotten ready between meetings, books to be gathered up and a variety of other little tasks that would not impose a hardship upon any one but would surely make the life of the sexton easier and sweeter.

We know of a society that appointed a committee to fix up the grave yard that was going to weeds, another society appointed a committee to paint the walls of the church, another had a committee of hefty young men stationed outside the church to keep an eye on the rowdy element that used to come about and disturb the meetings. Physical assistance of this kind should not be beneath the dignity of any one, and a committe can be more readily asked than individuals.

THE S. S. LESSON

February 20.

The Wise and the Foolish Virgins.

Matt. 25:1-13.

Golden Text: Watch, therefore, for ye know not the day nor the hour. Matt. 25:13.

The parable of the ten virgins is designed to emphasize watchfulness and a preparedness for the Lord's return. The Bridegroom represents Jesus Christ, the waiting virgins the church, the lamps religious profession, oil is a symbol of the Holy Spirit, the tarrying Bridegroom teaches the uncertainty of the coming of Jesus, the cry, the sleeping church aroused.

In the parable Jesus refers to the custom of His time of the bride's friends going forth to greet the coming bridegroom. It is an occasion of joy and those in the party are not only highly honored by their choice but will enjoy the festivities to follow. The church awaits the Lord's coming. It is an honor beyond anything on earth to be numbered among the Lord's elect who are to share His joys. The church looks with joy and not with terror upon the Lord's return.

The use of lamps is significant in connection with what Jesus said about lights. He told His followers that they were (1) the light of the world. (2) They are to let their lights shine. (3) They are to shine to the glory of God. (4) As lights in the world they bring joy, splendor and happiness.

There were two kinds of virgins, wise and foolish. Indeed, people are all either wise or foolish. Both anticipated a great joy, both were friends of the bridegroom, both looked forward to his coming but only half of them did it in the right way. In a measure both had prepared but only the wise had rightly prepared. No doubt the world is full of men and women who look for the coming of the Lord, that in itself is a joy—an anticipation of greater joys but that is not sufficient, preparation must be made according to His direction. He has declared that not all who say unto Him: Lord, Lord, will receive recognition. In the case of the foolish, they neglected to do that which was absolutely necessary. The waiting one who would greet His Lord at His coming has much to do. He must be converted. He must do works of faith and righteousness. He must be prepared to show that he has complied with all the conditions that Jesus requires for membership in His church.

The forethought of the wise shows that they were not to be charged with neglect. They took their position seriously enough to make sure that they would be in a position to honor the Bridegroom at the time when He expected honors of them.

They all slept. This is a sad comment upon the church that applies so often. It is because the church has slept that it has not made greater progress in the world. Because of its sleeping, failures have come, false doctrines have slipped in and divisions have occurred. While the church slept, the demon of war went forth and slew millions; while it now sleeps, the hatred, the unbelief and the mockery in the world go on unchecked.

The Bridegroom tarried. The church has been waiting long. This period of waiting has been a period of probation. The Lord's assurances of return are so stated that in all ages He has desired His people to be ready for His immediate return. The midnight cry came with startling effect. Whenever He comes it will be with suddenness that arouses the unprepared to a realization of their position and the prepared shall greet Him joyously. It was a sad disappointment to the neglectful ones to discover that they could not get help from their comrades at the critical time. There are many things that others cannot do for us or give us but above all things no one else can do our part in getting ready for His coming.

The closed door ends the sad story. The Lord will not own those who were careless about His coming and unprepared for it. Without oil, they were lost as will be those found without the Spirit. The emphasis of the whole story is stated in the Golden Text: Watch.

RELIEF NOTES

Christmas with the Russian Mennonites in Constantinople.

By One of their Number.

Probably never before did a group of Mennonites celebrate Christmas at Constantinople, under the crescent banner. We arrived here in the second half of November on various ships, having fled from our homeland. We were hungry, ragged, filthy and penniless. There seemed to be no ray of hope, no help for us. We could only expect to be confined in one of the concentration camps.

But help came to us. The representatives of the Mennonite Relief Committee in America who, in consequence of the collapse of Wrangel's forces, saw themselves compelled to abandon, for the present time, their plans for relief work in South Russia, took upon themselves the support of the Mennonites who had fled with Wrangel's army to Constantinople. We were given shelter and food and have succeeded in making our quarters quite homelike. We earnestly long for the time when we may be permitted to continue our long journey westward.

It is a matter of regret to us that many other Mennonites are confined in the concentration camps and so far all efforts to bring them here have failed. We hope, however, that we may see them here in the near future.

Christmas was approaching. Yet the mild weather and the green vegetation seemed to forbid the real Christmas sentiment. It was, of course, impossible to celebrate as we had been accustomed, by having a bountiful meal and exchanging costly presents, but we had sweet cake with cocoa and even the time-honored Mennonite plum-soup.

We sang the beautiful old Christmas hymns, as far as we had committed them to memory, for there was no song-book at our disposal. The gentlemen of the relief committee cheered us by their visit and gave us short addresses. They pointed out that God is able to protect and keep our loved ones whom we have left behind in Russia and that we should put our trust in Him. Further they spoke of the opportunity for service in our lives. Their kind words did not fail to make a deep impression on us.

The tunes of the Christmas hymns reminded us of by-gone days, when we were permitted to celebrate this feast in the circle of our loved ones. The most of us did indeed not for years have the joy to celebrate Christmas at home, but were during the Christmas season doing outpost-duty, while snow covered the ground, or were in barracks or hospitals, or somewhere else, but not in the home-circle.

Our dear ones we have now left for good, just at the darkest and most unfavorable time, and the anxiety as to their fate brought to us thoughts of sadness.

The gentleman who is the chairman of the Mennozentrum, Mr. H. H. Schroeder, gave expression to our gratefulness to the representatives of the relief committee for their Christian work of love whose recipients we were permitted to be and without which we should probably have had to undergo great hardships.

Many a song was sung and many an experience related before we retired.

To the friends on the other side of the great water, who have not forgotten us but have extended to us a helping hand, we would express our warmest and most sincere thanks.

It is our hope that we may ere long be re-united with our families and celebrate Christmas with them, be it in the home land or in a new home which we shall set out to seek.

G——r.

DEATH

Rings.—Henry Rings, son of Daniel and Barbara Rings, was born near Dover, Lee Co., Iowa, on April 17, 1861, and died at the St. Joseph's hospital in Keokuk on January 26, 1921, aged 59 years, 9 months, 9 days.

On September 27, 1876, he was baptized and received as a member of the Zion Mennonite church and remained a faithful and devoted member until death.

On May 25, 1882, he was united in marriage with Anna Handrich and for nearly 39 years they lived together in the holy state of matrimony. To this union were born 10 children, of whom 9 are still living, one having preceded the father into the great beyond.

Bro. Rings has been ailing for several years. Last July he underwent a critical operation at Rochester, Minn., and for some time it seemed that he was improving, but about a month ago he again became seriously ill. He bore his suffering patiently.

He leaves to mourn his departure, a deeply bereft widow, 3 daughters, 6 sons, 2 sons-in-law, 3 daughters-in-law, 7 grandchildren, one sister and many other relatives and friends.

The funeral was held on January 28, from the Zion Mennonite church, and was very largely attended. It was conducted by Rev. E. Basinger, pastor, who used for his text, John 11: 28.

Steiner.—David C. Steiner, son of Christian and Magdalena Steiner, was born one mile east of Pandora, Ohio, September 16, 1860, and died at his home, 3 miles east of Pandora, on January the 24th, 1921, reaching the age of 60 years, 4 months and 8 days.

The deceased was sick for only three days. He suffered intense pains during this brief illness, but bore his cross patiently, submitting himself to the Lord's will. When a young man, Mr. Steiner had been a school teacher for several terms. Later he served as member of the board of education and board of township trustees.

He was a faithful member of the Grace Mennonite church, serving as Sunday school teacher for many years.

In 1887 he was married to Barbara Welty, and lived with her for nearly 34 years. Of the eleven children born to this union three preceded their father to the great beyond. One son and 7 daughters are living. Of these, one daughter attends the grade school, two attend high school and three attend Bluffton College. The following are left to mourn: his wife, 8 children, his aged father, 83 years old, 5 grandchildren, 5 brothers and 3 sisters.

Funeral services were held in the Grace church on January 27th, conducted by his pastor, and assisted by Rev. Kuhuli of the Missionary church. A quartet from Bluffton College sang at the house and a mixed octet from the Grace and Missionary churches in church.

Graber.—Lavina Liechty was born September 16, 1868, and peacefully fell asleep in Jesus at 8 a. m., January 4, 1921, aged 52 years, 3 months and 18 days.

She was one of a family of 7 children, one brother and 6 sisters, one sister and her father having preceded her in death.

She was united in marriage to Samuel Graber on March 18, 1903. There were no children to bless this home, therefore there remain to mourn her departure, mother, brother and 4 sisters together with numerous relatives and friends. She was received into the Mennonite church of Sterling, O., on May 18, 1902, by baptism upon confession of her faith in the Lord Jesus, in which faith she remained faithful till the Lord called her home.

She was very patient all through her illness, and when the last moments came was fully resigned to His will. Some of her last words were, God knows best, His will be done, I am ready to go.

The funeral was conducted by Rev. S. M. Musselman of Bluffton, Ohio, and the remains were tenderly laid to rest in the Crown Hill cemetery.

CONTRIBUTIONS

Received by the Executive Committee of Mission Societies during January.

Miss. soc., Reedley, Calif., Mrs. E. P. Ruth, general mission treasury, $200; do., three orphans, India, $90; do., Russian refugees in Germany, $50; do., German orphan homes in Elberfelde, $50; do., for moving church on P. A. Kliewer's station, $15; do., postage for Ex. Com., $2.50; sewing society, First Menn. ch., Newton, Kan., Mrs. J. H. Richert, general mission treasury, $91.75; do., girls' school, China, $91.70; do., sufferers in Russia, $25; Mrs. E. J. Haury, Halstead, Kan., two orphans, India, $60; Mission society, Upland, Cal., Mrs. D. S. Dettweiler, general mission treasury, $75; sewing society, Deer Creek, Okla., Mrs. E. A. Dester, for do., $20; sewing society, Bethel College, Newton, Kan., Mrs. J. H. Penner, for do., $84; mission society, Pulaski, Ia., Mrs. W. M. Delzell, for do., $50; sewing society, Pawnee Rock, Kan., Mrs. P. A. R. Unruh, orphan, India, $30; do., famine sufferers in China, $21.93; mission society, Gotebo, Okla., Mrs. J. H. Schmidt, evangelist, India, $8.50; sewing society, Mt. Lake, Minn., Mrs. H. J. Fast, sufferers in China, $50; do., sufferers in India, $50; sewing society, Fortuna, Mo., Miss F. Basinger, Rev. Suckau auto fund, $10; do., girls' school, China, $25; sewing society, N. E. Alexanderwohl, Mrs. P. D. Pankratz, Mrs. G. A. Linsched's sewing school, $10.

Gratefully acknowledged,
Mrs. J. G. Regier, Treas.

CONTRIBUTIONS FOR PUBLICATION

John Wiebe, Winkler, Man., Can., $2.00.

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FOREIGN MISSION RECEIPTS FOR JANUARY, 1921

General Fund

Gnadenberg ch., Whitewater, Kan., $44.08; San Marcos ch., Paso Robles, Calif., $62.09; friend, Upland, Calif., $500; Tabor ch., Goessel, Kan., $39.29; Menn. ch., Upland, Calif., $154.35; S. S., Menn. ch., Hydro, Mont., $24; Joe G. Schrag, Schrag, Wash., $5; Menn. ch., Wayland, Ia., $268.83; Menn. ch., Cordell, Okla., $30.23; Bethel ch., Inman, Kan., $154.02; Menn. Mission ch., Los Angeles, Calif., $112.67; Zion ch., Elbing, Kan., $556.20; Menn ch., Trenton, Ohio, $15; friend, Trenton, Ohio, $15; S. S., Zion ch., Donnellson, Ia., $34.71; S. S., Hoffnungsfeld Eden ch., Moundridge, Kan., $5; Menn. ch. & S. S., Wadsworth, Ohio, $48; Ella Krehiel, Des Moines, Ia., $50; S. S. class, Lehigh, Kan., $8.51; Christian ch., Moundridge, Kan., $59.65; Menn. ch., Goessel, Kan., $40.35; West Zion ch., Moundridge, Kan., $50; friend, Beatrice, Nebr., balance of tenth for 1920, $13.35; S. S., First Menn. ch., Newton, Kan., $88.71; Menn. ch., Deer Creek, Okla., $50; Salem ch., Ruff, Wash., $8.68; S. S., Menn. ch., Reedley, Cal., $100; First Menn. ch., Reedley, Cal., $227.09; Salem ch., Wisner, Nebr., $135; Hebron ch., Buhler, Kan., $89.06; S. S., Wayland, Ia., $20; S. S., Hydro, Mont., $20; friend, Meno, Okla., $25; Menn. ch., Hillsboro, Kan., $40.82; S. S., Bethany ch., Freeman, S. Dak., $69.76; Alexanderwohl ch., South Blumenfeld, Goessel, Kan., $6; Friedenstal ch., Gotebo, Kan., $12.20; S. S., Johannestal ch., Hillsboro, Kan., $61.32; Friedensberg ch., Avon, S. Dak., $100; friend, Arkansas Pass, Texas, $15; S. S., Brudertal ch., Hillsboro, Kan., $50.46; S. S., West Zion ch., Moundridge, Kan., $129.47; Inman Hoffnungsau ch., Inman, Kan., $82.40; S. S., Gretna, Man., $16.85; friend, Newton, Kan., $3; S. S. class, Salem ch., Dalton, O., $20; Menn. mission ch., Los Angeles, Cal., $31.61 Zion ch., Donnellson, Ia., $40; Second Menn. ch., Philadelphia, Pa., $20; Mechanics Grove ch., Pa., $10; S. S., Bethel ch., Marion, S. Dak., $27.65; S. S., First Menn. ch., Woodlake, Calif., $10; Menn. ch., Trenton, Ohio, $70; S. S., Bethel ch., Volt, Mont., $25.25; Judith Bowman, Bowmansville, Pa., $10; Hereford ch., Bally, Pa., $50; C. E., Friedenstal ch., Tampa, Kan., $53.13; C. E. soc., Salem & Salem Zion ch., Marion, S. Dak., $20; Swiss ch., Bluffton & Pandora, Ohio, $300; friend, Whitewater, Kan., $15; C. E., First Menn. ch., Newton, Kan., $64; from Berne, Ind., received: Gleaners' S. S. class, $32.10; Mary Liechty, $15; Sybilla Sprunger, $5; mission boxes, $0.56; Jacob J. Lehman, legacy, $100; Senior C. E. soc., $75; young men's mission offering of 1919, $37.35; S. S., Allentown, Pa., $9.45; Salem ch., Dalton, Ohio, $29.72; two S. S. classes, Upland, Calif., $43.71; Menn ch., Pretty Prairie, Kan., $15; H. D. Schultz, Crosby, Minn., $25; H. J. Schrag, Newton, Kan., $30; friend, Goessel, Kan., $25; M. E. M., Pennsylvania, $2; A. Habegger, Busby, Mont., refund, $100; Bethel ch., Perkasie, Pa., $23.15; Bergthal ch., Pawnee, Rock, Kan., $41; S. S., Menn. ch., Pratum, Ore., $15; S. S., Menn. ch., Upland, Calif., $51.29; Bergtal ch., Man., $87.75; Bergtal ch., Man., $40; D. D. Hiebert, Gretna Altenheim, $10; S. S., Rosenort ch., Eigenheim, Sask., $3.80; Rosenort ch., Eigenheim, Sask., $137.13; sewing society, Altona, Man., $115.00; Johann Kehler, Altona, Man., $5; Nordstern ch., Drake, Sask., $300; Rosenort ch., Laird, Sask., $186; sewing soc., Herbert, Sask., $50; Bethany ch., Lost River, Sask., $30; Rosenort ch., Tiefengrund, Sask., $21.18; Menn. ch., Herbert, Sask., $80; Jacob Loewen, Winkler, Man., $300; C. E. soc., Drake, Sask., $25.75.

Special Fund.

S. S. class, Upland, Calif., for orphan, India, $30; B. E. & M. C. Steiner, Pandora, O., for Parker, India, $30; S. S., Eden ch., Inola, Okla., for child, India, $30; Menn ch. & S. S., Wadsworth, O., for organ, Korba, O., for orphan, India, $30; Elise Wiebe, Whitewater, Kan., for Ruth, India, $30; S. S. class, Summerfield, Ill., for child, China, $30; Mrs. J. B. Baer, Los Angeles, Calif., for child, China, $10; mission soc., Summerfield, Ill., for Bible woman, China, $35; C. E. soc., Reedley, Calif., for orphan, $35; S. S., First Menn ch., Bluffton, O., for Gilwa Logan, India, $100; S. S., Johannestal ch., Hillsboro, Kan., for 1 worker, 2 orphans, India, $90; S. S. class, Salem ch., Dalton, O., for Steiners, India, $20; S. E. soc., St. John ch., Bluffton, O., for Tulsa, India, $25; C. E. soc., Grace ch., Pandora, O., for Steiners, $64.16; S. S., Allentown, Pa., for Rancharan, India, $20; L. Weber, Cucamonga, Calif., for Linda, India, $30; M. A. Bechtel, Bally, Pa., for Ujola, India, $30; Brudertal ch., Hillsboro, Kan., for orphan, India, $75; C. E. soc., Salem ch., Dalton, $35; S. S. class, Swiss ch., Bluffton, Ohio, for orphan, India, $25; P. B. Amstutz, Bluffton, O., for orphan, India, $25; C. E. society, Hoffnungsau ch., Inman, Kan., for workers, and orphan, $16; S. S., Menn. ch., Colfax, Wash., for worker $60; C. E. soc., Wisner, Nebr., for Elizabeth, Arizona, $25; Jr. C. E. soc., Dalton, O., for orphan, India, $25; Jacob Heinrichs, Aberdeen, Sask., for Rogaram, India, $65; P. P. Epp, Altona, Man., for Dugu, India, $30.

For the Girls' School

S. S. class, Upland, Cal., $3.75.

Gratefully acknowledged,
Gustav Harder, Treas.
Whitewater, Kan.
J. G. Regier, Asst. Treas.
Newton, Kan.

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IN MENNONITE CIRCLES

Helena Liechty and Elma C. Sprunger of Berne, Indiana, visited Chicago to attend the Founder's Week Conference at the Moody Institute.

According to latest arrangements Rev. Neuenschwander, pastor-elect of the First church Philadelphia, expects to assume charge on the last Sunday of this month.

The death of Rev. J. W. Bayley of Germantown and the resignation of Rev. H. G. Allebach of Quakertown, Pa., on account of ill health creates two vacancies in the Eastern District Conference.

The Mennonite Aid Committee has through Bro. Wm. J. Ewert of Hillsboro furnished a list of nearly 50 names of young Russian refugees who are in the Mennonite Home in Constantinople waiting permission to migrate to the United States. The list gives the names of the parents of these young people and their friends in the U. S.

The church at Wadsworth, O., was one of the most active in the early days of our General Conference which held several sessions in that place and established the Wadsworth Academy there. The congregation was largely composed of Mennonites who had come there from Eastern Pennsylvania. Rev. Ephraim Hunsberger, its pastor, had formerly been a minister in the Hereford church, Bally, Pa. When he accepted the call from Ohio and was about to move, the Eastern District Conference at its 10th session, Oct. 7, 1852, in Upper Milford, Zionsville, Pa., took formal notice and passed an appropriate resolution. An extract from its minutes reads: Bro. Ephraim Hunsberger's purpose to move to the state of Ohio was brought to the council, discussed and the followin resolution adopted:

Resolved: (a) That Bro. Hunsberger, is, upon his request given an honorable and brotherly release, the High Council wishing him God's richest blessings.

(b) That, in order that he may attain to the fullest blessings in the ministry in his newly chosen and God-directed field of activity, he, after examination, be consecrated to the office of Bishop.

Bro. Hunsberger was then examined as to his views relative to the Regulations of the Mennonite church and the recommendation made that he be ordained before removal to Ohio.

MISSION WORK IN THE MOUNTAINS OF PENNSYLVANIA

Claysburg, Pa., R. D., Box No. 78,
January 11, 1921.

Dear Readers of The Mennonite: After nearly two years of silence I will try to write a few lines to the Mennonite. When I look back over the past two years and see how good the dear Lord has been to me, my heart overflows with joy and thanksgiving to Him for I realize that in all my disappointments and blessings, God has been working out His own plan in my life and we know "that all things work together for good to them that love the Lord. He that said: "Go ye into all the world and preach the gospel," also said, "And lo, I will be with you always." Today I can testify to that truth more than ever before. I have been traveling in some of our southern states, North Carolina, South Carolina, Georgia and Florida during the last two years and it has been my great privilege to work mainly among the colored people witnessing for my Lord regularly each Sunday in their Sunday schools and many times in the church services. The colored people are a very religious race, but religion is about the extent of their Christian experience. Such doctrine as "knowing that you are saved" is foreign to these people and they cannot distinguish between religion and salvation. Dear reader, do you see the great privilege that was mine, even of taking Philip's place when he was on his way to Ethiopia and met that eunuch and when Philip asked him if he understood what he was reading, he replied, "How can I, except someone should guide me." But you ask, "Do they not have ministers in the South?" Yes, too many of them, and the ministers are too often not filled with the Holy Spirit, have no zeal for lost souls and their greatest desire seems to be increased membership in order to increase their income. They have no concern over the conduct of their members so long as the church dues are paid regularly. Such are the conditions in the South. We are very much interested in Africa, and it is right that we should be, but what are we doing for the poor Africans here at our door?

As some of you know I was called by the home mission board to take up the work here at what is known as Upper Popular Run and Smith Corner. I was directed by the board to come to Altoona and get in touch with Bro. Jacob Snyder, and while I was in Altoona it was my privilege to stop a few days with the workers there and see the great work they are doing. I can only say, may the Lord bless the work and the workers at that place. I spent Friday night with Rev. Snyder in his home in Roaring Spring, and on Saturday morning I started with Brother Clarence Dively and his wife, to my new field of labor, which is situated amongst the mountains about four miles from Claysburg. Our first service was held the same evening, with 75 or 100 present. As they did not have a Sunday school, I told them to come out at 10 o'clock, Sunday, when we held Sunday school, followed by preaching services. At seven in the evening I told them of the importance of Christian Endeavor work, and quite a few favored organizing a society. This was done, followed by preaching services. All these services were well attended. We also have Bible study on Wednesday evening, with an attendance of about 50. I wonder how many city churches could boast of such attendance. Services are regularly held at Smith Corner each Thursday and Sunday evening. The people up in these mountains are hungering for the gospel and are faithful in attendance when an opportunity is given to hear it proclaimed. There is a great work to be done, and my prayer is that I may be equal to the my calling in preaching the unsearchable riches to them and having their sins washed away in the blood of the Lamb.

The people here are nice, simple living people, almost all with large families, and not blessed with great riches. I have given out some clothing that I got from the mission at Altoona to the more needy families, for which I wish to thank all who had a share in making this possible. We could make very good use of boys' clothing and shoes, ages six to fourteen.

In closing I want to ask all of you who believe in a prayer-answering God to remember these fields and these dear people before the throne of grace, that His will might be done, His name glorified, and souls born again into His kingdom.

Your humble servant in the Master's service,

Daniel Gerig.

ON THE MISSIONARY JOURNEY

J. W. Kliewer.

(Continued)

Although Java is intensely interesting, one feels a relief in leaving it and also Singapore for more northern latitudes. As our ship, the Elephanta, on which we left Singapore, was ploughing its way through the waves on its way northward we noticed that it was gradually getting cooler. We made a stop of one-half day at Penang and of two days at Rangoon. At Penang, one of the important tin stations of the world, one finds another of those interesting bits of British civilization thrust into the very midst of heathen life. Rangoon is a surprise to the traveler who makes that port for the first time. We had steamed up the Rangoon river forty miles during the hours after midnight and our ship had anchored before I got up. When I looked out of my cabin port hole in the morning I was surprised at the extent of the harbor and the excellent wharf facilities. After-

wards I counted a number of oil companies one of which alone employs 1,100 people. In the government teak wood lumber yards we saw elephants placing logs in place. When we visited the noted pagoda, 317 feet high, possibly 75 feet wide at its base and gilt from top to bottom, with a crown of jewels said to be worth $250,000 and with one hundred or more smaller shrines also gilded and bejeweled, we again were made to realize that modern civilization and ancient heathenism live in close proximity, to each other. Will these clash in the near future? In that very temple we saw placards advising the Burmese students not to cooperate with the government educational institutions and plans. Later we found that this propaganda is spread by the seditionist Ghandi. It does not seem to be getting a very firm hold though. Sensible Indians seem to realize that weakening the present government might bring about chaotic conditions for India. In Calcutta, where we landed on December 12th, were met by Rev. P. A. Penner, our missionary at Champa, Central Province. He had arranged for our lodging, and we were very glad for it, because all hotels were full to capacity. A disappointment awaited us in Calcutta in the news that our booking for the homeward trip via Europe had not been made, because all steamships were full to capacity for several months to come. This was our first check we had received in our traveling plans, though we had been compelled to sail on six different vessels up to date.

Since sight-seeing can be made only a secondary consideration in my journey, we saw only three places specifically outside of the places where we had to go on business in connection with passports and steamship reservations. These places were the Black Hole of Calcutta, the Lee Memorial, and the altar where sacrifices are offered to Kahli. The site of the Black Hole of Calcutta is of historic interest because in an old prison, fourteen by eighteen feet, that used to be located here, one hundred forty-six Englishmen were imprisoned and most of them perished for lack of air. The Lee Memorial Mission is of peculiar missionary interest. Mr. and Mrs. Lee were missionaries in Calcutta. Having no satisfactory school facilities in Calcutta they sent six of their children to school at Darjeeling in the mountains. A landslide crushed and buried the building in which the Lee children and other children were lodging. Only two of the six bodies were recovered for burial. In memory of these six children Mr. and Mrs. Lee started the Memorial Mission in Calcutta. They are still superintending this mission at which many native boys and girls have not only received an education but have also found salvation. The first wife of our missionary P. A. Penner died in this mission.

The place of sacrifice to Kahli is a gruesome place. Every forenoon a number of kids being offered to the god, the place reeks with blood. We were there just at the time of sacrifice. Some other parts of the worship have details of repulsive obscenity. The approach to the place is lined with beggars and fakirs. One of the latter was lying on a bed of pointed spikes and passersby were prostrating themselves to him.

On the railway journey from Calcutta to Champa we had occasion to notice two peculiarities of travel by rail in India. The one is that no bedding is found in the sleepers. Each passenger must therefore carry his bedding with him. Mr. Penner had expected our improvidence in this respect and had provided bedding for us. Another thing that surprised us even more than want of bedding was that trains run at night without headlights.

We arrived in Champa in the afternoon of December 15th. It was an afternoon in respect to weather like every afternoon has been since. I am writing this on December 27th. The last half of December in this part of India is very much like the first half of September in Kansas. The sky is cloudless day and night. The nights are cool enough so that one needs covers at night to be comfortable. Early in the morning the thermometer shows between 53 and 55 degrees. At the hottest time of the day it goes up to 75 degrees or even a little higher. The sun is then so hot that everyone who is not a native must wear a topy. One continuous flood of sunshine streams down from morning till night. The full moon is glorious at nights just now. Roses and other flowers are in bloom where they have received sufficient water. This is the time of year when vegetables can be found in gardens that have been irrigated. So we could hardly have reached India at a more auspicious time.

At the railway station of Champa we were met by Rev. P. J. Wiens, our missionary at Mauhadei. He took us in his Ford to the Champa mission station. There our mission workers from Janjgir, Mauhadei and Korba had met to greet us. As we approached the entrance gate to the mission compound we found it decorated with green boughs of trees and the American and British flag. Bamboo poles of uniform length had been stuck into the ground in rows on both sides of roads and paths through which we should pass and running parallel with them. A cord was strung along the tops of these rows of poles and leaves of the mango tree fastened at intervals of about four inches to this cord. Penants, each of different color, were fastened to the tops of the poles. The whole arrangement made a very pretty effect and was a credit to the native Christians who had planned it. When we got to the bungalow we were greeted by the Hindu hymn: "Now let us thank our God," sung by the native Christians and the missionary families. The word, "Welcome" over gate and doorway and the word "Salaam" spoken in chorus after the singing and the individual words of greetings after we reached our missionaries, all bore the same message of cordial welcome.

The formal program of welcome was given in the church about an hour later. It too had been prepared almost exclusively by the native church. Rev. P. A. Penner presided and interpreted. There were appropriate songs and Scripture. A number of boys recited Bible verses. Short talks were given by Rev. Steiner and the visitors. Letters of welcome were read by two native Christians, the one using the native tongue, the other the English. In these letters gratitude was expressed to the Christians in America for the interest taken in India's spiritual welfare. Their sending representatives to visit the field was considered an answer to the prayers of the Christians in India. A specifically Indian touch to the occasion was given by the putting of floral wreaths around the necks of the visitors, all missionaries and members of their families, and the native workers in the church. With words of tender sadness they gave Mrs. N. L. Burkhalter two of these wreaths, explaining that one of them was for her deceased husband who died at Champa last spring. A similar reception of welcome was given us at the leper asylum the next forenoon and at the Janjgir station nearly a week later.

The twelve days that we have spent here up to the time of this writing have brought us very full programs for each day. At a heathen festival in honor of Krishna we saw thousands of people watching dancers whose movements were full of obscene suggestions. The evangelist and the missionary did some preaching to parts of the crowd, but found too much noise disturbing. One noon we went out to a place where a panther had killed a horse. We thought maybe the panther would come back the next night and could be shot. But his prey was all eaten and it was therefore quite certain that he would not come back. Then we have paid several visits to our leper asylum. I have mentioned these three things in connection because they are the things that helped to impress me with the contrast between here and our homeland.

Our visit to the leper asylum was a revelation in several ways. To move about among three hundred sixty-five lepers and see them at close range, reveals the loathsomeness of the disease. To hear music and singing among them and even to see them at quite jolly play, reveals the fact that these people can be made quite happy in spite of their misery. Of the three hundred sixty-five lepers now in the asylum there are a few more men than women. The men are housed in four larger barracks. The women are in seventeen smaller wards. These wards were pronounced the model wards of India at a meeting of superintendents of leper asylums held in Calcutta, January, 1920. The published report of that meeting contains a reprint of the blueprints for these buildings. To Mrs. P. A. Penner of Champa belongs the credit of having planned these buildings. The financial obligation of erecting these buildings and of maintaining this work is assumed by The Mission to Lepers, an organization of international scope but with headquarters in London. The Indian government has, however, made substantial grants for the buildings and gives three rupees a month for the maintenance of lepers coming from certain territory. Those coming from what are called native states do not get this grant. Strictest economy must be exercised to make ends meet in this work, for only nine rupees ($3.00) a month is spent per person. This amount clothes and feeds the lepers and provides for all the servant and medical help. The spiritual care of the inmates and the supervision of the entire work in all of its phases has been put into the hands of our missionary, Rev. P. A. Penner. Of the 1050 lepers that have been in the asylum about 350 have been baptized there. Some of them are veritable jewels of Christians. The ages of these lepers runs from 8 or 9 years to the decrepit old grandfathers and grandmothers. The advancement of the disease runs from the first stages when it is scarcely perceptible to the stage when toes and fingers have fallen off and the patient can no more walk and must hold his spoon between the stumps of his hands for eating. And yet, I have seen some of these pitiable beings in our Champa asylum fairly shine for the joy they have found in Christ Jesus. One of the unforgetable sights of our visit to India is the one we saw on the forenoon of December 19th when forty-eight persons of the leper asylum knelt on the grass plot south of the leper church to receive the holy rite of baptism on their confession of faith in Christ as their Savior.

(To be continued)

A COMMUNICATION

from the Missionary of Our Swiss Brethren in China.

Rev. F. Gasser who is a missionary of the Swiss Mennonites in China and who visited America in 1918, making many friends among the brethren here, stopping a number of months in Philadelphia has been back on his field in Fuchow for a year. He has very kindly sent the editor his report for the work he has been doing. From it we learn that the Fuchow mission, besides the main station has 11 outstations and 4 regular meeting places so that the Word is preached in 16 places every Sabbath. Besides Bro. and Sister Gasser, the mission has associated with it 9 evangelists and colporteurs. The membership of the church numbers 526. Sixty-five of whom were baptized during the past year. Bro. Gasser writes:

Our stay in Switzerland was not very long. We traveled through France on our way home on November 11, 1918. And exactly one year later we started from Bern, Switzerland, on our way back to our beloved field. During that year we also spent several months in Germany. So you can imagine that we did not have very much time in Switzerland, just barely enough to see our loved ones and to visit our churches. It gave me much joy to visit the latter, and speaking about our work in China. There is a good deal of missionary interest shown by our people and also by the so-called "Freie Evangelische Gemeinde," a like-minded denomination in Switzerland with which we are closely affiliated.

This was very evident a year ago when we were ready to go back to China with two new lady-workers. The money for our passages which amounted to something like fes. 12,000 came in in very short time! Quite a surprise! And shortly after we had left it was found necessary that our Swiss circles took upon themselves the burden of supporting our mission (the German-China Alliance Mission, associated with the China Inland Mission) entirely. Our branch of the C. I. M. had so far been supported by about two-thirds German and one-third Swiss money. But when the German mark became almost valueless it was necessary for the Swiss churches to support the mission alone. And they shouldered the task very bravely and have continued so for now about one year. And it seems that for some time to come they will have to carry the burden without German help. To avoid misunderstanding I must say that it was not the Mennonites in Germany, but other Christian churches and circles supported our mission as this is not a denominational mission but rather an Alliance mission. The German Mennonites are specially interested in the Dutch mission to Java and Sumatra while our Swiss churches consider our China mission as their field of labor.

From my annual report you will be able to get some idea of our work. It is a great field which is entrusted to us here and we feel how inadequate our strength and our ability is to cope with this great task. If these lines would cause some of the readers of the Mennonite to regularly and earnestly support us with their prayers, I am sure the Lord would answer and much fruit would be the result. We also need more workers, several evangelists and at least two Bible women to help in the work here. We need your prayers that not only the necessary funds may be coming forth for their support but also that the right men and women may be found whom the Lord has chosen as His servants. And, if you allow me, there is one more great need which I venture to suggest to you for prayerful consideration. Our house is in a very bad condition. It is not only harmful to our health but even dangerous for our lives! It may collapse! We have the permission from our home board to rebuild it. But so far we are called upon to wait in patience and pray for the necessary funds. As you will admit our Swiss churches do not find it easy to raise also this additional sum of several thousand dollars. But still, God can! And we pray and believe that He will not fail us.

In October we had the very great pleasure to welcome Bro. J. P. Habegger, from Berne, Ind., and his daughter from Tung Ming Hsien with us here. Their visit was a real joy to us and the only sad thing about it was that it was so short. We had also hoped very much that Prof. Kliewer would come to see us too. But owing to other important engagements he was not able to do so—very much to our disappointment.

In closing may I say how thankful I am for The Mennonite which comes to us so regularly, keeping us informed with the churches over there and bringing all kinds of news of friends which we have got to love and with whom we feel, "One in Christ Jesus."

F. Gasser.

CORRESPONDENCE

Almota, Wash., Feb. 3, 1921.—It is quite a long time since anything appeared in the columns of The Mennonite from this part of the country, and it might be of interest to some of the readers to see a sign of life from here.

Another year has passed into history, and as usual has brought its sunshine as well as its shadows. And I think if we do as suggested in the beautiful song, "Count Your Blessings," we will indeed be surprised to see what God has done, and will find reasons to be thankful rather than to complain, especially if we contrast our situation with some of the conditions prevailing in Europe and Asia. We will not only feel thankful but also express it by giving our mite to relieve this awful calamity where people are starving by the thousands, yes, by millions. The aftermath of the war is also felt in this Northwest. Although we farmers had an excellent crop, better than usual where wheat produced as high as 40, yes in some cases 50 bushels per acre. Yet, we hear more complaining than ever before.

The expenses to raise and harvest said crop were enormous. Harvest hands were scarce and profited thereby by asking from $5 to $10 or more per day and then were by no means satisfied at that—they wanted still more, and shorter hours and better board, etc.

But as long as the price of our products justified such wages, the farmers as a rule were ready to pay them. Then before the crops were all gathered in, the prices began to drop by leaps and only few had a chance to sell at a good figure, and even some of those few neglected by holding for more. Consequently many had to sell below the price of production, while perhaps the bulk of the wheat around here is still in the hands of the farmers, awaiting for better prices. While on the other hand the consumer hesitates to buy, and expects lower prices. Many of the farmers that bought some high priced land on the prospect of good prices and good crops are now quite handicapped, and hence the complaining.

We had a very mild winter so far. The thermometer, most of the time only a few degrees below freezing. We had very much rain and a few spells of snow for a little while, but soon left us again to turn in rain and wind and roads are also quite soft and nearly impassable at places, at least for cars. So horses are in style again.

Our church and Sunday school as well as the Christian Endeavor have kept up good interest and it is especially gratifying to see how the young people take hold in the C. E. under the leadership of Bertha Ummel from Bloomington, Ill. We are indeed sorry to state that she will soon leave us to go home. But what is our loss will be the gain of her home neighborhood.

With best wishes to the editor and the readers of the Mennonite.

S. R. Aeschliman.

Bluffton, Ohio, February 12.—Bluffton has just passed through a very interesting and profitable series of Bible lectures. This annual event has become an integral part of Bluffton College and community. Dr. Robinson from McCormick Theological Seminary was perhaps the most popular speaker yet heard in Bluffton. Capacity audiences greeted the speaker each time, while on the closing night every available seat was taken long before time to open and many were turned away. One cannot help but feel that a great man of God was in our midst who made a contribution that will have its effect in moulding and shaping of our lives for time and eternity.

The Christian Workers' Conference held in conjunction with the lectures was of an unusual high order and good sized audiences were in evidence throughout the week. The subjects discussed were of a denominational nature and were treated by Mennonite pastors and Sunday school workers.

Among the out of town visitors in attendance at the Bible lectures and Workers' Conference

(Continued on Page 5.)

THE MENNONITE

Rev. S. M. Grubb - - - Editor
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EDITORIAL

The Mennonite is designed to be a paper for all of our churches in the General Conference and, as such, must have something of interest for every church. It has a reasonable right to expect that every church keep it informed concerning its activities. There are numerous worthy magazines and papers on the mark that have matters of general and useful information to offer their purchasers but they cannot in any way take the place of the denominational paper. In the Mennonite church there is a vital and intimate relation between the churches and the members of our churches that is hard to find in many other denominations. It is one of the sources of our strength. Churches in Washington and California and churches in Kansas and Nebraska not only know of one another but the people know one another well. This is true of our other churches be they in Minnesota or Indiana, Ohio or Pennsylvania. Were this intimate personal relation to cease or die out we would lose a most valuable asset. We do not propose to lose it. The Mennonite particularly wants everyone to know everyone else and the affairs of one church to be the interest of every other church. In order to keep this up there are three ways by which The Mennonite may be useful. First, persons with ability to put their thoughts on paper should write articles on appropriate subjects and submit their product to The Mennonite. Such articles need not be lengthy ones, indeed, the demand is for short ones that need not be continued from issue to issue. The writer of such articles should of course not wish to burden the readers with unfriendly criticisms or expect that the paper become a cart upon which to unload a grouch. There are plenty of subjects that contribute to harmony and usefulness that might be chosen. Secondly, the editor is always anxious to welcome any great or small item of news that might be sent in. We are sure that the most read column in the whole paper is: "In Mennonite Circles." Yet by the amount of material sometimes at the editor's disposal one would suppose that there was very little activity in these circles. In order that the news be fresh and interesting it ought to come direct from its source into the hands of the editor. Pastors, officers and members of our churches should make themselves reporters to the Mennonite. We would greatly appreciate every bit of information sent by such persons to us. Thirdly, correspondences are not as dead and dry as some suppose. The people of the local churches from which they come may sometimes think them ancient history when they appear but to other churches they are news. If our readers in churches that seldom write only would realize how often the editor is told that more correspondences would be interesting, they would, we are sure, contribute an occasional letter. We will say, in the name of our readers that correspondences are as welcome as the flowers of spring.

Pastors generally are the most able and the least diligent in serving their church and denomination through the columns of the church paper. We would suggest right here that our readers try and recall the last time an article appeared in The Mennonite from the pens of their pastors. We know pastors are busy men, but so are other people who live honest and respectable lives. Pastors have no monopoly in the matter of having plenty to do and pastors are called to their office to serve the church—the whole church—with their talents. Surely they have messages from God to the people. When they speak through the church papers they multiply the number of their hearers.

In answer to our request to contribute, a pastor said that he was a frequent contributor to the paper; he was sending in his marriage and death notices regularly. We are much obliged for such contributions although we dare hope for more. Marriage and death notices are features of denominational papers and should by no means be regarded as uninteresting. They give the papers a greater personal interest than some imagine and are a valuable contribution to denominational history. We would not favor their abolition.

THINGS THAT ABIDE
According to the New Testament.

Rev. J. H. Langenwalter, D. D.

Hope
(Continued)

The hopefulness for which Jesus stands makes one kind. His disciples resented the coming of the mothers with their little children. Jesus treated them kindly. He saw the possibilities, His disciples failed to do so because their minds were gripped with the desire of certain conditions instead of being opened up with the hope that sees the intent of God in life. Their lack of hopefulness finally so far paralyzed their minds that even John could forbid a man to go on with his work when he was driving out devils in the name of Jesus simply because this man refused to take him seriously.

Such hopefulness also makes one just. One learns to see possibilities in one who would otherwise be cut off without further chance: "And if thy brother sin against thee, go, show him his fault between him and thee alone: if he hear thee thou has gained thy brother: but if he hear thee not, take with thee one or two more, that at the mouth of two witnesses or three everything may be established. And if he refuses to hear them, tell it unto the church. And if he refuse to hear the church also, let him be unto you as the gentile and publican." How much of hopefulness for the possibilities it would take to carry out this program. One wonders in how many cases it would have to result in a final rejection of the sinner, or in how few. With this spirit of hope for the good of the fellow men in the heart the matter of forgiveness likewise becomes more adjustable. Without it Peter thought that forgiving several times would be a high and praiseworthy maximum, with it he was enabled to forget counting.

Jesus manifested His own hopefulness very significantly when He said: "And they shall come from the east and from the west and from the north and the south and shall sit down in the kingdom of heaven." No doubt there were those who smiled wisely at such hopefulness but they added nothing to the good of mankind and simply belonged to the class of whom Jesus says, "for many I say unto you, shall seek to enter and shall not be able." And why shall they not be able? Because their lack of hopeful vision for the ability of Jesus to save men makes them disobedient to His commands.

Jesus looked upon God as hopeful. Note this tone in the three parables of the lost coin, the lost sheep and the lost son. The settling of each scene is far from hope-inspiring. The poor Oriental woman looking for an infinitesimal bit of metal in the dust of the inner court of her home; the shepherds looking for a sheep that has become stampeded with fear and has run into the desert thickets and the father waiting for a wayward prodigal. No doubt most of their neighbors felt as though these were engaged in a vain search but they did not give up hope, neither does God, My Father, is the implication of Jesus.

Oh, our heavenly Father, we thank Thee for the spirit of hopefulness which Thy Son, our Lord and Savior has brought among men. We thank Thee for the uplift that comes from the hope more and more and that we may become the agents through whom it may be carried into the lives of others who still sit in the darkness of a hopeless outlook of both the near and the distant future. We pray Thee that we may so live that men may more and more be ready to exchange the hope that is merely the carrier of a personal wish for that larger hope which has seen as Thou seest, and felt, as Thou feelest in regard to the welfare of mankind. Above all do we thank Thee for Jesus Christ, through whom this larger hope has become ours.

In His name we ask it. Amen.

Love.

Christian love is the Spirit of God glowing in the hearts of men. Christ characterizes both God and Himself as love. It is His great theme of word and of life. By its standard He measures those who profess to stand right with God and to its sublime heights He desires to lift those who dare not lift up their eyes.

Love was the power which sustained the disciples in the fiery trials to which they were subjected as they witnessed for their God.

Naturally the New Testament fairly teems with references to love. The word is used frequently and the whole Book is shot through with its thought. Jesus makes it the supreme criterion for the judgments to be rendered between and against men.

He expects to find it in men more than any other quality of which they are capable. It is the supreme reason of the Father's plan of salvation for a lost humanity.

The New Testament is also full of examples showing how love worked during Jesus' sojourn upon the earth and during the generations immediately succeeding. He practiced it Himself; He showed how it most aptly expressed the attitude of God and He made it even as a dividing line between men on one side of which were those who rejected love to the harm of others and the hindrance of the will of God and on the other those who with some hesitancy and wonderment in the beginning gradually began to realize the larger meaning of love and then put it into practice. To be sure, Jesus did not for the first time introduce love into the world. He did with it as He did with the law, gave it its fuller meaning and both challenged and encouraged men to use it to the fullest possible limit.

Men had loved greatly but to the great mass of men love was but a sentiment which all too often failed to rise above the fleshly instincts and inclinations of man. Now and then we find a man like Joseph who thought of Mary in her supposed predicament rather than of his own rights as an Oriental husband of the first century of our era. Such heights were out of the ordinary, however, and yet the love of Joseph for Mary fails to include much which Jesus evidently expected to find in men who attached themselves to Him.

To Jesus love was nothing weak or insipid. He demonstrated with a clearness that could not be mistaken that His love for the Father included an irresistible sense of righteousness when He drove the merchants out of the temple in a manner which brought Him into conflict with the supposed guardians of righteousness in the very center of their activities.

In His own life, also we find that love acted as a compelling force when we read that, "He must needs go through Samaria," and when we see Him resolutely setting His face toward a goal which, humanly speaking must lead to defeat. Why does John tell us that Jesus must needs go through Samaria? Before we answer that question, let us ask another, when does he write this remarkable phase? Is it in the days of his impetuous youth? Is it in the days of his tumultuous early manhood when Jesus characterizes him as a son of thunder which in plain Anglo-Saxon means hot head? Nay, it is in the ripeness of his years when he had become the apostle of love and after he had time to reflect long and carefully upon the many things which Jesus had said and done which had often seemed foolish and unreasonable to John and the others. Then he understands that the course which Jesus pursued on this particular journey was induced by the compelling power of His love.

What was it but a fine sense of the love He preached that made Jesus take up the work of John the Baptist when the latter was thrown into prison? How natural it would have been for a man lacking that power to have taken advantage of the misfortune of John or at least not to have taken up the preaching of the repentance as Jesus did.

The love of Christ and the Christian is no mere sense of duty for it is characterized by compassion. How familiar have we not become with the expression, "and He was moved with compassion." So thoroughly did His sympathy take hold of Him that it affected Him physically. That does not happen when one performs even religious acts from a mere sense of duty. And yet is it not true that such activities without love make one spiritually blind and therefore unfit to serve God at all as was the case with many of His day including His former neighbors and friends in Nazareth? No doubt they claimed to be actuated by a certain kind of love, but compare the clannishness of that love with the cosmopolitan spirit of the love of Jesus when He pushed out into territory where those lived who had not been counted worthy of hearing the message of Jehovah.

As it is with spiritual sight so it is with joy. Compare, for instance, the lack of joy connected with the performances of the Jews of Jesus' day when they fasted or prayed or gave of their possessions to support others with the buoyant, wholesome, joyfulness of Jesus when He communed with His Father. He refers to their attempts as comparable to the sewing on of new patches onto old garments. What a keen analysis of the situation this is! Their lives were joyless because they were loveless and therefore they were also capable of such foolish and unreasonable attitudes and undertakings. Such men saw no inconsistency between neglecting a poor invalid at the pool of Bethesda, which means house of healing, and their hateful attitude toward Jesus because He had healed the poor man on a Sabbath day. They overlooked entirely the fact that they had had more than eleven thousand chances to help the poor fellow without desecrating the Sabbath day. We need not ask what was wrong with these men. They lacked love and they showed it both in their neglect of the invalid and their hatred of Jesus who healed him. These selfsame men were diligent searchers of the Scriptures and had in their very presence in a physically realizable form the very fulfillment of these Scriptures in addition to having been prepared unusually by the message of John the Baptist. And yet they failed to see the truth merely because they lacked love.

(To be continued)

CORRESPONDENCE

(Continued from page 3)

were: Aaron Buhler, Mt. Lake, Minn.; John Boehr, Wisner, Nebraska; David Neuenschwander, Berne; Rev. and Mrs. A. J. Neuenschwander, Philadelphia; Rev. E. Troyer, Carlock; Rev. Moore, Potsdam, Ohio; Miss Estelle Mosiman, Middletown, Ohio; Miss May Jewell Smith, Los Angeles, Cal.; N. D. and Mrs. Messinger, Middletown; Rev. J. M. Regier, Pandora; Simon Herr, Upper Sandusky, O.; Florence Schumacher, Pandora, Ohio; Earnest Miller, Rawson, Ohio; Mr. and Mrs. Solomon Habegger, Berne; Miss Catherine Liechty, Berne; Ellis Sprunger, Apple Creek, O.; Clinton Sprunger, Berne; Mrs. John Geiser, Orrville, O.; Mrs. J. J. Sutter, Lima, O.; Cyrus Schumacher, McComb, O.; Miss Fannie Rupp, Archbold, O.; Philip Neuenschwander, Pandora, O.; Rev. R. W. Kahr, Columbus Grove; Prof. and Mrs. E. E. Layport, Columbus Grove; Rev. A. H. Welty, Lima.

During the last week in January the College Board of Trustees were in session and took important action with reference to the future work of the seminary.

The work of this particular department is of such tremendous importance that the trustees felt justified in taking the initial steps in enlisting the best church talent to adequately meet the present and future needs of our beloved church. Detailed announcements will be made at an early date.

The work of the local congregation has enjoyed a feast of good things. In addition to the above activities, Prof. Whitmer was engaged for a week's meetings early in January. The interest in these meetings was good throughout. The pastor, Rev. Musselman recently made a trip to Newton, Kan., visiting our sister college in the interest of the foreign mission board of which he is president.

The annual jug breaking by the Sunday school children recently took place and a goodly amount of money accrued to the mission fund. **B. D. S., Cor.**

CORRELATION OF RELIGIOUS EDUCATION AND PUBLIC EDUCATION

L. L. Miller.

I.—A Brief Survey.

It is a common known fact that two principles are firmly established in the life of the American people: The principle of compulsory education and the principle of religious freedom. Every normal child is provided with a public school education but it is a known fact that religious education which more or less formed a part of the public school curricula in early American days, has now been abandoned, as the state realized that if it would interfere with religious instruction it would interfere with religious freedom—the birthright of every American citizen. The public school system is being developed with unprecedented rapidity. The average citizen in the United States in the future will have at least a high school education. During the past twenty years the high school enrollment has increased six times as fast as the population of our country. The main emphasis for American citizenship seems to be put on a "secular" educational basis. Up until now the people of our country have been more or less looking up to the private agencies for religious education which the state has omitted from its public school, but these private agencies have been woefully slow in supplying the religious element in education. The laxity along religious educational lines is making the average boy and girl believe that religious education is of secondary importance. This is especially true since credit is offered for public education and not for religious. According to census report of 1915 there are 22,000,000 children enrolled in public schools not including those in parochial schools. It is also found that there are 5,000,000 children in this country who receive no religious instruction whatsoever. There are 35,000,000 children under ten years of age who are outside the membership of any church. There are 10,000 small towns west of the Missouri river which seldom, if ever, have Christian preaching. The appalling facts cannot help but make one believe that our nation is in a grave situation.

Wide awake educators today are more and more beginning to form their conclusion that however successful, the public school may be as a disseminator of information, the realization is being forced upon us that knowledge does not insure morality,

much less religion. A close study of the standards of morality in our public school system today discloses the fact that dishonesty, a spirit of lawlessness, a lack of loyalty and true patriotism is prevalent among students. Prominent educators are not only being alarmed but the leaders of the country as well. The following facts show a deplorable condition. In the last fifty years crime has increased 400 per cent., with the crime rate in New York far above London, Paris or Berlin. So far the public system has excluded courses in ethics which are not especially based on religions. But any one can foresee that since the church cannot be trusted by the state to supply the moral element it must be taught in the public school. The common virtues of honesty, industry, truthfulness must be **taught** or the state will perish. Since the very foundation of our country was the result of the deepest and broadest democratic principles which resulted from Christ's own teaching all will agree that any system of education which is designed to prepare the youth of our country for citizenship in a democracy but which fails to include religion is an incomplete system.

The fact remains that it was designed by our forefathers that the church and state should be separate. This means that religious education and public education is also to be separate. Thus the problem of preserving a free state with a free religion is before us. Religion will not be taught in public schools. It is obvious that if the Bible were taught as a system of religion in our public schools that religious feeling will result. This feeling normally follows with prayer, conversion and the usual phenomena of religious experience. This is the natural result of an adequate system of religious education. From this fact we may infer that the public school teachers are not prepared to teach religion. It is said and rightly said that religious education requires a technique which the public school teacher cannot carry out.

With a little reflection it becomes obvious that in our country we have not a system of public education; we only have a system of public schools. This system of schools does not deal with the whole life of the child. It falls therefore to the churches to build up a system of church schools parallel and coordinate with public schools. This is the only alternative in the country where the state and church are separate. To make religious education efficient, like the secular schools, the system must consist of three parts, one dealing with the system of schools for all the people; one with teacher's training schools, one with supervision.

II

The Correlation of the Church Schools and Public Schools.

Broadly speaking education is a unified process. Though religious and secular education are taught in different institutions, the laws of the mind demand a close correlation of the two. The curricula methods of teaching, plan of gradation, etc., must articulate so perfectly that unified educational processes will be possible. Attempts along this line have already been made. Illustrations are the Gary Plan of Week Day Religious Schools; The Greely Plan; The Colorado Plan; The North Dakota Plan; and a number of other plans for Bible study. Credit is given for work done under the church auspices. In these different communities it has been discovered that in order to make these plans work successfully a community board of education analogous to the board of education of the public schools is necessary; a community superintendent of religious education, a community training school for religious leaders, including provision for observation and practice teaching; a system of week-day religious schools, Sunday schools in local churches and church vocational schools.

(To be continued.)

THE S. S. LESSON

February 27.

Rewards of Faithfulness.

Matt. 25:14-30.

Golden Text: Well done, thou good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things. Matt. 25:21.

The parable of the talents emphasizes the fact that all of our abilities, opportunities and possessions are the free gift of God. In His wisdom He has selected them for us according to the ability He knows we have to use them. We can call nothing our own. God entrusts all that is ours to us as stewards who are to give a strict accounting of our stewardship. Talents are placed in our hands for investments. They are like seed sown in the earth with the expectation that after a time they shall multiply themselves. Wisdom and forethought must be used in the investment of our talents because it is expected that they shall result in increased wealth. Neglect is a defiance of God. The most disgraceful kind of poverty results from not using well what one has to use. God's investments in our hands require a high sense of honor in that any one should bestow more care upon that belonging to others in one's hands than even one does upon the things that are distinctly his.

Our Master and King is absent. While he is not here he has entrusted His most valued possessions in our hands as His servants. We are to do more than merely guard them. They are to be used as investments for Him. The command is "occupy till I come." Strange that so many who hold so many of His precious treasures act as though they did not belong to Him and as though He would never come again. Scripture, conscience and common sense tell us that He is coming and that there surely will be a day of accounting. Like the steward, we are in the business of trading for our Master. Here are our years, days and hours. Every one of them precious gold to which we are to occupy for Him till He comes. Every day gives us some new opportunity to be of greatest use in His service. How will we show Him what we have done with them when the day of answering comes? Not all have great wealth or great abilities or even great opportunities which we may use for better or worse, but the man does not live who cannot make his time mean either something or nothing. The gospel is God's talent to both the church and the individual Christian. A certain definite thing is to be done with it. It is to be preached to all creatures. Then, we are all preachers in word or deed. May it be asked, what part have I had in spreading its truths throughout all the world? Perhaps it does not occur to some that the souls of their fellowmen are so many talents which may both be saved and led into greater usefulness for God. Sad as is the story of any wasted talent, the saddest of all will be the lament of the one who must say: "No man cared for my soul."

We are all servants. God has made us for a purpose and all depends upon whether we have been profitable or unprofitable ones and whether He will be pleased or displeased with us. To be conscious of the approval of God is the greatest joy. To be conscious of His disapproval is the greatest calamity.

God knows our ability and lays out our tasks according to His knowing how well we are able to handle them. No one is expected to exceed his ability, but it is demanded that he use all his ability. Here is where we frequently "fall down." We do well but we do not do well enough. We are sometimes in the habit of comparing talents. Such a comparison is wrong. It is not what talents one has over and above another that counts, but how we use the talents we do have. Frequently we do not take into account all of our talents. We must remember that all that one has is God's and to be used for Him. Let us in all that we are and have bear in mind that the King's servants invest according to their several abilities.

There were three classes of servants—the five-talent, the two-talent and the one-talent men, just like there are men and women of various degrees of ability. But these all were the master's servants and responsible to him as we are all servants of God owing to Him a strict accounting. There are few five-talent Christians. Persons of unusual abilities are rare. There are many who belong in the two-talent class and many more who belong to the ordinary one-talent class. All are honored of God with His confidence, when he bestows the talents, be they five or one, and all must appreciate that honor. The reward of the two first named servants was according to the talents they had. Each received God's reward to his fullest capacity.

The story of the one-talent man is pathetic because the fault was all his own and he brought his condemnation upon himself. (1) He was slothful (lazy). (2) He committed the sin of wasting when there was no excuse for it. (3) He was impudent, insulting the one who would be his benefactor. (4) He tried to shift the blame to his master. It was a foolish thing to do, but not unlike many others who, when they are confronted with hard conditions brought upon by their own misconduct, try to shift the blame.

THE C. E. TOPIC

February 27.

How Can We Make Our Lives Useful?

Eph. 6:5-8.

An old teacher, one whose life had been an inspiration to the many thousands of boys who attended the high school in a great city of which he was the principal, had only one speech for the graduates when they left the school each year. It was this: "Try to do each task you undertake better than the one you have just finished." Splendid advice which had an influence upon

many successful men. Our topic asks the question: How can we make our lives more useful? Here then is one answer. Let us amend it with the suggestion that we make the next task better with the help of God. Many ambitions men and women fail to make their lives better because they do not take into account the fact that God must have a part in them. No life can become better that does not conform to God's leading. We should seek by every light that He gives us to follow His leading and His alone.

It is often pointed out that life is a preparation for something, from the cradle to the grave. Great attention must be given to preparation. A certain public performer used to make pool-balls do tricks—roll down the length of his cue and back again and other useless things. He told the audience that he had spent the greater part of his life training to do a few "tricks." He did them all right, but what a life waste! Had his patience, skill and persistence been devoted in learning to do something worth-while he might have been a useful man instead of a successful clown. A useful life involves a preparation for greater usefulness. As Christian Endeavorers our entire career should be a preparation for more and greater usefulness in the building up of the Master's kingdom. Opportunities without number present themselves for doing so in our private lives, in our society, our Sunday school and our church.

Many of us are familiar with the story, "Acres of Diamonds" which tells of the man who sold his land and went out into the world prospecting for diamonds. He failed and returned to find that the land he had sold for a song had been found so rich in diamonds that people referred to it as "Acres of Diamonds." Providence places us nearest the tasks we are to perform. Our greatest usefulness generally consists in our finding our tasks near at hand and doing them with the best of our ability.

We increase our usefulness by making every moment mean something. It is told of a house wife, who complained that everything was going wrong, that she was given a little casket by a wise old man who told her to take it into every room of her house every hour of the day for a year. When she brought back the casket to be opened and have the secret revealed nothing was found in it. The sage explained the mystery, "For a year you were everywhere you were needed and what was to be done you saw and did." So long as we are "on the job" we are increasing our efficiency.

A man or woman's usefulness to society is largely a matter of association. Some one remarks: "If I know your friend I know what you are." You cannot be very useful if you make yourself one of a party of useless people. This leads us to ask: Who are the useful people? The answer, of course, is that they are those who do the most good. The greatest good we can be doing is along the line of eternal welfare for souls. We therefore become more useful in just the proportion we contribute in the effort to save souls and build up the kingdom of God.

A useful life is a life with a purpose. Some people "aim at nothing and hit it every time." You accomplish little or nothing without a program. The Christian's program should be large. "Attempt great things for God." A man may be honest and be satisfied to break stones all his life, but when he plans to build something worth-while with the rocks he has prepared he is contributing to the sum of good things in the world in a way that may be appreciated. We want to do our small tasks well but we also want to be keen in discovering the bigger things that may be done.

"Without prayer ye can do nothing." The useful life finds a time and a place for God in its program and lets Him speak and lead. We can imagine no life as being greatly useful without an intimate and loving relation with God, the giver of life and the giver of every good and useful gift.

DEATH

Schmutz.—Henry Schmutz, son of Abraham and Christina Schmutz, was born in Baden, Germany, on January 12th, 1846, and died in Pandora, O., February 6th, 1921, reaching the age of 75 years.

He came to America in 1866. In 1884 he was married to Lizzie Habegger. At the age of 14 he united with the Mennonite church and at the time of his death was a member of the Grace church.

He is survived by his wife, 70 years old, and two sisters, Mrs. Chris. Davis of this place and Barbara Schmutz of Oklahoma.

Funeral services were conducted by his pastor, J. M. Regier, on February the 8th, 1921.

CONTRIBUTIONS

EMERGENCY RELIEF COMMISSION FOR JAN., 1921

For Sufferers in Russia: Pratum Menn. ch., Pratum, Oreg., $295.00; Anon., Halstead, Kans., $125.00; Mrs. Philip Sprunger, Berne, $5; Bethesda Verein, Marion, S. D., $52.25; Salem Zion S. S., Marion, S. D., $63.21; Nordstern congr., Drake, Sask., $575; Eastern Dist. Conf., $1,500; Swiss congr., Whitewater, Kans., $146.74; Mr. and Mrs. John A. Neufeld, Los Angeles, Cal., $25; The White Gifts for the King, by P. W. Penner, Los Angeles, Cal., $25; Salem Menn. S. S., Wisner, Neb., $58.12; Christmas offering of S. S. and church of Menn. ch., Wadsworth, O., $42.40; Friedensfeld congr., Lorena, Okla., $21.85; First Menn. ch, Reedley, Cal., $300; F. B. Wedel, Salem, Oreg., $38; Mennonite mission society, Trenton, O., $13.29; sewing society, First Mennonite ch., Newton, Kans., $25; J. H. Johnson, Taloga, Okla., $13.35; Bergfeld ch., Mt. Lake, Minn., $13; adult Bible class of Bethany Menn. ch., Quakertown, Pa., $11.33; Brudertaler congr., in Mt. Lake, Minn., $70; Bethesda, ch., Henderson, Neb., $252.18; First Menn. ch., Woodlake, Cal., $15; S. S., Ruff, Wash., $30.18; Ebenezer congr., Mt. View, Okla., $35; Apostolic Menn. ch., Trenton, O., $60; Hereford Menn. congr., Bally Pa., $57.83; Gnadenberg ch., Whitewater, Kans., $21.85; Gleaners girls' class of Menn. ch., Pawnee Rock, Kans., $10; Zions Menn. ch., Donnelson, Iowa, $31; Men's Bible class, First Menn. ch., Philadelphia, $10; Mary Liechty, Berne, Ind., $15; First Menn. church, Berne, Ind., $930.08; Friedensberg S. S., Springfield, S. D., $21.55; First Menn. ch., of Mt. Lake, Minn., $67.50; First Menn. S. S., Upland, Cal., 92.28; beginners' S. S. Class, Upland, Cal., 2.56; Mrs. S. S. Haury's S. S. class, Upland, Cal., $12.50; Dave Dahlem's S. S. class, Upland, Cal., $30; Prof. B. F. Welty, Tacoma, Wash., $15; Buhler Menn. congr., Buhler, Kans., $46.64; Emanuel Menn. ch., Wayland, Iowa, $5; Lehigh Menn. ch. and S. S., Lehigh, Kans., $12.08; First Menn. ch., Bluffton, O., $250; birthday collection, Mrs. Jacob Schroeder, Goessel, Kans., $13.50; Aletta H. Krehbiel, Clarence Center, N. Y., $10; D. S. Dettweiler, Treas., Alta Loma, Cal., $26.48; D. S. Rempel, Mt. Lake, Minn., $5; Brudertal congr., Mt. Lake, Minn., $61.87; individuals of Berne, Ind., per P. R. Schroeder, $4; Hillsboro Menn. ch., Hillsboro, Kans., $145.96; Bethel Menn. ch., Inman, Kans., $100; Justina Guenter, Dinuba, Cal., $10; White Gift for Christmas from Men's Volunteer Bible class of Zion Menn. ch., Souderton, Pa., $100; Wayland Menn. ch., Wayland, Iowa, $200; Emanuel ch., Wayland, Iowa, $41.12; Swamp charge, Quakertown, Pa., $24.87. Total: $6,190.57.

For Sufferers in Germany: Pratum Menn. ch., Pratum, Oregon, $21.86; Anon., Halstead, Kans., $50; Dr. S. S. Haury's S. S. class, Upland, Cal., $20; Monica Horsch' S. S. class, Upland, Calif., $12; William Hamm, Beatrice, $100; First Menn. ch., Reedley, Cal., $200; S. S., First Menn. ch., Newton, Kans., $93.73; Klaas and Margaret Krocker, Inman, Kans., $3.50; Bethel congr. of Hydro, Okla., $51; sewing society, Arlington, Kans., $38.50; sewing society, Pawnee Rock, $87.68; ladies' missionary society, Reedley, Cal., $50; Emma, Lizzie, and Clara Krehbiel, Reedley, Cal., $75; Anon., Goessel, Kans., $5; Pacific Dist. Conf., $450; Arlington Menn. S. S., Partridge, Kans., $36; Bethanien S.S. Freeman, S. D., $29.31; Sister Anna Ratzlaff, Avon, S. D., $5; Miss Lizzie Stauffer, Donnellson, Iowa, $10; Zion Menn. ch., Donnellson, Iowa, $18.37; Jacob H. Regier, Newton, Kans., $5; Salems congr., Dalton, O., $50; Ebenezer congr., Mt. View, Okla., $35; Anon., Butterfield, Minn., $260; Mrs. K. Busenitz, Newton, Kans., $50; Wilhelm Busenitz, Newton, Kans., $50; Friedensberg S. S., Springfield, S. D., $21.55; Herold congr., Morden Man., $73.56; Anon., Whitewater, Kans., $20; Mrs. J. J. Schmidt, Tabor, Goessel, Kans., $1; Lehigh Menn. ch. and S. S. Lehigh, Kans., $12.08; Maria Launhart and C. W. Claasen, Newton, Kans., $10; H. C. Ewert, Avon, S. D., $25; Eden Menn. ch., Inola, Okla., $88.42; D. S. Dettweiler, Treas., Alta Loma, Cal., $26.48; D. S. Rempel, Mt. Lake, Minn., $5; J. F. John & Son, Philadelphia, Pa., $10. Total, $2,150.04.

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For Sufferers in China: Salem Zion S. S., Marion, S. D., $54.30; Sweitzer cong., Whitewater, Kan., $214.85; birthday gifts, Sister Hillegonda's S. S. class, Newton, Kan., $4; 1st Menn. S. S., Allentown, Pa., $91; Chris Wirkler und wife, Los Angeles, Cal., $10; Elizabeth Wirkler, Los Angeles, Cal., $10; Indian John Hansel, Hammon, Okla., $2; West Zion cong., Moundridge, Kan., $190; Grace ch., Pandora, O., $119.64; B. C. Frey, Newton, Kan., $1; Hopi Christians, Oraibi, Ariz., $16.97; Anon., Whitewater, Kan., $20; cong. of Summerfield, Ill., $40; Anon., Newton, Kan., $10; Bethel End. Soc., Versailles, Mo., $8.36; Mrs. G. B., Berne, Ind., $10; Herrm. Janzen, Elbing, Kan., $100; Tobias Schmidt, Medford, Okla., $10; Escondido Menn. cong. S. S., $12.81; Total $924.93.

For Armenian and Syrian Relief: Bethel Menn. cong., Fortuna, Mo., $73.98; the white gifts for the King, by P. W. Penner, Los Angeles, Cal., $27.59; adult Bible class of Bethany Menn. ch., Quakertown, Pa., $11.32; Anon., Whitewater, Kan., $20; S. S. class No. 52 of Berne, Ind., $294; Mr. and Mrs. Carl Friesen, $20; total $446.89.

For Superannuated Ministers and Christian Workers: $9, per P. W. Penner, Los Angeles, Cal., The White Gifts for the King.

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Gratefully acknowledged,

C. F. Claassen, Treas.

Newton, Kan., Feb. 3 1921.

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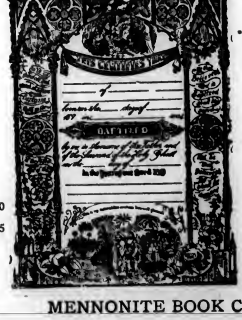

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VOL. XXXVI. BERNE, INDIANA, FEBRUARY 24, 1921. No. 8.

IN MENNONITE CIRCLES

Rev. W. H. Grubb of the Schwenksville charge, will conduct communion services for the Germantown, Pa., congregation February 27, at 11 a. m. The pastor of this church having recently died.

The Men's Bible Class of the First Mennonite church, Philadelphia, Pa., held its fifteenth anniversary banquet in the lecture room of the church on Saturday evening, February 12. The affair was entirely successful. There were fifty-seven diners in attendance. The ladies of the Ladies' Aid Society had charge of the culinary arrangements and they discharged their duties in a very creditable manner. J. Perry Cox of Ambler, Pa., was the principal speaker.

Mr. Cox spoke on the life and character of Abraham Lincoln. He told the audience that Lincoln disapproved the idea that youth is a mistake; that Lincoln utilized his time in youth to build himself up and that he developed in himself the conquering spirit. The speaker lauded the great brotherly spirit of Lincoln with which he won the hearts of men declaring that it is well worth while for us to emulate his life.

Rev. B. F Unruh, one of the Russian Mennonite delegates who started for home several months ago has visited Germany but returned to Holland and from there made a visit to England.

Bro. Orie Miller in charge of the Mennonite Relief Unit in Constantinople is on his way home. He expected to meet with the Mennonites of Switzerland and Western Europe for a consultation on February 15. Bro. A. J. Miller, who has been associated with the Friends' Service Committee is in Constantinople from where he will endeavor to proceed into the Mennonite colonies of South Russia and attempt to get into touch with Bro. Kratz from whom nothing has been heard for several months.

The dedication of the Mennonite church in Altoona, Pa., will take place February 27. Among numerous speakers to take part in the event will be Rev. W. S. Gottshall of Bluffton, Ohio, a members of the home mission board of the General Conference. Services will be held in the church every night during the following week and this will be followed by protracted meeting which are to begin March 7.

Word has been received that the oldest brother of our Missionary Wiens was hacked to death by the Bolsheviks and his body then was thrown into his own house and cremated. His wife witnessed the horrid affair, but with her daughter escaped.

EXTRACTS FROM A LETTER

Written by Missionary P. A. Penner of India, Relative to Famine Conditions Existing There.

"We received a letter from Bro. Kliewer stating that he, with his companion would arrive in Champa sometime between the first and middle of December. Happy day, happy day, he comes at a very opportune time. He will see the crying need for workers, he will see our prolific field in the South, he will see the great scarcity, etc., etc. The latter is more severe than one year ago. At that time the people got 7 seers (14 lbs.) of rice for the rupee and we felt that to our Christians, at least, help was due and so we gave them famine relief. This year the Christians can buy only 8 lbs. of rice for the rupee and yet get no help. We have no funds. Almost all of our Christians are coming to us and saying that they do not have enough to eat and what they say is true. We know of many families that eat only one meal per day and of one or two families we have heard where a whole day was passed without anything to fill their stomachs! And yet such people are supposed to work. The reason that we have not appealed for funds is, that the government has not proclaimed our area a famine or even a scarcity area. Government, according to last appraisal, said that we had a nine Anna crop, i. e., just a little better than one half a crop. This, as an average is certainly true, but what of the individual? One of our Christians having a field near Champa did not even get straw, say nothing of rice. Not a kernel did he get. Near Champa many heathen received nothing more. What good does an average crop of nine Annas do such people? They are absolutely in need. Now, don't consider this to be an appeal for funds and make an announcement in the papers over my name for I have no right to do this, but brethren, it hurts us very much to know of keen distress and dire want and be powerless to help.

"Then, too, we are beginning to feel that many of the contributions formerly going to the various mission fields are now going to our stricken brethren. I almost feel like saying that every cent ought to go there as we read of the crying need of our dear brethren in Russia. How our hearts go out in great pity to them. Brother Wiens has just this week received the news directly from Russia that his elder brother has been hacked to death by the Bolsheviks and then cremated with his own house. His wife, who saw the murder, fled with her daughter and was thus saved. But who will take care of this poor woman with her daughter? Yes, as we think of all these hundreds of suffering Mennonites, we almost feel like saying, that all the funds should go there first. And yet, can we afford to let those suffer who are also God's children? Shall we stop our ears to the cries of those who have absolutely nothing?"

So far Brother Penner's letter.

It appears from the above letter, that our dear missionary Bro. Penner hesitates to make an appeal for funds in our papers over his signature, for the relief of the suffering Christians in his district. The Emergency Relief Commission is taking great pleasure in making an appeal in behalf of Brother Penner and all the other dear missionary workers in far India.

New fields of suffering humanity are almost daily presenting themselves for consideration by the Relief Commission. The one in the above letter is just one of the many.

Our dear missionaries have given up so much in life. Have consecrated their lives and all to the service of our Lord and Master, and shall we now let them feel, that many of the contributions formerly going to the various mission fields are now going to our stricken brethren, while we must truly admit that we are still living in luxury and plenty, although prices of our products are not what we would like to see them, and demands for money are approaching us from every direction. We do not mean that the contributions for the present fields of activity of the Relief Commission should be lessened, but rather increase our donations while our gracious God has blessed us so abundantly in all respects. The commission cannot appropriate money for any other purpose, which is specified by the donor, we therefore would urgently request, that generous contributions come forward for the relief of sufferers at our mission field in India, (China not excluded). This would not only be a relief for the poor but a great inspiration for our dear missionaries in their work for the Master.

Thanking one and all for the generous aid given in the past to the cause of suffering humanity. God will certainly bless the cheerful giver.

In love,
John C. Mueller,
Sec. Relief Com.

ALMOST AN ENTIRE YEAR

In recent times frequent inquiries came to us regarding the condition of the treasury for foreign missions. Among these was also a letter from Brother J. W. Kliewer, who at that time was in China. Brother Kliewer writes: "Would it be possible to send some money to India for traveling expenses? In the interior we usually travel second class, though we have traveled third class in order to keep down expenses. What is the condition of the treasury?" Many others also, dear friends, inquire whether the income is sufficient to cover the

expenses. Because of these inquiries we thought a brief statement of facts might be of interest.

"Almost an entire year," it is now since our treasury for foreign missions is in debt. On Mar. 8, 1920, we were compelled to borrow $3,000, and up to this time have not been able to pay this debt. The largest amount for which during any time of the last year we were indebted was $23,587. Now all is paid except $3,000. On the 6th of January we were again compelled to borrow $8,000. The total debt today, therefore, amounts to $11,000. The banks have treated us very kindly in making these loans to us, though we have to pay 8 per cent. now while formerly we paid 6. At any time a part or the whole can be paid off. The banks at present do not like to let us have the money, since they are very much in the condition as the rest of us are. What should we then do in this matter?

Some think that perhaps the mission board acts too hastily and undertakes too much. This can hardly be the case; for the budget for 1920-1921 was not larger than that for 1919-1920. Others may think that the mission board is not economical enough in handling the funds. Such a charge could not be sustained either, since there is no board, no institution or person that manages entrusted funds more conscientiously than does the board for foreign missions. This is our sincere opinion. The fault, therefore, most likely is to be found with us.

In December of 1919 we had an income of $19,000, while in the same month of 1920 only $13,000 were received. In this connection it may be mentioned that some friends of missions are forgetting the general treasury. They seem to believe that they serve the cause of missions better if they devote their gifts to special causes. Everybody has the liberty to give to whatever cause he pleases and we are grateful for all gifts, but let us not forget the general treasury.

Out of the general treasury are paid all salaries of our missionaries and the budgets and deficits of all mission stations. Likewise traveling and building expenses are taken out of this treasury. Those who suffered from the flood will also receive some compensation.

During the time of the flood in India, Missionary P. A. Penner asked for $3,000, but only $1,000 could be sent. At the beginning of this year a dispatch was received from Brother H. J. Brown from China, in which he asked for $5,000, needed for various causes. Only $2,000 was sent. In both cases the treasury did not permit to send more.

Among the hundreds, yes, thousands, of mission friends, we know there are many who give large sums to the Lord. They experience the joy and blessedness that such giving brings. We would be glad to see that all of those who still are somewhat reluctant in their giving would give the Lord His own and would support the treasuries of our conference more liberally. The Lord will surely reward a joyful giver.

If we think of the conditions of our Mennonite brethren in Russia and remember that a few years ago they were a well-to-do, even rich, people and that now they are entirely desitute; if we think of the millions in Russia, in China, India, Germany and other places, that have nothing to eat, we should, in gratitude to our heavenly Father, support the cause of missions with our prayers and our money as much as lies in our power.

There are many earnest and sincere friends of our missions who remember them in their prayers and support them with full hands. The Lord has need of such. A dear old sister from the far West sent us a letter at the beginning of this year. The following is a part of the letter: "By the love of God and His mercy we have again been permitted to live through another year. Thanks to Him for His kindness. The enclosed check for $500 I want to give to the treasury of foreign missions, as it is in debt, and this ought not to be." This letter and others like it give to your board renewed joy and courage to continue the work with the Lord's help.

With gratitude to all our friends for the gifts sent in to our treasury and for the many kind wishes accompanying these gifts, I remain,

J. G. Regier, Asst. Treas.
Newton, Kansas.

OUR WOMAN'S WORK

I BELIEVE IN MISSIONS

Because the greatest mission ever known was when God sent His only begotten Son into the world to save it.

Because the world will never be brought to Christ until men bring Christ to the world.

Because Jesus Himself taught us that missions was the only way to make disciples.

Because I am a disobedient lover of Jesus if I do not obey His command when He says "go."

Because if salvation means anything to me, I can not be happy unless I share it with others.

Because a Christian who does not believe in missions always gets narrow and loses his world-vision.

Because the missionary spirit is the greatest hope for the world in its present historical crisis.—Chas. M. Sheldon, Christian Herald.

Today it is the responsibility as well as the great privilege of all our mission workers, to do all they can in this great work. We all know it is a work that pays well. Read the thrilling and inspiring stories of the part women are taking in the development of missions, of sacrificing money and time and strength and are doing it cheerfully and willingly. Are we devoting enough of our time to the task of getting funds and sewing for our mission workers? If each society carries on their work only in a small way, much can be accomplished. Your reports of the work done will encourage and inspire members of other societies to become more interested and to greater activity. With the same encouragement and confidence that you have shown Miss Stauffer, I will do all I can in this great work entrusted to me.

Dorcas Sprunger.

TRENTON, OHIO

Jan. 1, 1921.

Following are a list of topics which were discussed at the meetings of the Trenton Missionary Society during the last year, which might be helpful or suggestive to other societies. "Prayer, China, India, City Missions, Montana Mission Work, and Mennonites of Europe." The enrollment of the society is twenty-four active members, eight associate members and three honorary members. The total receipts for the year were $132.77, of which $62.96 was Sunday egg money. A large box of second-hand clothing which were still good, was sent to the needy Russians. Also a large box of cookies were made and sent to the Altoona, Pa., mission.

BERNE MISSIONARY SEWING SOCIETY

On the evening of February 1st the society celebrated the thirty-fourth anniversary of its existence. A good program was rendered, the main feature of which was a powerful address by Dr. J. A. Diekman, superintendent of the Bethesda Hospital of Cincinnati, Ohio. He spoke on the work of women—their talents and their duties.

The society has reason to be very grateful for the many opportunities that have presented themselves to do good. The year just closed has been a busy and prosperous one.

Our regular meetings are held on the first Wednesday of the month at the church. A program is carried out but the sewing is not done at the meeting. The work, which has been previously prepared by the cutting committee, is given out at the close of the meeting to such who are willing to give some of their time in sewing the articles at home. We believe that more can be accomplished, and in less time, than when all the members get together to sew. An exception to this rule is our annual quilting day which is held on a day during the first week of June.

Since the older members are probably the more active ones, and many of these are not equal to the use of the English language, the programs are mostly in German. However, in order to make it more attractive to the younger ones, more and more English is gradually being used.

The membership of the society at present counts 450. Seven of them are engaged in mission work, namely, Miss Burkhalter and Mrs. Moyer in India, Misses Habegger and Lehman in China, Mrs. Habegger in Montana, Miss Burkhalter in Arizona, and Miss Franz in Altoona, Pa. These are a great impetus to the members at home to do something in a material way to help along with the work.

During the past year 1,175 articles of clothing, 44 comforters, 44 quilts, 143 yards of drygoods, some toys and other articles were sent to our stations in China, India and Montana. The offerings received at the monthly meetings and at the anniversary meeting of last year amounted to about $1,055.00.

On April 7 our society joined the other sewing societies of our town in an all-day meeting to sew for those who had lost so much in a tornado which swept a wide area only a short distance from Berne on March 28.

Mrs. C. van der Smissen is doing much to interest the little ones in missions. About once a month on Saturday afternoon they gather at her home where she, with the help of two or three other sisters, teaches them to make simple little articles, such as scrap books, balls, or dresses for dolls. Missionary stories are told the children and sometimes they are taught missionary songs.

When we hear of the needs and the suffering in the heathen countries and in Europe we can not but be thankful to the loving heavenly Father for the many material blessings which He has showered upon us, and it should spur us on to greater activity and more sacrificial giving.

Elma Sprunger.

CORRESPONDENCE

Aberdeen, Idaho, Feb. 10, 1921, First Mennonite Church. Having received the appointment as correspondent for the year 1921, I herewith will try to redeem some of my duties. Since this is my first letter to the Mennonite I will make my correspondence not too long. I feel that our church has made an error in appointing me as news writer for the Mennonite. But since the lot is fallen on me I shall try to do my duty as far as in my power.

The services in our church are attended regularly and punctually. Every Sunday morning from 10 to 10:45 we have German services, from 10:45 to 11:45 Sunday school, from 11:45 to 12:45 English services. In the evening every Sunday from 7 to 8 we have C. E. meeting and from 8 to 9 we have again English preaching. Nearly every meeting is witnessed by a large audience. Our S. S. has an enrollment of over 200 and average attendance of about 144 or 145. Our Sunday school is a great factor in our church and in the upbuilding of the kingdom of God.

Since the close of the great World war the friction that existed here during the war between the English speaking friends and those that speak the German language, is fast fading away. The Lord has made it possible that we can have union services again. Last Sunday evening we had union C. E. service and also union preaching service in the Methodist church. Our pastor, Rev. E. D. Schmidt officiated. His text was well chosen for the occasion. It was "The Adequacy of Christ." A large audience was kept fascinated by the well selected and delivered address.

Bro. Schmidt is a tireless worker in the upbuilding of the kingdom of God and his beloved wife is a wonderful help to him. May the Lord bless them and their work.

Our winter has been very moderate. We have had quite a bit of snowfall but melted away just as fast. At present we have about six inches of snow but mild and the snow is disappearing fast. We have received more moisture this winter than for many years in the past. They say the ground is well saturated and the prospects are very good even for a dry-farm crop.

As to the health situation in our locality, have to report that the whooping cough has broken out among the children. How bad it is has not been reported.

Elder L. Dirks of the Homestead church has been ill in bed for several weeks. His condition sometimes seems critical. Our prayers are that the Lord may save him, his church and his family need him.

Since there is no special news to report I will draw to a close. Wishing all readers a happy and prosperous new year,

I remain your co-worker,
G. A. Bartel.

THINGS THAT ABIDE

According to the New Testament.

Rev. J. H. Langenwalter, D. D.

Love.

(Concluded)

Jesus made His love a challenge to men. The Sermon on the Mount is a superb example of this fact and it strikes the whole gamut of possible human responsiveness. If any man thinks that he can read the Sermon on the Mount with an open and a fair mind and then turn away without feeling himself challenged to love, let him try it. Jesus carried this challenge so far as to ask of His followers that they take up His yoke and even told them: "If any man would come after me, let him deny himself, and take up his cross daily and follow Me." Why could He ask men to do this? Because He asked it in love. And we may add that men can do these things when they respond to His challenge with love.

When Jesus sent out the twelve members of His inner circle on their first missionary journey it was to them a call to single-purposed, loving service. They did not fully catch this intent. If they had they would not have been so anxions to talk about what they had accomplished after they had returned and this is still more significant, they would not have had some of the humiliating failures come to them later when they tried to do things on their own initiative and through their own power. Jesus had been forethoughtful enough to give them this opportunity of trying themselves out and if they had been the only or the last mortals to fail in appreciating this quality of His love we would feel like passing sentence upon their lack of gratitude toward Him. Jesus emphasized this quality of love in other ways. Three times did He tell His immediate followers of His coming suffering and death to spare them the shock when it came. When He tells them the story of the Good Samaritan He significantly adds that this man not only did all the good he could but also made provision for the good which would be needed to be done after his departure. Here again Jesus shows how closely forethoughtfulness and love are linked together.

Such love looks beneath the cover of things. It does not judge hastily on the basis of appearances of things. Even a woman caught in the act of crime receives a fair deal at the hands of Jesus. This sense of justice was effective in the days of Jesus and it is today.

Let no man think that the love which Jesus inspires makes blind. Think of the discriminating discernment which Mary had and which Martha lacked or remember how much more the woman with the spikenard saw of the deeper facts of life than did Judas who had been a constant companion of Jesus for many months.

The love of Jesus manifests itself as a magnificent power through the longing which it caused Him to express even in the case of those who had done much to prove themselves unworthy of further consideration. "O Jerusalem, Jerusalem, which killeth the prophets and stoneth them that are sent unto her! How often would I have gathered thy children together, even as a hen gathereth her own brood under her wings, and ye would not!" If this does not show forth a tremendous and all but irresistible power, where would you expect to find it? Nor was this a mere dramatic expression on the part of Jesus. In His crucifixion He gave evidence of the fact that He was possessed of a love with power enough to make it possible for Him to pay the supreme price. What a contrast between Jesus in this regard and His disciples, John and James, when they look for positions of preferment or of chief Pharisees who sought the seats of honor at the feast. In the one case love is given the supreme chance, in the other it is limited to almost complete inactivity. Jesus' example teaches us concerning the large and far-reaching possibilities of love, that of the disciples and Pharisees shows us the grave danger of thwarting the power of love through a selfish regard for our interests. A more pathetic example of this danger is given us in the case of the rich young ruler, a man of fine training and ability and with good impulses meets the Master of men and is deeply appreciated by the latter, but rejects Him because his regard for his own inclinations makes him thwart the love which Jesus attempts to foster in the heart. What might not have become of this young man whom Jesus loved and who had run to Jesus and now turned away sorrowfully, if he had opened his heart and life to the power of the love of Jesus Christ. What a loss to himself and his fellowmen because he refused to do so! This idea is not given for rhetorical effect. Look at Zacchaeus who came to Jesus under no such unfavorable conditions as did the rich young ruler. Zacchaeus was a man who had trodden under foot his finer sensibilities in order to become a publican, he too was rich and had gained his wealth under conditions which tend to make men unwilling to part with it for the good of others but see what happens when he admits the love of the Master into his heart. Such love finds expression in life as we know it did in the case of Zacchaeus and also in the life of Mary when she anointed Jesus. Such expression are as natural for love as they are beautiful and inspiring.

One of the beautiful traits of Christian love is that it promotes fellowship. Jesus always treated His associates as fellow beings. Nowhere is this shown with such beautiful and convincing clearness as in the case of His last supper with the disciples. He eats with them to show His intimate relationship with them in an hour when He must have felt very little like partaking of food. But this is no mere expression. See the Lord's disappointment in the dark night of Gethsemane when He finds that His disciples do not fellowship with Him. Love needs fellowship. A man whose life is filled with the love of a Christian cannot live unto himself alone. To be compelled to do so means added pain in the battle of life. However, the fellowship is more than a need also. See it working on the way to Emmaus. Faith is all but shattered in these two unnamed sorrowers on the way. Hope is gone to the extent that their "eyes are holden." They have stopped running their course. They are merely plodding and that under a cloud which has no silver lining for them. But a touch of love comes. Then see them hasten back to Jerusalem. Now they have new vigor, they have hope, they have new faith. Expositions of I John 4:9 and I Cor. 12:31-14:10.

How this love works among men since Jesus' day upon the earth.

THE MENNONITE

Rev. S. M. Grubb - - - Editor
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EARLY MENNONITE CONTACT WITH THE QUAKERS

The story of the Mennonite church in America began in Pennsylvania two hundred and thirty years ago when a party of 13 families, comprising 33 individuals, sailed up the Delaware on the good ship Concord and landed at Philadelphia, Oct. 6, 1682. They had accepted the invitation of William Penn and came hither bringing with them religious principles which they and their children after them were to enjoy unrestricted by regulations of prince or church. Their principles represented the distinctive ideas of the more rational of the dissenting Protestants of the Reformation period. These—the utter separation of church and state, the non-swearing of oaths, the non-resistant attitude toward militarism and private wrongs, the limiting of baptism to believing adults only and the severe disciplinary measures used to promote faith and piety were principles for the assertion or development of which no European country, with the possible exception of England, ever offered a favorable opportunity. The early Independent, Puritan, Baptist and later Quaker movements included so many of the principles for which Mennonites on the continent contended that the Englishmen who were inclined to accept them were satisfied to identify themselves with one or the other of these parties, while the occasional Mennonite refugee fleeing from Holland to England for temporary security was generally satisfied either to practise his faith in peace and quietness or to join with these sects already established. However, during the reign of Bloody Mary, according to van Bracht, a party of Dutch Anabaptists, was apprehended, some of whom were put to death as heretics. Whether these bore more than a mere general relation to the Mennonites implied of the vague application of the name Anabaptist is not known. England, however, was never seriously regarded as a possible field for the propagation of the Mennonite faith and Holland offered religious toleration earlier and in larger measure than England did.

The story of William Penn's colony and the efforts made by him and his Quaker companions to influence Dutch and German Mennonites to migrate to the shores of his commonwealth on the Delaware forms a proper background for this account. But, since numerous writers, notably Pennypacker and Seidensticker have given the subject able attention we can in our limited space only rehearse bare outlines. Let it suffice to say that there is very little to show that the earliest newcomers with the exception of the Swiss, came here for any other reason than to better their material condition. The days of severe persecution were practically over in Holland and bloody persecutions had even ceased in the Palatinate but Europe was still in the throcs of poverty and distress consequent to the thirty-years' war that had blighted its prosperity and stunted the spiritual, mental and physical development of its population. America had chiefly to offer the comers a new start and a new home in a new country under civic assurances that were rosier than any for which they might have hoped on the continent.

Sometimes the endeavor has been made to connect the ill-starred experiment in practical Sobialism by Plockhoy, at Schwanendahl of the lower Delaware, twenty years before the Germantown settlement, with the Mennonite church. The only things to connect it with the church are the facts that while in Holland Plockhoy was known to have been a Mennonite and, when years afterward, after the miserable failure of his scheme he, poor, blind and broken, was led by his wife into Germantown, provision was made for their care by the brethren there, as they would have done for any other unfortunate who stood in need of their charity.

Statistics of the period disclose that occasionally Mennonites, or Anabaptists (terms frequently used synonymously) were noted in New York. Their number, however, was insignificant and and their notice indicated the presence of individuals rather than connection with organizations of any kind. There surely was no noticeable contact with New York and Pennsylvania Mennonites.

The English Quakers at the time when they first appeared were exceedingly active in their proselyting efforts. Holland and Germany were overrun with their missionaries. They so closely resembled the Mennonites in their life and teaching that Barclay are compelled to view him as the unconscious exponent of the doctrine of the Mennonites." This resemblance is to be noted in the application of the practical church duties of life to the individual members, their negative attitude toward oaths and war and a hireling ministry rather than to an agreement of formal creeds.

The celebrated Quaker missionary, William Aimes, who had a fluent command of the Dutch and German languages, spent the last seven years of his life, 1655 to 1662, on the continent and the scene of his activities was laid in localities where Mennonites were well established. We therefore find him at times in Rotterdam, Utrecht, The Hague, Schiedam, Leyden, Zuphen, Friesia, Palatinate, Hamburg, Danzig, as well as in Poland and Bohemia while at Kregsheim, according to Barclay, he gained a number of Mennonites to his view.

William Penn was the son of an English admiral who had married a Dutch woman of whom Pepsy says: "As a girl she was beautiful and I believe hath more wit than her husband." In some quarters there is an inclination to believe that the wife of Admiral Penn was of Mennonite extraction. This at least was a possibility even though there is little if anything to show for it. It does not seem strange that Penn should have had an interest in the people of his mother's nationality and that he should have been one of the party including George Fox, Robert Barclay and George Keath, which set out from Harwich for Briel July 6, 1677. This party had for its purpose the propagation of Quaker principles on the continent. While the doors of many localities were closed to them they found a ready hearing among the Mennonites, who, since 1618, in Holland, had enjoyed the benefit of an edict of religious toleration. Their itinerary led them from one Mennonite community to another and included in Holland Amsterdam, Rotterdam, Haarlem, Leyden, Utrecht, Harlingen, etc. In Germany they visited Hamburg, Lubeck, Frederickstadt, Kregsheim and Danzig and other places.

It is particularly interesting to note that while the party was in Amsterdam Penn entered into a public debate with the highly esteemed Galenus Abrahams de Haan who was both a physician and the minister of the more liberal of the two Mennonite factions in that city. The debate covered a period of five hours for two successive days and had for its subject the claim of the Friends that they presented a complete and correct system of Christian truth. Fortunately the debate was conducted in the friendliest spirit and ended with each party being fully satisfied that it had the better of the argument. Few religious controversies ever have such a distinction. One wonders what impression the several public debates in which Menno Simons had a part would have made upon his day and prosperity had the participants shown more of the spirit of gentlemanly consideration and less of the bad temper in which they indulged.

(To be continued.)

ON THE MISSIONARY JOURNEY

J. W. Kliewer.

Continued)

Horrible as the disease of leprosy is, it has some alleviating phases to it. It is not hereditary. Thus the children of leprous parents, if segregated before infection has taken place, need not become leprous. Our mission at Champa is taking care at present of nearly thirty of such untainted children. Of course, it is a sad day for a family when the discovery is made that its circle will have to be broken because some are leprous and others are not. Recently it was discovered that a well educated man here in Champa, a schoolmaster, was developing leprosy. His wife has up to the present refused to leave him. Another merciful phase of the disease is that it is communicable only through an abrasion in the skin. Very careful attention to disinfecting all wounds after contact with lepers will safeguard against contagion. After the baptismal services on Dec. 19th Rev. Penner washed his hands in a disinfectant. The painfulness of the disease is lessened because after it has reached a certain stage the affected parts become feelingless. We saw this illustrated when a toe of a woman had to be amputated because it was disease-eaten beyond redemption. She was not taken to an operating table with white-aproned

nurses standing around and the air laden with ether, she was given no anesthetic, but she sat down on the grass, put her foot on a brick and watched the doctor without moving a muscle while he had to apply his strength several times before he could sever the tendons. Whether the disease is curable or not is a question to which the answer is held in abeyance until results can be reported of an intravenous injection, now being applied with much expectation, and it is past the experimental stage. When one thinks of the 150,000 lepers in India, one can only hope and pray that this new treatment may effect a cure. The difficulty of all experiments with cures for this disease grows out of the fact that the culture of the lepra bacilli outside of the human body has up to the present date not been found possible.

At Janjgir we had the opportunity of attending the wedding of two native Christians. The ceremony was performed in the church in the afternoon. A large number of the non-Christians were present with the Christians. Rev. Penner therefore used this occasion to preach to them. The wedding meal was served later by moonlight and out of doors. Because of the mild evening I could hardly realize that four days later could be Christmas. The meal consisted of rice, curry and peas. A small bit of meat in the rice was considered a special treat. We started out to eat in Indian fashion, using our hands for forks, but they made an exception with us and brought us forks and spoons. None but Christians were present for the meal, for caste restrictions prevent others from eating with Christians.

Our series of Christmas programs that we attended was begun at Janjgir December 21st. This was given so early by the Girls' School at that place because on the following day the girls started home for their Christmas vacation. The preparation of the program had been in the hands of Miss Lall, the native teacher, and was indeed a credit to her. I was agreeably surprised that parts of the program, both songs and readings, were given in English. Some of the songs were sung in dialects different from the local Hindi. The second Christmas service was with the lepers on the afternoon of Dec. 24th. It was held out of doors. After Rev. Penner had preached the sermon the gifts were distributed. The men each got a woolen cap. These had been sent by a society in England. The women got a scarf, but there were not enough scarfs to make the round. Then some sweets were given each leper. One quilt had been sent by some friend. This was given to the woman who had been in the asylum the longest time. A friend in America had sent the money with which to procure the lepers a dinner. This will be given them a little later. Some gifts intended for the various stations by American friends could not be distributed because they were delayed at Calcutta on account of a coolie strike. I am informed that the following gifts for lepers are very acceptable: scarfs, woolen caps, socks, bandages, quilts, boys' sweaters, a few rag dolls and children's dresses, mouth harmonicas, pencils, hair pins, cheap pocket knives and knit helmets.

On the same day in the evening the Christmas program on the mission compound at Champa was given. Decorating the church and preparing the program was in the hands of the native Christians. The program was in content very much like our programs at home are, though more crude in quality. The distribution of presents was awaited by the children with as much eagerness as our children at home await it. Songs were sung in Hindi, Hindustani, Madrasi, Bengali, Tamil and English. An orchestra of six typically Indian pieces furnished some music. Christmas morning there was a service for the non-Christians. The Christians gathered on the rear veranda. About 250 non-Christians were on the dried grass in the back yard. And what a contrast between the two groups, although but a few years ago they were absolutely alike! There was a forceful mission appeal in this contrast. The native preacher, Abraham, preached a powerful sermon, calling attention to the joy of the Christian and the lack of joy of the heathen. Sarees were distributed as far as they reached and to the most worthy. The plea of those that had to be slighted was pathetic as they lifted up their tattered rags in proof that they too were needy.

CORRELATION OF RELIGIOUS EDUCATION AND PUBLIC EDUCATION

L. L. Miller.

II

The Correlation of the Church Schools and Public Schools.

(Continued)

Many people are going under the illusion that if they succeed in smuggling a little religion into the public schools by passing a law that the Bible may be read without comment as a part of the school's program, that that would be teaching religion. Then there are those who favor the academic use of the Bible in the public school and believe that that would supplement religious education which the church fails to carry out adequately. This move was stimulated by the conviction that the Bible contains the world's greatest literature; its teachings have been woven into our best English and American civilization and that one cannot claim to be educated who is ignorant of this great literature. We teach the literature, history and mythology of Greece, Rome, Egypt, Babylon and Assyria. The question logically comes up in the minds of the advocates of this new move why not teach the history and literature of the Hebrews? But the most discreet leaders of religious education question this. They claim that to teach the literature of the Bible apart from the great religious truths would secularize the literature of the Bible. Likewise it is thought to be impossible to understand Biblical history without understanding Biblical religion. The motive underlying this move to teach the Bible as literature and history is also nothing more than a scheme of some church people who hope to smuggle a little religion into public schools.

Again some people advocate the teaching of religion in the public schools on the basis of common elements eliminating all items that might possibly be a basis of sectarian difference. These common elements are five, which are as follows: God, revelation, salvation, altruism and immortality. It is thought that these do not vitally conflict with either Jewish or Catholic fundamental beliefs. But the question comes up in connection with this method—after all would every body be satisfied? Supposing the Jews and Catholics agreed with teaching these common elements how about the atheists and agnostics, who also are patrons and taxpayers of the public school?

After all to reduce religion to its lowest terms and teach it will satisfy no religious man and no religious sect, not saying anything about unbelievers.

There is a fourth method proposed. There are those who would insist that the great need in our public school system is not so much religious teaching but religious teachers. They believe that a religious teacher by his personality will influence the pupils to imitate and thus receive religious training by example. Thus it is thought that the personality of the teacher will indirectly develop the religious life of the pupils. Also it is supposed that the teacher will teach the subjects in such a manner that direct religious teaching will be derived from them without the use of the Bible. But such folks draw a conclusion under the apparent illusion that any subject which relates life to the universe is religious education. Here again this method will not solve the problem for us.

A fifth method has been tried by some: the carrying on of religious instruction by clergymen in the public schools. The pastors come to the school and segregate the pupils into denominational groups for religious instruction. This plan, widely used in Australia, would not find favor in the United States for the reason that it involves the use of public property and for the further reason that it tends to break up the social solidity of the school and is therefore contrary to the spirit of our democratic institutions.

Finally then, some orthodox religious enthusiasts would claim since religion is an essential factor in education and since religion cannot be satisfactorily taught in public schools and erect a system of **parochial schools** in which religion can be taught. Several sects have been willing to bear the extra amount of financial burden and manitain a system of separate schools for the children. In so doing they have shown a loyalty to the church and to religious teaching which entitles them to praise. But we are living in a democracy and a democracy depends upon a system of public schools. The mixture of races and different world standards which are the result of peoples coming from the four corners of the earth, demand that some institution must be set up where common knowledge, common ideals and common experience are maintained. This institution is our public school. Any thing which causes any church to withdraw and establish parochial schools is not in the interest of our common democracy. The parochial system does not solve the problem either.

Religious Education in Cooperation with Public Schools.

Apparently it is clear from the foregoing that the preservation of our democratic ideals and institutions demands that all children be educated in public schools. The preservation of our religious ideals and institutions demand that all children be given an education, which the public school

cannot give. Thus two things are clear, first that the church must teach religion and second that it must be taught outside of the public schools. The following methods have been proposed for achieving this result, first the vacational schools, second, the academic credit for religious instruction under church auspices, third, weekday religious schools sharing the child's time with the public schools during the regular school year.

Church Vacational Schools. The policy of this school may be stated thus: let the state have the child during the school year and then give him to the church for religious instruction during the summer vacation.

There are three outstanding types of vacational schools today which have developed in the midst of movements for vacation schools under public supervision. First the national Daily Vacation Bible School, second, the American Institute of Religious Education, third, the Denominational vacation schools of religion.

(To be concluded.)

MYSELF

It is said that the nephew of Dr. Gunsaulus, the great American preacher, asked him one day what text he was taking for the next Sabbath. The answer given was: "To this end was I born, and for this cause came I into the world." "Uncle," said the young man, "why do you suppose I was born?" "I am sure I don't know," said his uncle. "Neither do I," replied the nephew, and he went away wondering about the meaning of life in general and his own life in particular. As he walked through the streets, the alarm of fire was sounded, and he was carried along with the crowd until he came to the building which was in flames. It was a theater, and was at the time crowded with people. Instantly the young man plunged into the burning building and dragged out one person after another till he had saved thirteen precious lives. Once more he rushed in, but this time he was struck by a falling beam and was carried out terribly injured. His uncle came to see him as he lay dying in the hospital, and as he bent over his bed he heard him say, "Uncle, to this end was I born, and for this cause came I into the world—that I might save those thirteen people." Some weeks afterward Dr. Gunsaulus was in London, and as he was sitting in his hotel, a man came up to him and began talking about the fire in the Chicago theater. "I was at that fire," he kept repeating; "I was in that fire. I fought for my life, but I saved myself, I saved myself."

What will be the judgment passed upon your life? Will you come into the presence of God and say, "O God, I am so thankful that through Thy Son Jesus Christ, Thou didst enable me to save myself. There were men and women round about me who were perishing in sin, and who had never heard of a Savior, but I did not think it necessary to tell them. I saved myself." How will one feel if he come into the presence of God with such a selfish excuse on his lips. In the light of our study of our Master's life, after we have seen the way in which He humbled Himself and sacrificed Himself in order that He might save men, how can we be content to remain indifferent in the face of our brother's need?

I gave My life for thee,
My precious blood I shed,
That Thou might'st ransomed be,
And quickened from the dead.
I gave My life for thee.
What hast thou given for Me?

—Bible Studies in Evangelism.

THE S. S. LESSON

March 6.

Jesus Among His Friends.

Matt. 26:1-13.

Golden Text: "She hath done what she could." Mk. 14:8.

"According to some the triumphal entry of Jesus into Jerusalem began at Jericho; according to others, it began at Bethany. Bethany was a little village on the eastern slope of Olivet. Here on the Jewish Sabbath evening, April 1, and in the home of Simon the leper, a feast was made for Jesus. The lesson centers around two persons, Mary and Judas. Of all the company present, Mary, who had learned to love Jesus, understood the meaning of his approaching death. Her alabaster cruse was a kingly anointing, a tribute of love, and a memorial of Christ's death. In the background of this beautiful scene is the dark picture of Judas, pretended to have more love for the poor than he did for his Lord; but in reality his heart was filled with hatred for Christ and unconcern for the poor. The main teaching of the lesson is that Jesus accepts the tributes of our love, and that the incense of a devout and worshipful heart is well pleasing unto Him." — Pardington.

Two assemblies occurred at the same time. One was in the high priest's house, the other in the simple home of Simon, the leper. In the high priest's assembly a great conspiracy was hatched. Various opponents of Jesus came together and determined upon the death of Jesus. His life had been a rebuke to them, His words had aroused their greatest resentment and they realized that a time might come at any moment when the people might reject them and accept Christ. It was their purpose to bring about a condition by which Jesus would be rejected and put out of the way and they made more secure in their position.

In the other assembly Jesus was talking to His friends. He knew that the hour was at hand, what kind of a death He would die, who would be the cause of it and what was the motive that led His enemies to resort to such a horrible thing. Not only did He know all this, but He described it in detail.

There are always two influences at work, those that would destroy the good and the good who must suffer in order that right may be supreme. The disciples certainly did not realize that all this must occur in order that righteousness might triumph, indeed, even at this time within the shadow of the cross they had no conception of what was to occur or how it was to occur.

All this was happening two days before the Passover feast. The Passover was the great memorial celebration of the Jews in which they recalled how by the blood of a lamb their fathers on their last night in Egyptian bondage were saved. Jesus and His disciples were preparing for the Passover. It was to be a new one when again the shed blood of a lamb was to save. This time the Lamb was to be Jesus, God's Son, through whose shed blood salvation was to be assured.

The mockery of the Jewish leaders at this time is impressive. They wanted to respect the holy feast day not because it was holy but because they feared something might occur to defeat their wicked purpose.

Two characters stand out prominently in the feast at the house of Simon the leper—one, the woman who anointed Jesus, and the other, Judas, whose attitude showed him to be out of sympathy, not only with the woman but with the spirit of Jesus Himself. The attitude of Jesus toward the whole precedure is to be noticed —hers was a love so great and pure that when she gave she did not ask, How much? She simply must give. Some one commenting on the event makes these observations: (1) He pronounced it good. Verse 10. (2) It was opportune. Verse 11. (3) It showed her spiritual discernment. Verse 12. (4) It was the full measure of her devotion to her Lord — "She hath done what she could." Verse 7: Mark 14:7,8. (5) It made her immortal. Verse 13, Mark 14:9.

Jesus answered the charge of waste by pointing out the poor. If they have been here so long why were they not cared for? Since Jesus was with them then, that was the opportunity for showing loyalty.

THE C. E. TOPIC

March 6.

Thy Kingdom Come. III. In My Church.

Matt. 6:7-15.

The church is Christ's particular body made up of His believing children. If ever there should be a heaven on earth it should be in the church. Alas! too often has it happened that, as angels fell out of heaven to destruction, so saints have fallen from the church. Yet, we must not be discouraged because of the disturbing elements seeking to defeat the purpose of the great King. The more enemies He has and the more dangerous they happen to be, the greater is the opportunity of the King to show forth His glory and greatness.

The church is the proper place for the enthronement of the King of the saints. In no other place can the crucified and triumphant Christ be so upheld as in the church. The theme of the service, be it in the preached Word or in the praise of song, is expressed in the words of the hymn:

"All hail the power of Jesus' name,
Let angels prostrate fall,
Bring forth the royal diadem,
And crown Him Lord of all."

In worship we come in the presence of the King of kings and Lord of lords. Our worship is to His praise and a pledge that we make the world His heaven or kingdom. Does our worship mean that much at all times? If it does not there is something peculiarly insincere in our professions and in our prayers which we must rid ourselves of before we are in a position to realize how really our fellowship of the saints is the kingdom of the Lord Jesus Christ.

We enthrone King Jesus in the church when we bring to Him our tribute. All that we have is His and we owe it all to Him, but He requires of us only so much as expresses our gratitude. It used to be the custom of the people of God to bring Him a tenth. Many do not do that much and have no excuse for withholding it. We should give because we love and true love does not stop to ask how much. It gives because love constrains it to give.

It is important that the enthroned Christ in our church have the continued assurances of our loyalty. These pledges consist in our being regularly in our places, in our participating of the means of grace, and in our open and public confession of Him as our Lord and Master before all men.

Again, a true subject will serve his king. How do we serve ours? We may serve Him (1) In prayer, (2) in public services (3) in offerings, (4) in testifying for Him, (5) in leading lost souls to Him, (6) in obeying Him in all things.

We can conceive of no king coming to his own whose subjects do not obey him. Through the church He sends out two calls for obedience. First, by asking us to come, and second, by commanding us to go. He bids us come to Him (1) for forgiveness of sins (2) in faith, (3) for peace and rest, (4) to hear Him and be instructed by Him. He commands us to go (1) declare Him to all men, (2) testify against all sin, (3) care for His little ones, (4) help the miserable, (5) fight sin wherever it appears.

The king is the commander-in-chief of his army. The soldier of this army (1) wears his armor, (2) battles against all his enemies, (3) obeys him without question, (4) is always brave, (5) is sure of victory, (6) fights with spiritual weapons, (7) knows His will as revealed in His Book, (8) the army is made up of volunteers alone.

The king has his palace. (1) The church is His dwelling place. (2) It must be clean and fit for His presence. (3) His enemies must not have a part in it. (4) It must be built by our sacrifice and effort.

RELIEF NOTES

(Conducted by Vernon Smucker)

Latest cablegram from our Russian Unit gives names, together with references of nine of the young Mennonite farmers who desire to come to this country. The consulate at Constantinople has cabled to the State Department for permission to visa the passports of these men. At least sixty others desire to come and as fast as arrangements can be made and passports secured they will be sent on to this country. A great deal of work is involved in getting all the necessary papers.

Bro. Orie Miller writes that he represents our Unit on an Executive Committee at Constantinople which is charged with the duty of studying the refugee situation, and with directing and co-ordinating the efforts of all the relief organizations there represented in trying to administer relief. The committee was appointed by the American high commissioner. Besides the general distribution of the relief work among the various relief organizations the committee itself runs a soup kitchen, a disinfecting station, and cares for a certain number of sick in the already existing hospitals.

The following quotations from a letter written by Bro. Miller under date of Nov. 28, give a further idea of the activities of our Unit.

Separate from this committee and for the Unit my efforts during the past ten days have been as follows:

1. The opening of the Mennonite home. Early last week I began to receive written requests from Mennonite groups on different ships for food, for clothing, and for the privilege of coming off the ships. On Thursday evening of that week, Bro. Schroeder, a machine manufacturer of Halbstadt, who had come to Sebastopol on business and was cut off from returning, succeeded in coming off his ship and found me here. He also made an appeal that something be done for the rest. He thought there might be twenty-five on the ships in all, all young men, farmers who would gladly go to the United States. Friday morning I rented a house, which will cost me about $150.00 a month, called at the consulate and was assured of the possibility of sending these people on, and then through the help of navy boats and the admiral, taking them off. Last Sunday we took off twenty-one. Since then seventeen more have come off themselves or have been taken off, making a family of 38. Before admitting into the home or even coming off the ship, each one promises to bear his share of expenses connected with running the home, to take all this help as well as the passage money to America in the form of a loan to be repaid by working on Mennonite farms in America. Have placed Bro. Schroeder in charge of the home, and responsible to me for everything connected with it. Financially I feel the risk is a good one. Schroeder knows the most of these men personally, many of their parents in Russia are very wealthy, and Schroeder assures me that the whole Mennonite church in Russia would secure a debt made in behalf of the boys in this crisis and in getting them to America. As soon as another American worker comes, shall turn over to him the job of getting their passports to go to America which is a six weeks' job at the best.

2. The Children's Shelter. Last night I signed the contract giving us the use of a house that will shelter 150 children. The Near East Relief is cooperating with us in maintaining this institution to the extent of $800 a month in supplies and money, the American Red Cross is giving us a good deal of the original equipment and I have secured the services of Mrs. Arison, who is the wife of the man in charge of the Russian Y. M. C. A. here in town to open and for the time being have charge of the shelter. She gives her services free. In the name of the Unit I have assumed the balance of the responsibility financially. This shelter will be entirely under our direction and management and will be conducted for Russian refugee children. No child that has a fighting chance for surviving the winter will be admitted. In age we shall take them from birth to ten. This home may involve us to the extent of about $800 a month, for the winter. The full orphans admitted may later need to be repatriated to Russia.

3. General relief work. A group of 150 Lithuanian refugees and another of 270 Lettish refugees were given rations for their trips to their own countries. We have helped a number of individual cases. Am planning to take over in the name of the Unit a certain portion of the American work to be done in the refugee camps, probably one or two of the smaller camps.

A number of applications and inquiries have been received at this office concerning the young Mennonite farmer immigrants previously mentioned. All applications are filed in the order that they are received. Additional information will be given to applicants and inquirers as soon as it is received.

A carload of clothing and shoes has just been loaded at Scottdale and goes to New York for shipment to Russia. It consists of: 126 bales clothing, 15 cases clothing, and 22 sacks shoes. The total weight is over 12 tons and the total value of the shipment about $12,500.00. Sufficient clothing and shoes are being collected east of Scottdale to make the whole shipment, fully 20 tons, thus duplicating the previous shipment.

Bro. Stoltzfus reports that among the refugees in the camps are a large number of German Lutherans, many of whom also desire to come to the United States. They have asked whether there is not some way by which our Unit might help them, but since the arrangements with the State Department enable our Committee to vouch only for Mennonites who desire to come to this country, it becomes impossible to help them in the way that they desire. The matter has been taken up with representative German Lutherans in this country, however, and there may possibly be enough interest aroused to enable them to appoint a committee and work out the problem as it affects their own members. These German Lutherans who lived in Russia are the same type of people as the Mennonites, having come from Germany to Russia under much the same conditions and at about the same time as the Mennonites. They too, have lived in closed colonies and retained their language, customs, etc. We are glad to note that our Unit has been able to help them in a number of ways.

The matter of employment for the Mennonites in the Mennonite Home awaiting permission to come to the United States is causing some concern to our Unit. The men have obligated themselves to repay whatever money is expended for them in connection with getting them to this country, and while they are waiting their obligations are constantly increasing. Among the things considered is the starting of a laundry by the Russian brethren as a business proposition. Bro. Schroeder, one of their number, has had considerable experience as a manufacturer and business man and he is investigating the feasibility of the plan. Some of the men have secured more or less permanent work as laborers engaged in unloading ships in the harbor at Constantinople. Another plan being considered is the renting of a vegetable farm on which the men could find employment. This is only one of the many problems constantly pressing for a satisfactory solution.

Several more Mennonite refugees have been located in the refugee camps. This makes a total of about forty still in the camps. Permission for their release is slow and difficult to obtain, but the brethren hope to have them all released eventually.

DEATHS

Smoyer—Isadore M. Smoyer one of the deacons and leading members of the Schwenksville congregation, died on February 11. Funeral services were held on February 14.

Yoder—Christina (Miller) Yoder, wife of the Rev. S. D. Yoder, a minister in the Roaring Spring Mennonite church, died Thursday morning at 3 o'clock at the Nason hospital after a long illness during which time she underwent two operations.

Funeral services were conducted in the Roaring Spring Mennonite church Monday, February 14, 1921, in charge of the pastor, the Rev. Jacob G. Snyder, assisted by Rev. Abraham Metzler. Interment was made in the Greenlawn cemetery.

The deceased was a daughter of Aaron Miller of near Davidsville, and the late Mrs. Maria (Weaver) Miller, and was born in Somerset county on July 21, 1869. She was married near this city to the Rev. Yoder in March 1892, and had made her home in Roaring Spring during the last eight years.

Mrs. Yoder was a most earnest Christian woman and a faithful worker in the church and Sunday school and was greatly beloved by all with whom she came in contact. She is survived by her husband and father and four daughters, one son having met death in a railroad accident in June, 1919, in the Hollidaysburg yard of the Pennsylvania railroad company, where he was employed.

Malone—Mary Malone of Altoona, Pa., died Feb. 5, 1921. Funeral services conducted by her pastor, Rev. Jacob Snyder, Feb. 7. Sister Malone is survived by her husband and three children. She was born in 1875 and was a member of the Mennonite church in Altoona.

Bayley—Rev. Jonh W. Bayley, for 16 years pastor of the Germantown church, died after an illness of about thirty minutes, at his new home, into which he had just moved, 5909 Germantown Ave., Germantown, Friday morning, February 4th. The cause of death was acute indigestion. He was aged 78 years, 9 months and 19 days. His death cast a deep gloom over the congregation which he had served so long and so faithfully. The widow and three daughters survive. Funeral services were held on Monday, the 7th, in the Germantown church. The Rev. N. B. Grubb read a brief Scripture and offered prayer. Every available space of the church was crowded. Rev. Silas M. Grubb and Rev. A. M. Fretz delivered brief funeral addresses, followed by brief remarks by Rev. William H. Grubb, Mr. E. Y. Scull and Mr. MacIntyre, of the Whosoever Mission. Rev. Reed F. Landis closed the service with prayer and benediction. Interment was made in the Mt. Vernon cemetery.

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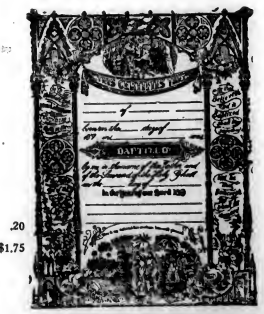

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VOL. XXXVI. BERNE, INDIANA, MARCH 3, 1921. No. 9.

FROM OUR HEBREW MISSION

My Dear Readers of the Mennonite: Greetings in the name of our dear Lord and Savior Jesus Christ to every friend of Israel. God is surprising us day after day with new blessings and experiences. Praise His name. He taught us how to trust Him, and He is showing us not only the need of our work among the lost sheep of the house of Israel, but also His power.

After accepting the call of the Chicago Hebrew Mission on January 1, 1921, I was ready to be on the job, and God has increased my desire for saving souls among my own brethren in the flesh. Time and space will not permit me to write all of the wonderful experiences I have had in such a short time, but will state one.

A few months ago, while visiting in the Cook county hospital, I met a young man who used to go with me to the same Hebrew school about fifteen years ago in Russia. We were very glad to meet each other after such a long time. We had a long conversation about different things, and at last began to speak about Christ. My friend was surprised, at first, to hear me speak about Christ, but after I gave him to understand that Jesus was the true Messiah of Israel according to their own Old Testament, he became interested and willing to listen.

On the 16th of January, he came to our mission meeting on Halstead St. to hear me preach. He was very much interested and after the meeting was over he came to me saying that he determined to accept the Lord Jesus Christ as his personal Savior. On Wednesday of the same week we were all happy to hear his first testimony at our annual conference and the following Sunday gave his testimony to the Jews at our meeting.

Our annual conference met January 19, 1921 with praise and thanks to God for His goodness to us in the past year. Bro. W. S. Gottshall of Bluffton, Ohio, who is president of the home mission board of the Mennonite church, was with us, and surely we enjoyed to see this dear brother who is so earnestly looking and waiting for the salvation of Israel.

In the afternoon Dr. (ex-rabbi) Wertheimer gave us a very inspiring lecture on "The Crisis in Israel," followed by Hebrew Christian testimonies. In the evening, the service began with thanksgiving and praise, and again some Hebrew Christians who were not able to be with us during the afternoon services gave testimonies, followed by Dr. Stirling's address on the "Conversion of Jewish Children."

I also had the privilege of delivering a lecture on "The Life of the Jews." The church was crowded for which we praise God and Him alone. We also praise Him for His presence in our midst and for bringing so many of His children, both Jew and Gentile, to our meetings.

Christians, let us all praise Him. God is working for Israel. Why not work along with Him. Israel needs Christ, and we need your prayers and help more than ever before. "Give Him no rest, till He establish, and till He make Jerusalem a praise in the earth." Isa. 62:6-7.

Yours in the blessed hope,

Israel Saxe,

Missionary to the Jews.

1311 S Kedzie Ave, Chicago, Ill.

Feb. 17, 1921.

AN OLD CHESTNUT
And How to Dispose of It.

Recently a young man who is active in Sunday school and church work in general, came to the writer for help in giving answer to a question regarding Gen. 4:17, which had been put at him by some young men in school disposed to cast doubt upon the inspired record. This is readily recognized as the old chestnut, a part of the stock in trade of infidel criticism. The following is in substance what was given the young man as a fair answer to the implied criticism of his questioners. It may help some others to see how faith and constructive thoughts may go hand in hand in avoiding the pitfalls of destructive criticism.

"The history of those early chapters of Genesis is like the bird's-eye view of a landscape. It is history only in outline. The statement of one sentence may cover a period of many years, thousands for all we know.

"What is said there is all true, but evidently much is left unsaid. For instance, Gen. 4:16 does not mention any time. That paragraph, verses 16 to 24, covers in one big sweep the history of the Cain branch of the human family for many years and generations. The next verse, verse 25, takes up another thread of the story—that of Seth.

"Here again no time is indicated. There is not a word in the account which necessarily precludes the natural thought that Seth was born, according to the ordinary succession of childbirths in a family, a few years, at most, after Abel, and that he had grown up with the other boys, when the great tragedy, related in the first part of the chapter, occurred. His significant name, meaning **appointed** or **put** in the place of the slain brother, may not have been given at first but afterwards, similar to the change in Abraham's name or the addition of 'Peter' to the name of the apostle. Such an epoch in the mature years of Seth's life seems to be suggested in the added statement that it was then that 'men began to call upon the name of Jehovah.' "

And the girls in Adam's family are not mentioned, which, however, does not say that there were none. The most natural presumption is that there were girls as well as boys. And the law against a man having children with his sister or other near relative was not then promulgated for obvious reason: that came in later.

As one pictures to himself the situation at the time of the first murder, it requires no stretch of the imagination to think of two or three or even more families of Adam's grandchildren growing up around these progenitors of the race.

The difficulty about Cain's wife is therefore no difficulty at all in reality but is one of the inventions of the enemy in his efforts to discredit the inspired Scripture, and lead souls astray.

An Ex-Pastor.

A LETTER TO THE BRETHREN AND SISTERS, CHURCH COUNCILS AND MINISTERS OF OUR CONFERENCE CONGREGATIONS

Greetings in the Lord:

At the session of the General Conference in Pennsylvania last fall the following amendment was added to the Constitution:

"The conference officers and the chairmen of the boards of Foreign Missions, Home Missions, Publication, Education, Emergency, Relief, and Trustees shall constitute an Executive Committee which shall represent the Conference between conference meetings and shall co-ordinate the work of the standing boards. The Conference may determine how extensive the authority of this committee shall be."

And connecting with this came the adoption of this resolution:

"Duties of the Executive Committee:—This Committee shall have the right to call special meetings of the Conference; to accept resignations of officers or members of boards or committees; to fill vacancies and to appoint or employ field workers as deemed necessary for the various phases of the conference activities, and it shall prepare a budget of the needs of the boards, and publish the same."

The budget called for in the above resolution is now ready. Since the Executive Committee has, as yet, no funds at its disposal and could not, for that reason, justify the expenses of a meeting at this time, the "machinery" of this committee has been working somewhat slowly, as is natural, when a group of widely scattered

men are trying to do business by correspondence. Hence the rather belated appearance of this complete budget. However, in order that those congregations whose annual meetings come early in the year might have some working basis for their conference budget, a provisional budget was published in our church papers early in January. This did not differ from the one here following very materially.

BUDGET FOR 1921

I. FOREIGN MISSIONS

1.	Salaries of missionaries, native helpers and new workers going into the field	$ 45,000.00
2.	Buildings: Chapels, dwelling houses, schools, etc.	24,000.00
3.	Traveling expenses of new workers going out, furlough trips, inspector's trip, etc. (*)	11,500.00
4.	Schools on the field	6,000.00
5.	Support of mission candidates in schools in America	3,000.00
6.	Autos and gas	6,000.00
7.	Sundry station expenses, including station repairs, fodder, medicine, etc.	17,500.00
		$113,000.00

II. HOME MISSIONS

1.	Salaries of workers	$ 10,000.00
2.	Traveling expenses	600.00
3.	Buildings	6,000.00
4.	Incidental and running expenses (*)	4,500.00
5.	Jewish Mission	4,500.00
		$25,600.00

III. EMERGENCY RELIEF

1.	Relief of our distressed brethren in Russia, as per conference resolution, $5,000 per month	$ 60,000.00
2.	Expenses connected with relief work, etc. (*)	2,000.00
		$ 62,000.00

The above sum of $60,000 is promised. This much we must do in the matter of relief work. **But we should not forget that the Conference has also passed a recommendation that we should do what we can to help bring relief to the starving children of Central Europe.** The Relief Commission would like to have $30,000 to $40,000 for this purpose. And with all this we should not forget the starving millions in China and India.

A portion of the amounts marked (*) in the three budgets above will be used to defray the expenses of the prospective field secretary and of the Executive committee, as these activities will be principally benefitted by this service.

IV. PUBLICATION

The Publication Board hopes to be able to meet its expenses with the amount of money that was turned over to it at the last Conference session and the gifts that have so kindly come in in response to appeals made on Publication Sunday.

V. EDUCATION

The Board of Education has prepared no budget, but would most earnestly point to the needs of our higher institutions of learning. Few of our brethren realize what a struggle the leaders of these schools have to keep the schoolships afloat in these times of recently abnormally high and now constantly falling prices, for both exigencies have hit our schools hard. Though the Conference, as such, has as yet assumed no definite responsibility for the financing of our schools, yet it certainly is the duty of each individual member as well as of the different congregations of our conference body to support them as much as lies in their power, for what would we do without these schools? Though they may have their shortcomings, where will we find anything that is better for our church? Surely, we ought to give the schools enough to enable them to enjoy a healthy growth and we ought to remember them earnestly in our prayers. Who knows but what they could do better and be a still greater blessing if we would pray more for them and criticise them less.

VI. SANATORIUM, ALTA LOMA, CAL.

1.	Salaries and running expenses of the institution, in addition to the fees collected from patients	$ 3,330.00
2.	Necessary repairs and minor improvements	500.00
3.	Sanatorium's share of the cost of the Schowalter Reservoir	500.00
4.	Endowment money used which must be replaced	2,770.00
		$ 7,100.00
	Less income from present endowment fund	900.00
	Amount actually needed	$ 6,200.00

SUMMARY

Foreign Missions	$113,000.00
Home Missions	25,600.00
Emergency Relief	62,000.00
Sanatorium, California	6,200.00
Total	$206,800.00

Since the Conference has approximately 21,000 members, the per capita apportionment of the above needs would be, in round sums:

Foreign Missions	$ 5.50
Home Missions	1.25
Emergency Relief	3.00
Sanatorium, California	.30
Total per member	$10.05

Dear Brothers and Sisters:

This sum, let us say $10.00, represents the minimum that every member of our conference must give, if we want to fulfill the obligations which our boards have assumed toward our mission workers, our poor heathen charges, and our distressed brethren. This much, at least, each member ought to give on an average. But since there may be a good many who are unable to give this much, those who are able should give so much more.

As Christians we are all co-workers in the Master's vineyard, and though we cannot all join the battle front, we can make up the rearguard of our missionaries and of those who do Samaritan service directly. If we cannot personally carry forth the Glad Tidings, nor bind up the wounds, we can **give** and **pray,** in order that others may do this in our stead. True, the above named sum may seem rather large in these times of falling prices, but how infinitesimally small it is in comparison with the mercy and the blessings of God which we all enjoy continually.

"As often as you did it (service of love) to one of these My brothers, however lowly, you did it unto Me," said our Lord. Yes, we can do such service only in so far as we give help to those who are hungry, thirsty, naked, sick or imprisoned. And even if we set aside the tenth of our income for this purpose, which with many of our dear brethren and sisters will amount to considerably more than the $10.00, we have not really given, for the tenth is the Lord's by right. It is His rightful share of the material blessings that He so graciously showers upon us. **Only what we give above the tenth is real giving.**

Let us give cheerfully and as liberally as we can. Then let us earnestly pray that God may richly bless our "mite." And he who gives as much as he possibly can, and gives it with a cheerful heart, may rest quite assured that God will answer his prayers, and work much good with his gift. But he who does not give to his full capacity, he who withholds from God what is really His, will cause Him pain and his prayer will not penetrate. "God loveth a cheerful giver." Do we not all want to be partakers of this joy of giving?

In order to assist those congregations who may want to use the budget system, budget cards will be printed and copies of these mailed to the ministers. A supply of such cards can be provided and probably kept in stock at our Book Concern, for those congregations who would like to order quantities.

For the Executive Committee,
J. R. Thierstein, Conf. Secretary.

ON THE MISSIONARY JOURNEY

J. W. Kliewer.

On December 28th, we started from Champa to Mauhadei for the semi-annual workers' conference and the dedication of the new church. Since the mission workers from Janjgir and Korba also went at the same time it took both of the Fords on the mission field to convey us. The Fords proved quite a convenience for this trip. We made the distance of twenty-five miles in two hours, by ox-cart it would have taken all day. The Mauhadei mission station makes a very good impression on the newcomer. The buildings are substantially built and quite suitable to meet the demands of hot weather. Their architecture is a credit to Missionary P. J. Wiens. The bungalow has the same general plan that all the bungalows of our India mission have. The widespreading mango trees give the compound a park-like effect. From the front veranda one can see not only the opposite bank of the Hasdo river to the west of the compound, but also the silver thread of water as it comes from the north and empties into the larger Mahanudi almost opposite to our mission compound. The Hasdo river also flows past our Korba station and past the Champa leper asylum before reaching Mauhadei. On this river and the Mahanudi are flocks of large wild ducks. A few miles up the larger stream from the mission station there are crocodiles. On the opposite side in the jungle are wild cats, wild hogs, monkeys, panthers, tigers, etc. Anyone that feels the call of the wilds can be satisfied quite close to Mauhadei. In this attractive place it was our privilege to meet in conference session for two days. Since we know that in spite of the splendid hospitality of Mr. and Mrs. Wiens it would be impossible to provide lodging for all of us, tents and bedding were sent ahead. These made not only a cart load, but six coolies were also employed to carry our baggage. In the conference the discussion of the various topics gave proof that prayers and gifts of the home churches had accomplished gratifying results, but that much more work can be done with increased means and working force.

On New-year's day the new church was dedicated. The Christians from our different stations had begun to arrive the day before for this festive occasion. By the evening of the last day of the year about 500 native Christians were camping on the mission compound. A large straw bed had been prepared for the men on the floor of one building and a similar one for the women in another building. Besides this, many families lived in tents pitched for that purpose. As these were lit up by a number of flickering camp fires at night, it looked as though an army lay encamped there. But it was an army that had come to hear the gospel of peace. On New-year's eve these Christians and their missionaries met for a watch night service. Missionary Wiens led the meeting. Brief talks on Bible passages, impromptu remarks, prayers and songs alternated spontaneously and soon filled the time allotted for the meeting. At the midnight hour a group of male singers serenaded us all and sang various familiar Christian hymns in the native tongue and some Christian verses to characteristically Hindi tunes. One could almost forget that heathenism was prevalent in India that mild winter night.

The dedication services on New-year's day began at 9 o'clock. Since there were about enough Christians on the mission compound to fill the church, space was reserved for them before letting any of the non-Christians in. The latter stood about the building on the outside and curiously peered in through the open windows. Some of them seemed surprised and even disappointed after they had looked—possibly because they had not seen the Christians' God there. For the afternoon meeting the throng of curious heathen at the open windows became so large and so loud that it had to be driven back. A Brahmin who is a friend of our mission rendered this service. The outside crowd was then assembled under the spreading branches of a mango tree at some little distance from the church where Rev. Penner and two native evangelists preached to them. In the church Rev. P. A. Friesen preached. He remained for a few days and preached twice each day. The meetings were intended primarily for the Christians. They were helped in the deepening of their spiritual life. In the Sunday school the next day there were 526 persons recorded. This was an unusual number on account of the many visitors. But even the usual attendance for the last year has been very good, the average having been 221. As I went from class to class, as they were scattered not only in the various parts of the church but also under various trees about the church, and saw how eagerly they listened to what was being taught I could not help but think of the wonderful opportunity for work that there is at this place. Such a gathering as that at Mauhadei gives opportunity not only for spiritual strengthening but also for social meeting. The last day of our stay in Mauhadei one of the evangelists invited us in for a meal. Curry and rice and chicken, peas, sweet cakes fried in buffalo butter, and some sweets constituted the meal. The "hotness" of it was somewhat tempered to suit the palates of us newcomers. Yet it was still quite peppery. So much so that when my traveling companion took a nap soon after he suddenly sat upright in bed, and, while rubbing the sleep out of his eyes, related that he had dreamt that he and a number of his Berne friends were in a house in Switzerland, this house had caught fire and it had been impossible to put out the fire.

After returning to Champa and spending the day there, we started on a trip to our mission station at Korba. Besides Mr. Habegger and myself there were Mr. and Mrs. S. T. Moyer in our party, who are new recruits in our mission field and still engaged in language study. On account of the scarcity of gasoline, petrol it is called here, Mr. Penner could take us only about one third of the distance. The rest of the distance was made in two relays by ox-cart. These carts are not at all uncomfortable vehicles, but travel in them is slow, unless the bullocks pulling one of them are of unusual willingness to trot. The cart is easier riding than the Chinese variety because it has springs, whereas the other has none. It has room for four passengers. Two face forward and two face backward, but the seats are arranged back to back. A top protects the passengers against the hot sun of India. Driving the bullocks is an art in itself. The driver sits on a little platform placed on the tongue and immediately in front of the dashboard. To one not accustomed to the contrivance, the animals seem but insecurely fastened to the vehicle. A heavy rounded beam running at right angles to the tongue is placed over their necks. Pegs protruding from this beam at both ends of the beam keep the animals from slipping from under their yoke sideways. A sort of choke strap holds the yoke down when the tongue of the cart would tip up because of unbalanced loading. The horns and head make it impossible for the animals to slip from under the yoke backward. A convenient hummock on the neck facilitates pulling the load. And yet, the whole get-up looks rather loose-jointed to the novice in this kind of driving. This is especially so when the animals become obstinate and turn in such a position that they almost face the vehicle instead of pulling it. But our tanga walla (cart driver) always succeeded in righting the course of our yoke in time to avoid an upset that seemed unavoidable. He would kick or whip their flanks on the side opposite to the direction in which they should go. Or he would pull their tails, also in opposite direction of that to be travelled. As a last resort in cases of extreme need he would tug them into position by means of rope lines run through their noses. By shooing at them and grunting at them and applying the whip with telling effect he would get them into a fair trot on good stretches of road. After this drive I could understand why missionaries in India do not do their own driving of their tangas. As we were going through two creeks our tanga walla very excitedly tried to tell us something in Hindi, which, of course, none of us understood. Several times we heard him repeat the word "bog." When we reported this to Missionary Steiner after our arrival, he said undoubtedly the driver had been trying to tell us about a tiger that had frequented these creeks for some time. As danger from wild animals is an item in the missionary's life here, I shall relate a few incidents pertaining to it.

One day while at Champa the report was being circulated that a panther had killed a small horse of one of the native evangelists. We went out and found the place only about a mile from the bungalow, but the carcass had all been eaten except a few bones. One day when Mr. Steiner was riding his bicycle on the Champa-Korba road a hyena stood on the road until he had almost run onto it. Then it turned off and walked into the woods. A tiger had killed an ox near Korba and eaten part of it immediately. The rest he left for the following night. When he came back for it, a hyena was helping itself to it. A lively fight ensued, with the rightful owner coming out as victor. Mr. and Mrs. Steiner were arising from evening prayers one evening. When they looked out through the screen door, they saw two tigers standing on the walk in front of the veranda. Their little boy, Bradford, was sleeping on the veranda at the time. The tigers walked away when they found themselves discovered. On our trip to Gorhi, an outstation to Korba, we were shown a place scarcely a rod from the road where a tiger had recently killed

(Continued on Page 5.)

THE MENNONITE

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EARLY MENNONITE CONTACT WITH THE QUAKERS

(Concluded)

No Mennonite congregation as such accepted the Quaker position when presented by Penn and his party. In some places the Friends even found active opposition as for example in Zuphem, where the doors of the meeting house were barred upon them.

Upon the arrival of the party in Germany they found, as in Holland that the Mennonites offered an opening wedge. As early as 1559 Bernhard Roelf, a Mennonite minister of Hamburg had resigned his office and with 10 others including members of his family, withdrew from the church and identified himself with the Friends. His son, Jan, took up his pen in the service of the Quakers, and when an edict banished Quakers from the city he took up his residence in Alkmaar in Holland. Such withdrawals were not unusual and continued for a number of years. Thus we learn that 20 years later a nephew of the celebrated pastor and theologian, Gerhard Roosen of Hamburg, went to Amsterdam and joined the Quakers. We therefore see that the standing of those favorable to the Quaker position involved, in some quarters, a formal withdrawal from the Mennonite church and accounts for the fact that in places like Hamburg, Krefeld and Kregsheim Quaker meetings were established although there can be no doubt that there were some who, while not antagonistic to the Friends, remained in the fellowship of the church and participated in its sacraments.

We may well imagine the profound impression made by the information that came to these Mennonite communities that the well connected Englishman who had been one of the company that visited them several years before, was now the proprietor of a vast country on the other side of the ocean and was offering unheard of inducements to such who would accept his invitation and make their home in his new dominion.

There has been a difference of opinion concerning the church relationship of the earliest of the Mennonite settlers in Germantown, some insisting that they were Mennonites and others that they were Quakers. The truth appears to be somewhere between the two opinions. There can be no doubt that some of them were Mennonites who had affiliated themselves with the Quakers in Europe, especially in Krefeld, Kregsheim and Hamburg, but the trend of events shows that others who came to America remained Mennonites and actively identified themselves in that fellowship when their number became sufficiently large to warrant an organization that could maintain public services in the German and possibly Dutch languages of the Fatherlands. We suppose the latter highly possible for several weighty reasons: Most of the emigrants were of Dutch extraction and some had brought Dutch books with them. The Krefeld and Hamburg Mennonites were originally Dutch and conducted their preaching in that tongue long after they were established in these German centers. Later correspondence between the Mennonites of Germantown and their brethren in Holland and Germany was carried on in the Dutch tongue. Cornelius Ris of Hoorn, author of the celebrated Confession, known by his name in the preface to his work, expresses the hope that it might at some time become useful to the American Mennonites, the earliest martyr literature in possession of the Pennsylvania Mennonites is an ancient Dutch work in the author's possession. We see, therefore, no reason why Dutch, for a while at least, might not have been in high favor and public use.

Quaker propaganda was certainly responsible for the Mennonite migration to Pennsylvania. As we have observed, Quakers had been active in Mennonite communities on the continent and established meetings in several places where opportunities were favorable and at first some of the newcomers bore a relation to the Quakers that gave them standing with the Quaker organization that one would hardly imagine possible for outsiders. For example, Quaker services were held in the home of —— Konders who erected the first house in Germantown and the protest against slavery would have had less consideration even than it did receive, had all of the signers been men of another faith. However, we have sufficient evidence to confirm the belief that numerous Mennonites of the early period in Pennsylvania maintained their Mennonite identity. Of the original 13 families practically all were bound by the ties of relationship to the Op den Graeff's of whom there were three brothers, Herman, Dirk and Abraham with their mother Margaret and sister Martha. These Op den Graeff's were the grandsons of Herman Op den Graeff, one of the commissioners to sign the Mennonite Confession of Dartreich in 1632. Of those immediately following them to America we know Telner, while in Pennsylvania speaks of himself as a Quaker and some time later while in London calls himself a Mennonite. Of the Kregsheim families where there was a Quaker meeting, many of the Kolbs, Cassell and Shoemakers were known to be staunch Mennonites in America.

That Quakers maintained a friendly and intimate interest in Mennonites all agree. Had their proselyting ventures among them been so intense as elsewhere, a spirited long-drawn-out resentment would naturally have resulted for it is characteristic of the Mennonites to foster an unfortunate Bourbon spirit that, in spite of bitter experiences, never learns and never forgets. On the other hand, we note that during their first century in America their political affections were with the Quakers, always for the proprietors and against their opponents. It is also refreshing to note that notwithstanding their differences in nationality, language and cultural advances the Quakers continued to regard Mennonites as a people with whom they had much in common. During the last century there were visitations of the English Friends to the Mennonites in South Russia and when the large settlements of Russian Mennonites were undertaken in our Western states in the 70's some English Quakers addressed to them an affectionate letter of encouragement. When the General Conference was about to undertake mission work among the Indians in Indian Territory the Quaker mission already established there was very generous in its practical assistance. We are too close to the great war to have forgotten how naturally Quakers and Mennonites were drawn to one another in the assertion of their non-resistant principles and since the great war when the Quakers have startled the world by their gigantic relief undertakings Mennonites have been ready to contribute largely in money and men toward the accomplishment of their undertakings.

CORRELATION OF RELIGIOUS EDUCATION AND PUBLIC EDUCATION

L. L. Miller.

II

Religious Education in Cooperation with Public Schools.

(Continued)

The first vacation school in this country was organized in Boston in 1886 under the auspices of the First Baptist church. Others rapidly sprang up all over the country. These vacation schools soon demonstrated their value and were taken over by the city Boards of Education. In 1912 the number of cities which ran schools on this plan numbered 141. In the early days these schools were little more than centers of directed play and wholesome physical drills. But later on, it is not strange that the religious educator seized the vacation school idea and turned it to the service of the church which resulted in the three above mentioned organizations. In 1901 Mr. Robt. G. Bovell of New York City had a vision of what might be accomplished with idle children, idle churches, and idle students of the colleges. He conceived the idea that these might be brought together for community welfare. Thus he organized daily vacation schools in five different church buildings. These vacation schools were so successful that immediately other denominations took up the plan and similar schools in other cities were organized which led to the formation of the National Bible School Committee.

The Plan briefly described is as follows: (1) To promote the community use of church buildings in cities and rural districts. Church buildings represent a vast investment of wealth and they should be used for community welfare. (2) Conviction arises in face of the stern fact that 22,000,000 boys and girls of school age every vacation, from whom school oversight is withdrawn, and who spend most of the time in the summer upon the streets, are exposed to all kinds of demoralizing influences. These churches should be used for social welfare irrespective of

race or creed. It was conceived that by giving these boys and girls competent leaders and teachers, suitable and happy occupations, sympathetic oversight of games, good songs and above all, combine with this program religious training—this program to be a powerful agency for counteracting immoral influences. (3) To employ in this field of service college men and women who are filled with a vision of Christ-like social service and who are fitted to be efficient leaders of children, in worship, work and play.

More in detail the program is as follows: Opening devotional exercises, music not less than twenty minutes, Bible story and drill, a half hour, handwork one hour, play. Formal closing exercises, home visiting and outing.

More recent church vacation schools have been effected in the central west. The curriculum of these schools are more strictly religious. It includes Biblical history, literature, Biblical geography, church history, hymnology, Christian teaching, home and foreign missions. Each school is organized with a principal and a teacher for each grade for Kindergarten to the high school. The teachers are without exception experienced public school teachers who have definite religious interests and who have been willing to spend months in the organization of their material for the summer school of religion. The children come each week day at nine and remain until twelve o'clock. These schools are really worthy of the name, schools of religion, and are on equal par with public schools in discipline and rules, only the content of the teaching being different. These schools have been conducted with great success in cities like Madison, Wis., Ann Arbor, Mich., Urbana, Geneseo, Kewanee, Rockford, Ill., and with equal success in smaller villages and rural churches. The conclusion of Mr. Athearn is that these schools are practical, that children will come in large numbers and study as hard as in any public school and they will learn more in two weeks in these schools than in a year in the average Sunday school. And because they acquire the habit of study in these schools it has a tendency to have them take over into the Sunday school the same habits of close study of religious subjects.

Until religious day schools are established to run throughout the year, these vacation schools of religion will be a benefit to the majority of towns, cities and rural communities. These schools are fine as far as they go but they do not go far enough. These schools since they come in the vacation period do not properly coordinate with the work of the public school or of the church, but they might well become the basis of week day programs of religious instruction and be extended throughout the year.

(To be concluded.)

CORRESPONDENCE

REEDLEY, CAL.

Rev. Jno. Brown of Arkansas is holding revival meetings at Selma, our neighboring town. Last night was Reedley night. The male choir of our church sang and about 100 people from Reedley attended the meeting. We hope to get Rev. Brown to conduct union meetings in Reedley some time in May.

At our annual congregational meeting we decided to have both German and English preaching on Sunday morning. So we have a German service at 9:30 to 10:15, Sunday school 10:15 to 11:15 and following that an English service. In January our pastor preached a series of sermons on "The Problems of Life." At two of the morning services Bro. Jno. Gerbrand of the North Star church, Sask., who, with his wife, was visiting here, preached for us. He also had one of the prayer meetings during the week of prayer. Quite a number of friends from the East and the North are here spending the winter and it is quite fortunate that the apartments at the cannery are vacant during the winter otherwise some of these people would have trouble in finding accommodations. Next month we expect to have Prof. J. E. Hartzler, Pres. of Bethel College, with us to give us a series of Bible lectures. We expect a great blessing. I am giving a class of 14 Biblical instruction, teaching them the way of salvation with the hope that they will accept Christ and unite with the church. We are making an effort to give all our children religious instruction on two evenings each week and are planning to again conduct our Vacation Bible School for one month after the close of public school. I am convinced that the reason that so many church members are misled by Christian Science, Russellism and other fads is because they do not know their Bibles. If they knew the Bible they could not help but see that Christian Science directly contradicts nearly everything the Bible teaches. Every second Sunday Bro. Neufeld or I preach at Woodlake, where they have no pastor at present.

Reporting my attendance at the conference of the Krimmer Mennonite Brethren at Dinuba, I said I hoped we might have come to emulate the example of Tschetter and Hofer who presented to the conference the Mission Building in Chicago at a cost of $18,-200.00. Perhaps we shall have some like them in the next generation! The latter part of November a young man of our church gave me $200.00 to be used for missionary and benevolent purposes. A week ago he gave me another $150.00. I sent most of this to the foreign mission treasury as the need here seemed most urgent. If the Lord prospers this young man, as I think he will, we may expect great things from him in the future. I made out the income tax report for a sister this week. You are allowed to deduct 15 per cent. of your net income for donations to benevolence, mission, education, etc. This sister has given much more than the 15 per cent. Do many members of our church do that?

We have had above the average of rainfall this winter and the snow is piled high in the Sierra mountains for which we are thankful, as it means abundant water for irrigation next summer. The third Wednesday evening of each month the Sunday school officers and teachers and parents meet and after a short business session we have some outside Sunday school worker or expert to give us a talk. We hope these meetings will be both instructive and inspiring. Praying for God's blessing upon the editor and the readers of The Mennonite, I am your brother,

H. J. Krehbiel.

ON THE MISSIONARY JOURNEY

(Continued from page 3)

a woman and her ten-year-old daughter in broad daylight. While looking for a plot of ground at Katghora, where a new station ought to be opened by us, a native called our attention to a crocodile sunning itself on the banks of an artificial pond. It slipped away before the two rifles in our party could be brought in range for it. After we had been away for three days and two nights from the Korba station, we were told upon returning that both nights a tiger had been near the mission compound. The following night he killed and partly ate a steer only a stone's throw away from the bungalow. After these events I could understand a little better why the missionaries in their daily devotions would include thanksgiving for being preserved against wild animals while on a journey, just as in China I had learned to understand what they meant by being grateful for not having been molested by robbers or having fallen victims to cholera.

When we arrived at Korba from Champa, we were given the same public reception at the church that had been accorded us at the other stations. Among those who had part in the program was the manager for the Korba estate. He spoke in terms of appreciation for the work that the mission had done there during its existence of about five years. The Korba station, like the Mauhadei station, has a very romantic location, right on the left bank of the Hasdo river. There are two undesirable features to this location, however; one is that after a very heavy rain last spring the compound was flooded, though the oldest residents say it had never occurred before within their memories, and must therefore be of rare occurrence; the other is that it is in the jungle and therefore wild beasts are uncomfortably near. The church membership at this place has passed the one hundred mark. Eight were baptized the Sunday we were there. Some more had applied but upon examination were found not to be ready. There is always danger that some will apply for membership because they expect material gain in the form of more remunerative employment by the mission or speedier help in time of famine. The term "rice Christians" is applied to such converts. In this connection one of the native deacons made what to me seems a suggestive remark. When the names of the applicants for baptism were being voted upon by the church board and after the apparently unworthy ones had been rejected the missionary asked whether even some of those accepted might not be rice Christians. A man who is now a very reliable worker in the church then answered: "Sahib, most of us came into the church partly as rice Christians, but we stayed in because we found something better." The kingdom of God has to be built out of crude material here.

Nearly twenty miles to the northwest of Korba we have the outstation of Katghora. At present we have only a native worker there. The station should be made a main station soon with a regular missionary stationed there. There is almost endless unoccupied territory to the north of there, i.e. there is no mission work being done there yet. To

reach this place from Korba the Hasdo river has to be crossed. On account of its sandy bed there is difficulty in crossing it. A yoke of bullocks cannot pull much more than an empty tanga across. For this reason and for the further reason that more than can ride on a tanga had to make the trip to Katghora, an elephant besides the tanga was procured for the trip, the manager of the Korba estate being so kind as to loan us the government elephant for the trip. In two relays all passengers were taken across the river by elephant, the tanga was taken across empty. The elephant ride from Korba to Katghora and back, a distance of thirty-five or thirty-six miles was the first experience of the kind that I had had. At first the jolt at each step, especially when the animal is speeded up a little, seems quite hard and the sway of its body rather discomforting, but after a while you relax and both jolt and sway are felt less. After six hours on the elephant's back I did not feel at all tired. The elevation at which we sat gave us an excellent opportunity to see the country through which we passed. In the forest the driver was very careful to pick a way so that the limbs of the trees did not brush us off. At places where overhanging limbs closed the path, the driver made the elephant reach up with his trunk and break the limbs off and thus open the way for us. One must marvel at the animal's strength and cunning when it does this bit of work. In the wet season the missionaries resort to the elephant for travel, as that is the only way some of the swollen, bridgeless streams can be crossed.

THE DYING CAPTAIN

The captain of a small sailing vessel was taken very ill when they were far from land, and the ship carried no doctor. Realizing that death was approaching, the skipper became troubled in soul, and very anxious. He sent for the mate, but the difficulty was beyond the mate's power to solve: he could only mutter a vague hope that "'E warn't as bad as 'e thought."

The captain then ordered him to send down the bos'n, but he was still more speechless when confronted with the question, How to prepare for dying. He was sent on deck, where he gave it as his opinion that the "Ole man" was "Goin' off' is 'ead," and the crew were sent down one by one with the same result, until in despair the captain summoned the poor cabin boy. Johnny gave as his opinion that if his old mother were there there wouldn't be any difficulty; so in agony the captain asked him what did he think his mother would do. Johnny replied that the very first thing his mother would do would be to ask for a Bible.

When directed by the captain, Johnny found a Bible, and he said that the next thing she would do would be to turn to the fifty-third chapter of Isaiah, and this the dying man begged him to do without delay. When after some difficulty he had found it, his face brightened, and he said, "Cap'n, me mother always taught me to read a bit of it in dis way: 'He was wounded for Johnny's transgressions, He was bruised for Johnny's iniquities, the chastisement of Johnny's peace was upon Him, and with His stripes Johnny was healed.' "

The poor face on the pillow was turned questioningly toward the reader, and the fast-darkening lips framed the question, "Who is He, Johnny?" "Jesus, Cap'n," said the boy. Still there was the same longing look, till the boy humbly suggested with an inward tremor—for a captain is a great man in the eyes of his cabin-boy—"Suppose, Cap'n, you read it with Jesus' name and—and with yours." So they began, the man's deep voice, upon which the hush of death was fast falling, following the lad's clear treble, "Jesus was wounded for Cap'n Smith's transgressions, He was bruised for Cap'n Smith's iniquities; the chastisement of Cap'n Smith's peace was upon Him."

The ship gently rose and fell to the slow swell of the sea, the timbers creaked and the bulkheads groaned, still the deep voice, growing more indistinct now, toiled after the treble until silence fell. Then, while a look of happy content crept over the storm-battered face, his lips were seen to move, "Jesus....with Jesus' stripes I am healed."—Tract.

GOD KNOWS

Through all my daily cares there is
One thought that comfort brings whene'er it comes.
'Tis this: "God knows." He knows
Each struggle that my hard heart makes to bring
My will to His. Often, when nighttime comes
My heart is full of tears, because the good
That seemed at morn so easy to be done
Has proved so hard; but then, remembering
That a kind Father is my judge, I say,
"He knows." And so I lay me down with trust
That His good hand will give me needed strength
To better do His work in coming days.

—Harriet McEwan Kimball.

"FAITH"

By Rotarian Edgar A. Guest.

"I believe in the world and its bigness and splendor;
That most of the hearts beating round us are tender;
That days are but footsteps and years are but miles
That lead us to beauty and singing and smiles;
That roses that blossom and toilers that plod
Are filled with the glorious Spirit of God.
I believe in the path that today I am treading;
That I shall come safe through the dangers I'm dreading;
That even the scoffer shall turn from his ways
And some day be won back to trust and to praise;
That the leaf on the tree and the thing we call Man
Are sharing alike in His infinite plan."

—In Buzz Saw, Kansas City.

THE S. S. LESSON

March 13.

The Lord's Supper.
Matt. 26:14-30.

Golden Text: For as often as ye eat this bread, and drink this cup, ye do shew forth the Lord's death until He comes. I Cor. 11:26.

The Jewish Passover was the national memorial feast that had been observed as commanded to Israel on the night they left Egypt. It was called the Passover because it suggested (1) the passing over of the angel of death, (2) the crossing of the Red Sea and (3) the passing of Israel out of the bondage of Egypt into freedom. Its yearly commemoration kept in mind of the people not only all that the Lord had done for their fathers on the other side of Jordan but what he had been doing for them ever since. Among the Jews of our time a prominent part of the observance of the Passover consists in a recital of the whole story of Israel as God's chosen and specially blessed and protected people. The lamb which was killed and consumed as the chief part of the celebration symbolized the "Lamb of God" who was to die to save the people from their sins. As this pascal lamb pointed to Christ and Christ in His death was to fulfill its symbolism the Passover in which Jesus and His disciples had a part as our lesson describes it was the last real Passover. In instituting the Lord's Supper a Passover was given which was and is the memorial feast by which the suffering and death of the innocent Lamb of God for the sins of the world are kept vividly in the minds of the faithful.

On this Passover eve when Jesus sat down for the last time in the company of His immediate followers he realized the nearness of the time. The shadow of the cross was already upon Him and only the sad experience in the Garden was between Him and freedom. Jesus knew He was to die. Sin made this necessary. There could be no salvation without His shed blood. He also not only realized that His betrayal was near at hand but He was fully conscious of who the traitor would be. It must have been the saddest sentence He ever spoke when He revealed His knowledge of these things to His disciples. The unsuspecting disciples wanted, each of them to be assured that they were not under suspicion. They were not long left in doubt. Sin made possible the betrayal of Jesus and Judas, the betrayer withdraws to continue his evil purpose, knowing that the Master knew it all. There have been many speculations concerning the presence of Judas in the body of disciples. Why was he tolerated? Did he really force the dreadful consequences of his dastardly deed? And many other questions have been asked. But the fact remains that, though a trusted disciple, he could bring himself to commit the meanest of wrongs. It shows in that sin does not stop at invading even the most select circles. If there was a traitor among the disciples it is not at all surprising that there should be some inconsistent Christians in the church and some false brethren among those who call Jesus Lord.

The Lord's Supper followed immediately after the Passover, marking the change from law to grace and from Judaism to Christianity. It was instituted with two of the commonest things at hand. The bread symbolized in the bruising and crushing of the wheat the bruising and breaking of the body of the Lord. As the "staff of life" it symbolizes that Jesus is the Bread of Life. The bringing together into one mass the broken particles of grain symbolizes the union of the church. The destruction of the wheat that from it we may secure life for the body suggests how that from death life will come.

The wine, like the bread, speaks of a body being crushed and broken. The fruit is a heaven-given gift. Wine represents the life of the fruit which we take to ourselves just as we take Christ's life as given for us.

The Lord's Supper is not, as some hold, a new sacrifice in which Christ is verily present in the elements, neither can we agree that while bread and wine remain the same He is in some mysterious way present. It is, according to the words of its institution a memorial feast. Its celebration becomes a love feast, a thanksgiving and a sacrament or pledge.

THE C. E. TOPIC

March 13.

What Is Real Religion?

James 1:19-27; John 17:3.

We speak of the various religions of the world, such as that of the Mohammedan, the Buddhists, etc. Yet the Christian who sincerely holds to the faith of Jesus Christ insists that such religion exists only in name. There is but one true religion and that is the religion of Jesus Christ. Why do we make such a sweeping assertion? Because religion, that which binds men to God, must have its foundation in God's revealed Word and in the Son of God who died, rose from the dead, and is again coming to judge the quick and the dead. There can be but one revelation of God's will in His Book — the Bible. There is but one revelation of God's manifestation in the flesh in His Son—Jesus. Without these there is no true religion. All the rest are but human inventions or human perversions of the truth.

Religion is not nationality. We speak of Jews today, not so much as representing a type of faith, although that still does exist in some quarter, as of belonging to the race that takes its descent some quarters, as of belonging to speak of Christian nations, but Christian nations are not composed wholly of Christians and they do not always act in accord with what Christ teaches and commands. If they did they surely would not have so terribly upset the whole world with war, as they did in recent years, and they certainly would not be given to heartless and selfish policies that makes others suffer and lose in order that they might enrich themselves.

Religion is not creed. A pure creed endeavors to define religion, to unify Christians and to assert certain principles which its makers deem necessary. A pure creed must always point beyond itself to a God and to a Bible as the only source of revealed religion.

To be a member of a church does not always mean that one so identified has religion. We hold that every Christian will be a church member, but having become a member of a church, his duty does not end—it begins.

The practice of religion does not alone consist in not doing anything. Religion is more than a mere negative attitude toward sin. There are plenty of men and women in the world who while sinners at heart, have never done great wrongs, either because they have not the opportunity to do so, or because they were afraid of the consequences. Morality is a necessary requirement of society. There is nothing specially noteworthy in being just moral when everyone knows that it is expected of every one to be at least moral.

Religion is not benevolence. Religion may foster or stimulate benevolence, but it is a natural duty for a brother to do a brother's part and a fellow man to do a fellow man's part when there is need of assistance. There are numerous benevolent persons in the world who are not Christian. The Hindu would not tread on a worm if he could prevent it. The bloated capitalist whose chests are overflowing with gold, may try to buy peace of conscience by endowing a hospital, or satisfy his vanity by erecting a home as a memorial to himself but no one with a grain of common sense will say that such acts are a proof of true religion. Charity goes with religion but charity without religion has no saving virtue.

What then is true religion?

It is knowing God and striving to be like Him by obeying His laws and earnestly growing into the manhood of which Jesus Christ is an example. It is a state of mind and life that permits its possessor to enjoy a sweet intimate fellowship with his Maker, prayer being the large factor in this fellowship. It is a faith that has the absolute confidence to take God at His word and obey Him implicitly. It is the relation to the Spirit of God in which the Spirit of God gives testimony to His Spirit that one is the child of God. Love is the proof of true religion. If we have any doubts we must ask ourselves: Do we love the brethren? Loving the brethren, fearing God, loving and serving Jesus will lead the one to devote his energies to care for the needy little ones in Christ's kingdom. True religion also includes keeping one's self unspotted from the world—it means separation, holiness and a testimony against sin.

RELIEF NOTES

(Conducted by Vernon Smucker)

No definite news has been received from our Unit in Russia during this past week. According to the cablegram mentioned last week, Bro. Miller is now in Switzerland or Germany where he planned to meet with some of the relief organizations in those countries. Many of the Russian Mennonites have fled to Germany, some before the latest Bolshevik invasion. A great many of the German Mennonites have relatives in Russia. Because of these facts they are much interested in the work which our Unit is trying to do there. According to previous plans, Bro. Miller will reach this country some time between March first and tenth.

The first direct news from our Russian relief work, outside of letters and cablegrams, was received at this office last week when Bro. John Warye spent several days here. Bro. Warye spent sixteen months with the Near East Relief at Caesarea, Turkey, where he had a number of thrilling and interesting experiences. He traveled from Caesarea to Constantinople via Samsoun and the Black Sea after some trying experiences in going hundreds of miles from Caesarea to Samsoun over almost impassable roads in an auto. After great difficulty he succeeded in getting the necessary permits to leave Samsoun, and arrived at Constantinople by boat a short time thereafter. Here he found Bro. Miller who was then alone, Bro. Slagel being in Constanza, Roumania, with the supplies, and Bro. Kratz cut off in South Russia. Because of the great need Bro. Warye remained for a month at Constantinople and gave valuable assistance to our work there, helping to get the work organized and properly started. After Bro. Slagel returned, and the Brethren Stoltzfus and Brunk arrived, he proceeded again on his journey home.

Bro. Warye reports very favorably concerning our work in Constantinople. The need is very great, he says, and he feels that our Unit is contributing very definitely to that need. The confusion and congestion at Constantinople were almost indescribable, and far from satisfactory now. People were in the most pitiful circumstances and in dire need of help. Many of those who fled before the Bolsheviki had been quite wealthy, and now are deduced to the direst poverty. Some succeeded in bringing some valuables along with them, selling them to get food and clothing. But now their supply of valuables is becoming exhausted, and more and more of these unfortunate people are becoming dependent on relief organizations for their existence. The work is becoming better organized and so there is not the awful confusion which existed at first. But the need will continue as long as the present conditions in South Russia continue to exist.

No particular apprehension was felt at Constantinople for the safety of Bro. Kratz. So far as is known by our government, no Americans have been seriously harmed by the Bolsheviks, though some are being detained in prisons in Moscow. Bro. A. J. Miller last week left Constantinople and will make an attempt to get into the Mennonite colonies and get in touch with Bro. Kratz. Word is anxiously awaited from Bro. A. J. Miller as to the success and outcome of his attempt.

Bro. Warye states that while all doors for taking supplies into South Russia seem to be closed for the present, there are hopeful indications that trade with the Bolsheviks will soon begin and ships will ply to their ports. It is reported that England has signed a trade agreement with the soviet government and will soon start trading. This will give an opportunity to get into the country at least, and possibly to communicate with those who are there. In the absence of any direct way of getting into the country, Bro. A. J. Miller is taking a very round-about course. It may be necessary for him to make long parts of the trip either by carriage or on foot. It will be a difficult trip to say the least. The church at home should remember him constantly in prayer, as well as the other members of our unit.

A conference of all relief organizations trying, or wishing, to do relief work in Russia was held at Philadelphia this week. Bro. Levi Mumaw, secretary-treasurer of the Central Committee, was the representative of our organization present at the meeting. While no definite results could be accomplished, plans were made to get all the information possible on the subject and communicate the same to organizations interested. The meeting was called by the Friends Service Committee.

Feb. 19, 1921.

DEATHS

Ritter—On February 1st, 1921, at the home of her daughter, Mrs. L. Link, 1941 North Broad St., Philadelphia, Mary Taylor Ritter, nee Shimmel, aged 92 years, and 2 months. Funeral services were held on the 4th in the Bethany Mennonite church, Quakertown, by Rev. A. M. Fretz, assisted by Rev. H. G. Allebach. Interment in the Springfield Mennonite cemetery.

Geisinger.—On February 8, 1921, at his residence in Quakertown, Pa., Abraham Geisinger, aged 82 years, 4 months and 24 days. Funeral services were held at the house on the 12th by Rev. A. M. Fretz, and brief services and interment at Springfield.

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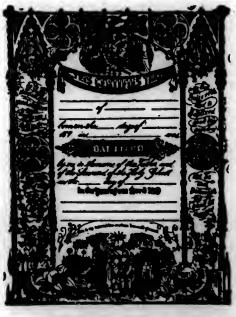

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VOL. XXXVI. BERNE, INDIANA, MARCH 10, 1921. No. 10.

IN MENNONITE CIRCLES

Rev. J. J. Balzer of Mt. Lake, Minn., is at present in Kansas preaching in various churches.

The usual year book of the Berne, Indiana, church has made its appearance for 1921 and contains numerous reports of congregational activities as well as a complete list of the large membership of the congregation, now numbering 990.

The church in Emden, which has an existence since the Reformation, celebrated its memorial day last December on which occasion guests from the churches of Norden and Leer were present as well as Rev. Benj. Unruh, one of the Russian Mennonite delegation that has been visiting the churches of Europe and America during the past year.

The Mennonites of Northwest Canada, chiefly the so-called Old Colony, have for a number of years felt that the school question upon which they and the Canadian authorities greatly differ could not be settled to their satisfaction and they have therefore been looking for a country to which they might migrate where they might continue their plans without interruption. Delegations have visited Brazil and other South American countries as well as Mexico. It seems as though some of them might find a haven in the latter country.

Rev. Andrew Neuenschwander, the newly called pastor of the First church, Philadelphia, Pa., was installed Sunday morning, March 6. Rev. Victor Boyer, of Allentown, Pa., delivered the charge to the pastor and Rev. S. M. Grubb, of Philadelphia, the charge to the congregation, the Pastor Emeritus, Rev. N. B. Grubb conducted the installation. During the previous week the new pastor and his wife were guests at two enthusiastic receptions, the first arranged for the members of the church and the second for the auxiliary organizations of the church. A community reception has been announced for March 15 which will be in charge of a neighboring pastor, the Rev. R. T. Jones, D.D.

Concerning the migration of Canadian Russian Mennonites to the state of Mississippi, the Gospel Herald makes the following timely observations:

Governor Russell of Mississippi deserves to have his name inscribed high among those who respect law and order in the face of strong opposition to the contrary. Finding that the liberties that had been guaranteed them were being withdrawn in Canada, the Russian Mennonites of the Northwest have begun a migration toward Wayne and Greene counties, Mississippi. Governor Russell assured them that they would be protected in the exercise of their religion according to the constitution of the United States and of the state of which he is the executive. Misunderstanding, that fruitful source of trouble in many places, came to the front in the shape of a protest from the American Legion of Mississippi and Louisiana against the admission of "conscientious objectors, refusing to do military service." Their adherence to the German language was construed to mean opposition to American institutions and, the Legion argued, they should be barred from the country. The Governor replies:

"I am giving them a guaranty only of what the constitution of the United States guarantees to every one who enters its doors. Neither governor nor state can go behind the constitution of the United States. The Mennonites may be conscientious objectors to military service, but President Wilson himself recognized such people during the war and made special provision for them. I have not opposed and shall not oppose what is guaranteed by the constitution of the United States."

The Literary Digest quotes from the Advocate of Peace comment on the Mennonites as follows:

"The flood of world life rushes by them and finds them as firmly anchored in their insularity of outlook as were their Anabaptist ancestors. They have the depth of the narrow and the courage of the infallible. .Their religion is a deposit and their ethics static. State authority always is secondary to divine will, and their pacifism is of a logical, consistent type."

We are glad for this bit of opportunity to "see ourselves as others see us," and cannot but heartily commend the stand of Governor Russell, for we feel that he would take the same stand toward the representatives of any other religion that sought entrance to the country on the same basis.—R.

KINDLY TAKE NOTICE

Among other things it is the duty of the newly created Executive Committee of our Conference to employ field workers who shall visit the congregations for the purpose of giving instruction concerning the needs and the progress of our Conference activities, such as missions, relief work, schools, Sunday schools, etc., and to foster a spirit of cooperation in the work we are trying to do in God's kingdom. The committee took up the task of securing a general field secretary soon after the Conference session. It tried to get one, then another, and then a third minister brother, all splendid men and widely and favorably known, for the important post of field secretary. These brethren were all willing enough, but when it came to a decision, it developed that they could not be spared; for everyone knows that any minister who possesses the qualifications of a field secretary is in demand in his own line of work, and a congregation will hold onto him. Besides, traveling and being away from home is not to everybody's taste.

Thus the suggestion gained currency, why not try a lay brother? Do we not have among our numbers a man of the right aim and proper age, who is interested in our conference activities, who has the necessary education and information, who is prompted by the Spirit of Christ, who can adequately express himself in both the English and German tongue, who has the required health and spirit of undertaking and, withal, the proper vision, and who is sufficiently known among our people? And as we followed this train of thought we hit upon Brother C. E. Krehbiel, Newton, Kan. The brethren of the committee soon agreed on him and extended a unanimous call to him to take up the work of field secretary at present for one year.

Brother Krehbiel, after earnest and careful meditation and prayer, has decided to accept the call and will commence the work with the month of April. Such who may be inclined to ask: Why a layman? we would kindly ask to be patient. We believe that Bro. Krehbiel will make good. He takes the call as coming from his Master and we of the committee surely have done our share of praying in the matter. We ask the sincere prayers of all earnest believers for Bro. Krehbiel.

The program which the Executive Committee has prepared for the work of the field secretary will be published in next week's papers, if possible, and further information will then be given.

BRO. SOMMER'S CALIFORNIA LETTER

Glendale, Cal., Feb. 26, 1921. Not only the seasons change but also the times and the people of the different countries. At the time of the Apostle Paul when he wrote to the Christians, he addresses them in this peculiar way, "Grace, mercy and peace from God, the Father, and Christ Jesus our Lord." Now letters are headed very differently. Business is firmly predominating. Materialism makes itself effective. True religion is not radically eliminated by the educated class of people, although strong efforts are put forth in some localities to substitute it by the "movies," clubs, lodges, etc. The prince of this world who will be cast out in due time is just as active now to deceive people as he was anytime past.

Building in Glendale for 1921 is very promising. Since January 1st every day five new buildings have been started. The building permits issued are even greater than those the same time

in 1920. Two large and expensive church edifices are to be erected, the Presbyterian and the Catholic church. Each of them is to cost approximately $100,000.

We hear of the business depression in the East. Some wonder whether it will ever reach the Pacific coast.

This week a few days were changed into a summer season, the thermometer registering 91 degrees in the shade. On account of the gentle sea breeze it did not feel depressive. Here the people have plenty of water to irrigate their lawns and gardens.

Prices for fruit, especially oranges and lemons, have come down considerably, so that the producers are hit hard.

Since New-year's we were favored by several calls from friends of different places. On January 23 Bro. Daniel Welty of Los Angeles took an outing to this place and in the evening we went with him to the Bible Institute to hear the last sermon of Dr. C. Myers given there.

On January 29 Bro. Fred Isaac of Arcadia, Cal., made a short call. He is a member of the Mennonite church at Los Angeles and looks after the interests and support of the deaconess, Delphine Springer, who is now active in said church.

A stranger, Peter Wyss, of Los Angeles, formerly of Canton Bern, Switzerland, happened to call here on January 30.

On Feb. 13 the correspondent had the privilege to hear Rev. John Gerbrandt of Drake, Sask., preach at the Mennonite mission in Los Angeles. On February 16 his son-in-law, Bro. Funk, also of Drake, Sask., came with his car to this place with his family, Rev. and Mrs. Gerbrandt, and Mrs. C. Ramseyer (formerly of Reedley and now of Los Angeles). We were indeed very glad to greet these friends and have a pleasant talk with them. Rev. Gerbrandt's left on Feb. 22 from Pasadena for Oklahoma and Kansas to visit friends at those places and return in spring to Drake, Sask. Funk's, however, will return on their car, via Oregon, Montana, etc.

On Feb. 24 we met Rev. and Mrs. J. B. Baer for the first time in Glendale. They came over from Los Angeles to visit Bro. H. P. Goerz and family and they took the car for home. We were all reminded of former days and activities. May God bless all the dear ones far and near.

I. A. Sommer.

409 W. Harvard St.

THE BURNING BUSH IN THE WILDERNESS

(Sermon delivered at the opening of the 29th Western District Conference, and published in the Mennonite by request of the Conference. C. C. Wedel.)

Text: Exodus 3:1-10.

There will come times in the life of each individual that will lift him out of the path he has trod until then, and put his feet on new soil. Such periods are not only times of decision, but will act, and determine his future life. Such a period we notice also distinctly in the life of Moses, the servant of God. Until that day of which our text reports, Moses was a shepherd keeping his father-in-law's flock. Then suddenly the Spirit of the living God laid hold upon him and gave him a new life. The angel of the Lord appeared unto him in a flame of fire, out of the midst of a bush and manifested Jehovah unto him, and called him as leader for the children of Israel, to lead them out of the bondage of the Egyptian Empire, and to manifest the high name of the living God. This, indeed, was a grand moment not only in the life of Moses but also for his people, yes, even for all mankind. With fire and his calling message, the Lord manifested His glory out in the wilderness. And one and a half thousand years later a son of the living God came down from heaven bringing with Him the message of atonement unto a lost world. And He indeed performed a far greater action than did Moses. For His life, His passion, His dying and resurrection was not for the release of but one nation, but a redemption for the whole world. And He also manifested Himself as did this vision in the desert, with fire and His calling word. John the Baptist proclaimed: "He that cometh after me, He shall baptize you with the Holy Ghost and with fire." And it was not but one single man who was kindled with the flames of the Holy Ghost. Jesus says: "I am come to send fire on the earth, and what will I if it be already kindled." This fire we all must undergo. The love unto Christ must become a burning force with us, that will consume all evil, and remelt us in the image of Jesus Christ, so we may become new beings. And whoever has undergone this transformation, unto him a turning point of his ways also has come, as was the case with Moses. Unto us then also has come the hour of decision, where we must determine between good and evil and cast the final decision for time and eternity. And this indeed is the most noble object to reflect upon, whether or not we have experienced this important hour of life. Are you certain, my dear friend, that your soul knows the Lord as being her Lord, and that you follow His guiding word, then ask Him to keep you in His presence and lead you deeper into His grace. But on the contrary, is Jesus not your Lord, do you notice that there is no burning flame within your heart, that there is indifference and coolness, then let Jesus conquer your heart, let the Holy Spirit lighten your spirit, so you may also make your final decision. For we must be either for Jesus or against Him. We must likewise as Moses did out at the burning bush, make our decision for the Lord, or against Him. An uncertain position concerning Him is not permitted. A limping on both sides is an abomination to Him. That hour out at Mount Horeb was an hour of decision for Moses and his people.

The biography of Moses, the servant of the Lord, is a wonderful story. It can easily be divided into three parts, of which each contains about forty years. At the beginning of the first part stands the rescue of the child out of the Nile. At the beginning of the second part, Moses, out of false zeal for his people becomes a murderer. The third part, the most important part of his life, puts him before our eyes when he is called out of the burning bush as the deliverer of Israel and later becomes the lawgiver of the Old Testament. Moses one day leads his sheep to the back side of the desert. Before him lay Mount Horeb. The mountain of God, it is called in our text. Ah, all the mountains have been erected by the Almighty as productions of His hand. This is always coming to our mind with astonishing admiration whenever we make a trip either east or west through the great mountain ranges of our country. We are not able to imagine that powerful force which lifted such gigantic rocks and placed them one on another in wonderful formations; we must go back to the fountainhead of existence, and exclaim with the psalmist: "O Lord, how manifold are Thy works, in wisdom hast Thou made them all; the earth is full of Thy riches." But even if all mountains are real mountains of God, some have been marked out with particular glory in Scripture, for example, Mount Ararat and Sinai, Lebanon and Hermon, Horeb and Carmel, Tabor and Mount Zion. "As the mountains are round about Jerusalem, so the Lord is round about his people from henceforth even forever." So the psalmist is singing and in connection with the thought of Jehovah, Moses may have looked at the mountains in the desert.

His thoughts dwell as they often have done with his people, who are still moaning under the oppression of the Egyptians. How willingly he would help to deliver them so they could worship their God once more with gladness. But what can he do? He is a lonesome man, yes, even a man on whom lies a blood guiltiness. How shall he help to free his people? His thoughts, no doubt, often dwelt on this subject when he led his flock. So one day he is leading his flock to the back side of the desert near to Mount Horeb. Then suddenly he is noticing a wonderful spectacle! A thornbush is on fire but is not consumed. Moses is looking at this strange spectacle with astonishment. What does this mean? Otherwise such a dry thornbush is consumed in a moment, and here it stays in flames and is not consumed. And in approaching the burning bush Moses beholds the angel of the Lord, the visible appearance of Jehovah. And here under these strange circumstances, and in the presence of the Lord Moses is called as leader of his people. Yes, in the vision of the burning bush the Lord appeared unto Moses at the beginning of the history of Israel and how true has not this sign been up to this very day! How is this nation in likeness with the thornbush of the desert who is only fit for burning.

How has this people always declined to go back to Jehovah. Even in the desert grumbling against the Lord, and when they finally submitted to the commandments at Mount Sinai, their worship was more or less on the outside. And now in the course of 1900 years fruitless as it seems, for the world. But the history of Israel has given a living proof of the fact that a nation may be suppressed and beaten and treated harshly and yet not perish. How often was not this people that God had chosen for His people like a ball in the hands of its enemies, that was tossed to and fro and yet God lent them His helping hand whenever they were true. And even when they were unfaithful and disloyal, when they crucified their promised Savior, they are as yet not wholly destroyed, but scattered among the nations, and are looking for a renewal. Burning in the wrath of the Lord they are standing now since nineteen hundred years and yet are not consumed. And how is Israel in its history all that it is only by its God; how are its great men only great by Him! And how small is without Him even a Moses or a David. How is God in the history of Israel everything and men are nothing? And again, how glorious is God in its own, how is Israel great by Him, and how wonderful does His holiness dispose a connection of passing judgment on them and letting them sit under the sunshine of His grace; so likely the fire that burns and yet does not consume! How often has the thornbush of this people burned in the wrath of the Lord, how is it burning this very day, without offerings, without priesthood or temple and yet is not consumed.

To doubt or to deny God's unchangeable plan concerning Israel, to doubt that the Jews, once a favorable people with Jehovah, at the present do take no special position among the nations would be a denial of the truth of the Scripture. Israel actually is standing as a sign among the nations. And for this reason men at all times and particularly in our days have watched the movement of this people of God, with the utmost attention. And then they have compared these movements and actions with the prophetic declarations and expressions of the Old and New Testament. And in the interpretation of such prophetic declarations it has happened that some have felt a prophetic gift within themselves also and have gone beforehand in the interpretation of such passing events. So, for example, it has been explained over and over again that the movement of the Zionism is a true fulfillment of the prophetic declaration concerning the restoration of the Jewish empire in Palestine. And in looking upon the fact that in returning a number of Jews to Palestine in the last few years, we actually have a very important sign of the times, we must on the other hand guard ourselves against the mistake of giving too much importance to this event. When Theodore Harzl was writing his book on the Jewish Empire it was the cause of strengthening the movement to erect a national government of the Jews. And it is looked forward as a solution of the Jewish problem by the immigration of the Jews in Palestine, for the Jewish problem is about as old as the Jews themselves. For wherever the Jews came in touch with other nations they soon became a burden to them.

The first who had to deal with the Jews as a nation was Pharaoh, the king of Egypt. By afflicting them with hard service, and later with the cruel command to cast every son that was born into the river he thought to solve the problem. But he was mistaken. After a short time he lay dead at the bottom of the Red Sea and the children of Israel journeyed triumphant through the desert into Canaan. Here they made themselves possessors of the country by extermination of the inhabitants. They took possession of their cities and fields and the treasures of the country. But only a part of the inhabitants were exterminated. The rest lived as a suppressed people beneath them. With one tribe only they had no success of making them dependent. These were the Philistines below at the seacoast. Yes, even in the course of time these brave warriors made the Jews dependent to them. No blacksmith was permitted to remain in their villages, and whenever the children of Israel had some tools to be sharpened, they had to go to the blacksmiths of the Philistines. Thus all weapons were taken from them. With this method the Philistines were in the firm belief that the Jews could never harm them, for how could it be possible for a nation to rise from the dust again that was not permitted to keep any weapons. But as Pharaoh in Egypt they likewise were mistaken. The twelve tribes of Israel who in single number were too weak, joined and formed a monarchy and under the leadership of their first two kings, Saul and David, defeated the Philistines so utterly that they never rose again.

As it has happened to Pharaoh and the Philistines so it has been the fate of all those rulers who have tried to destroy this nation. They have not accomplished the task. And in all these long years of suppression and hardship the bright star of hope has always glittered before the eyes of thousands of Jews, that the day of liberty will come, when the Jewish people will see the fulfillment of all the promises given them by the prophets, and where they will be the foremost people among all nations.

(To be continued.)

SUCCESS

"If you think you are beaten, you are;
If you think you dare not, you don't.
If you like to win, but think you can't,
It's almost a cinch you won't.
If you think you'll lose, you're lost;
For out in the world we find
Success begins with a fellow's will—
It's all in the state of mind."

AWAKE

And that, knowing the time, that now it is high time to awake out of sleep; for now is our salvation nearer than when we believed. Romans 13:11.

There is nothing more wonderful, more beautiful, more valuable than that marvelous gift of God—nature's sweet restorer, the balm of sleep. It is like a new creation to awake each morning with a fresh anointing of life and energy. But there is nothing more full of peril sometimes than sleep; when the robber is taking away the treasures of your home, or the assassin is lurking at your door, or the fire is creeping up the stairs of your dwelling, threatening your dwelling, threatening your life and your possessions. Or perhaps you are asleep on the verge of some awful precipice and do not know it, or when some great opportunity is passing by, and the Bridgroom Himself may have come and is gone and left you behind. Oh, then it is a precarious, and a perilous, and solemn thing to sleep.

God's clarion call to His people and to the world again and again repeated is "Awake thou that sleepest; arise from the dead, and Christ shall give thee light." O slumbering Christian, awake! O slumbering soul, sleeping perhaps on the brink of death, "it is time to awake out of the sleep." "Awake."

There are many wakings. There is a waking which comes through nature herself, the beautiful touch of mother nature, which is already in the air, when spring rises from her snowy pillow and comes forth in all the beauty of her vernal adorning. Already we begin to feel its prophetic impulses and its stirring pulses in our being. The warbling birds, the humming insects, the flowing circulation in every plant—how beautiful is the waking of spring! It is a resurrection, and a prophecy, and a parable of a new life that comes to the soul, and of that glorious morning coming by and by when this universe shall hear His voice, and feel His touch, and there shall come forth a new heaven and a new earth wherein dwelleth righteousness.

There is a story in the book of Samuel about a wonderful man, a man after God's own heart in many ways who, in the very height of his success and his public service as a king, as a priest-king of God's own peculiar people, was suddenly smitten with a strange fascination of forbidden love, and yielded to the snare and he took the wife of another to his palace home. And then he cunningly and wickedly connived to murder that husband, sending him to the front of the battle, brave and true to this king, to fall as a sacrifice to his vile passion. And for two years the dream went on, and he slept in the arms of his sin. His conscience was asleep. One day the prophet of the Lord came to him and told him a strange story about a man that had just one ewe lamb. This man loved it and petted it, and it lay in his bosom. It was dearer to him than his life. But one day a stronger neighbor stole his lamb, took it to his bosom, and slew the owner and protector of the precious charge. Then the prophet paused and said, "What shall be done to him?" Quickly the king answered, "Let him be punished without mercy." And then the prophet with sad and solemn eyes looked into the king's soul and said, "Thou art the man. Thou hast done this thing before high heaven, and thou hast forgotten this black crimson sin. Thou art asleep even while I speak." Strange, was it not? Then he waked with a great sob of penitence, and he wrote that fifty-first Psalm, that cry of a broken heart, "My sin is ever before me. Cleanse Thou me from blood guiltiness, O God." It was the waking of a sleeping conscience. It is possible for you to sin and sleep on. It is possible for you to sin and chloroform your conscience, and shut your eyes like the foolish ostrich in the desert, who puts its head behind a leaf, and because it cannot see the enemy thinks it is immune. Ah, no, beloved; while you slumber, judgment slumbereth not. There is a waking. God grant it may not come too late. We read of man that "in hell he lifted up his eyes, being in torment. And Abraham said, Son remember." He had never thought of it till he found himself in hell, and then he remembered. And the memory was hell enough for a lost soul. Oh, to remember! Oh, to see it then as God sees it! God forbid it, dear friend, that your waking should come too late.

We read of the sons of Jacob that they cruelly betrayed and sold their brother Joseph. Years passed by. They forgot all about it. They thought it was nicely covered. One day in Egypt they cried, "We are verily guilty concerning our brother in that we saw the anguish of his heart and would not hearken to his voice." Oh, it will come back. Now, my friend while you are young and well and your nerves are strong, you can laugh it off; but when fever comes, when nervous prostration comes, and your body breaks down, and all the fiends of

(Continued on Page 5.)

THE MENNONITE

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EDITORIAL

OUR MISSIONS

The reader will notice, on another page of this issue, a list of the stations at which the home and foreign mission board of our conference have established work. It would be well worth while for every one interested in our mission to have the names of these localities firmly fixed in mind. As we are just now carrying a series of reports from our mission inspector, Bro. Kliewer, we are getting a comprehensive picture of the whole work. With this list in mind it will be much easier to appreciate the extent not only of our work but of our responsibility as well. Our General Conference has advanced by leaps and bounds but in nothing has it so developed as in its missionary enterprises. This is as it should be. Mission interest was one of the leading factors that led to the organization of our conference.

THE CARE OF OUR RECORDS

While house-cleaning in one of our churches a bundle of old books of the congregation was found stored away in the loft and the question was asked: Shall we continue to keep them here or burn them with the other rubbish? What was the use of ever keeping records if their only end is to be the furnace? Every congregation should provide a way of carefully preserving its records so that a complete story of the church may be preserved. Some years ago, while seretary of one of our local conferences, the editor was amazed to find that the only record transferred to him was a minute book going back only to 1881. Fortunately a few copies of a printed extract of the conference records were found elsewhere. Original minutes and records were lost. How will a complete story of the development of the church ever be known if better care is not exercised? Not every one is a historian or is gifted with what one might call the historic sense but times are bound to come when it is important to know exactly what was done in the past. Let there be cultivated a sense of the value of records in every church and let these records be preserved. If a congregation does not know what else to do with its records, a good plan would be to present them to the Mennonite Historical Association of which Rev. H. R. Voth, of Goltry, Okla., is secretary. The association is prepared to receive and care for everything of historical value relative to the Mennonite church.

OLD FOLKS' HOME

Mennonites everywhere have always prided themselves in the fact that none of their people ever found it necessary to become a public charge. In Europe for a long while there has been a live interest in orphans, widows and old folks' relief. In America organized efforts were for a time not so necessary because nearly all of our people were farming people, not too crowded to care for their needy ones in their homes and home congregations, but with the growth of the church in towns and the turning of many of our young people from farming to industrial pursuits, a better organized system of caring for needy ones had to be found. In the Western and in the Eastern conferences there are societies for the care of orphans and all who needed this care were very well provided for. The old folks' home ventures began in the Eastern District Conference with the establishment of a home at Frederick. This idea was taken up by the Old Mennonites who established several well equipped institutions of a similar nature in Canada and in the Illinois Conference the work has also been successfully established.

While we are living in unusual times with unusual calls upon us for large contributions toward relief let us not forget in responding to them that our Homes are permanent institutions which must be supported to the extent of enabling them to do the work required of them.

This day is all that is good and fair. It is too dear, with its hopes and invitations, to waste a moment on the yesterdays.—R. W. Emerson.

Cheer up! The less you have the more you have to get.

CORRELATION OF RELIGIOUS EDUCATION AND PUBLIC EDUCATION

L. L. Miller.

II

(Concluded)

Academic Credit and Methods Under Church Auspices.

When our earlier public schools were organized they were organized around subjects of study, units of time, units of content in terms of pages to be read; all for the purpose of standardizing the acquisition of quantities of subject matter, which were to be handed to the next generation. But our present standards in our school systems are increasingly more on the plan of organization around the student rather than the subject of study. Education is more and more being defined in terms of knowledge. It is interested in growth rather than assimilation, qualitative development rather than quantitative. Thus in the midst of this revision of educational standards and in the presence of educational upheavals, religion comes knocking at the door. If the church wishes to take advantage of this period in the reconstruction and adjustment of our educational system she must now step in and take advantage of the opportunity. This must be done on an educational and administrative basis in order that it may be recognized by the State Public School educational system. In this adjustment the first important item to be taken into consideration is the proper division of time. For instance, many pupils object to required lesson preparations for the church school because the public school has placed such heavy demands upon their time and strength. After all facing this fact the concern is not so much with academic credits for religious instruction as a fair division of a child's time among the various educational agencies of the community and especially the religious.

Several colleges and high schools have been giving credit for religious education indirectly by agencies separate from the institution itself. An illustration is in the College of Liberal Arts in the State University of Iowa. Any of the ministers of the different churches of the city were permitted to offer courses with a definite outlined plan for the year under the auspices of a committee of religious education composed of the ministers. This committee was given official recognition and placed in charge of a department of Religious Education in the University. No minister instructors received remuneration from the state. But regular credit was given for such work in the department of Liberal Arts. The first year nearly 100 students registered and received credit for these courses and it was carried on for several years with an increased enrollment. But because of the fact that these courses were offered by overworked ministers, in time the course was dispensed with. A more successful plan has been tried by several religious denominations by locating Bible Chairs near State Universities. The denominations build a Bible House as a home for students of their own faith and install professors, who offer courses in religious subjects which the university is asked to accept with full academic credit. This has been done in the State University of Kansas, Missouri, Michigan, Illinois and North Dakota.

In High Schools. Credits have been given for religious education in high schools in several states. In North Dakota half credit is given for work done in religious education either in Sunday school, home or private study, when a definite syllabus is followed. There are no requirements as far as teachers are concerned. The state gives the examinations if credit is desired. This has been a means to raise the standards of Sunday school methods in the state. The same plan is followed in Indiana, Washington and Oregon with some revision to suit local needs.

The Colorado Plan. This is thought to be a better plan than in the foregoing states. The Sunday school association, now known as a State Council of Religious Education drew up courses of study for high schools and hired teachers paid by this council and not by the state to meet at specified places to give religious instruction to the pupils. The International plan of Graded Lessons is followed. The courses are as follows—Heroes and Leaders of Israel; The Friends and Following of Jesus; Life and Labors of Jesus; Bible History; Biblical Literature; The Social Application of Bible Teaching. This plan is superior to the above plans because of the requirements for teachers whose training must be a college course with training in religious education and because the privilege of using extra Biblical material is granted.

This plan has been working slowly but effectively. One drawback is the securing of teachers who meet the requirements. The Colorado plan with some revision has been tried in Topeka, Kansas,

with apparent success. The success here is largely due because within the city of Topeka the city Board of Religious Education has organized a community School of Religious Education.

Elementary School. In Birmingham, Alabama, credit for work done in church schools or Bible classes is granted in the elementary grades of the public schools. No examinations are required. All that is necessary is a certificate from the teacher of attendance, diligence, faithfulness and development. The same plan is followed with some revision in Oklahoma.

Week-Day Religious Educational Schools.

The Gary Plan. In this plan the features are purely incidental to the larger educational scheme. No credits are offered but certain hours during the regular week-day school, pupils are permitted to retire to their respective churches where they may receive religious instruction. The origin of this plan was prompted by the conviction that it is the duty of society to prepare a program for the entire life of a child in which due recognition must be given to the religious side as well as any other. The public school does not attempt to provide religious education nor does it interfere with any of those who do, with respect to time and encouragements that do not conflict with religious sectarian freedom. Thus about 2,000 children have been brought under week-day instruction among whom are numbered both Jews and Christians. One of the handicaps in this system is that children often have quite a distance to go to the day church school but on the whole the plan has proven very satisfactory. The children will attend a good church school regularly and study as hard as they do in the public schools. It does not develop sectarian prejudice. Protestants, Jews and Roman Catholics cooperate in a program of week-day religious schools. The Gary plan is being introduced into several public schools of New York City and a committee is working hard with an outlined policy to get all of the public schools to cooperate harmoniously in respect to time and co-ordination.

The Malden Plan. The plan in Malden, Mass., is the most ideal in every respect. The Religious Education Council of the city representing practically all of the denominations of the city have started to develop a system of religious education that will parallel its system in the public schools and be equally efficient. This council representing over 100 citizens is largely under the direction of the Department of Religious Education of Boston University. A program which is systematic, scientific and constructive is being carried out. The general aim is the unification of all child welfare agencies of the city in the interests of the largest efficiency. Then also a supervision of a complete religious census of the city with special reference to the children and young people and the creation of a consciousness on matters of moral and religious education being carried out. This council is putting special stress upon the fact that some form of correlation must be worked out between the church school and the public schools. To carry out this correlation it is realized that a permanent organization must be effected. This organization should provide for the largest measure of community cooperation, the largest amount of academic freedom, provide for a vital connection with the religious life of the community. The whole scheme is to finally resolve itself into a Community Council of Religious Education, and a Community Board of Religious Education which are legally incorporated. This insures permanency, legal protection and community protection.

The Walden Plan worked out as intended, and there are reasons to believe it will, with the opportunity of studying the other plans mentioned above and selecting the desirable elements, there is no reason to doubt that it will establish a precedent for many other communities to follow in the future when religious education demands will knock even more incessantly at the doors of our present elementary and secondary school systems. Our religious educational program must ultimately come to such a program if it wishes to catch up with and grow with equal rapidity and respect as any other educational system. Our educational system today must not only be made amenable to admission of a place for religious instruction but academic principles in our church schools is the apparent need. This will cause religious education to be looked upon as worthy and to be given the rightful place in the public educational scheme.

STICK TO IT

Plan for more than you can do, then do it.
Bite off more than you can chew, then chew it.
Hitch your wagon to a star,
Keep your seat, and there you are.
—Seattle Post-Intelligencer.

AWAKE

(Continued from page 3)

hell haunt your sick chamber, and all these voices say, "Son, remember"—ah, to wake up then! God help you, God give you the waking now when the Blood is waiting to cleanse you, and the love of God can forgive you and put it into oblivion.

How beautifully Jesus can bring us the consciousness of sin and at the same time pardon. "Go call thy husband," He said to the woman at Jacob's well: "we have talked long enough together. Bring your husband." She looked up with face crimson. "Sir, I have no husband," and then He met her eye, He said, "I am glad you told Me the truth; I knew it all the time. Thou hast had five men and he whom thou now hast is not thy husband. I am glad you told the truth." Then when the waking came and as she hurried across the hills, this was what she had to say, "Come, see a man that told me all things that ever I did. Is not this the Christ?" It was that fact that had impressed her, had wakened her up to a sense of sin without discouraging her, with crushing her. Pardon as well as judgment. O beloved, come to Him who brings the candle in one hand and the blood in the other, and of whom it is said, "There is forgiveness with thee that thou mayest be feared."

Then, again, I see Him standing in the house of Zacchaeus, the hardest kind of a sinner, the last kind that a revival reaches. Yes, you can get the down-and-outs, but that well-dressed, keen, shrewd fellow, perhaps a deacon, or even an elder — it is a different thing. But Jesus got Zacchaeus. "Zacchaeus, come down," He said, "for today I must abide at thy house. I invite Myself to dinner. Make Me a royal feast," and the Lord broke his heart with His great love. And I see Zacchaeus standing and crying before the Lord has said a thing, "The half of my goods I give to feed the poor, and if I have taken anything from any man unlawfully, I restore him fourfold." Yes, he saw in the light of Jesus how mean he was. It did not need a word to be said. One glance at that holy face, at that modest robe which He did not even own, at that self-renouncing life that he had gone through this world thinking only of others, and Zacchaeus saw himself in all his selfishness, and he emptied out all the baggage that was sinking the ship, and cried, "Lord, I want to go even a little farther than the law requires; here is my heart and my life." And Jesus said, "Today is salvation come to thy house."

What a beautiful waking, to see things as God sees them! So, beloved, He is waiting to show you at once yourself and Himself.

Attending the funeral of David Livingstone in Westminster, London, Henry Stanley saw the vision of his selfish life, and there he consecrated what remained of it to a high and noble purpose, and Henry Stanley had that waking and went back to that land to reclaim it for civilization and for God in fulfillment of that high purpose, that noble waking.

There comes sometimes a great stirring, a great waking to a people, a nation. That call made England free with her Magna Charta. That call made the United States free with her Declaration of Independence. That call saved the Union and added a new chapter to the story of this land. That call is waking the best blood and the best impulses of the world even in this awful time, and out of it will come a new waking of human forces.

There came the great awakening of the Reformation in the time of Luther, Zwingli and Menno Simon. There came the great awakening of Wesley and Whitefield in the seventeenth century. There came the great awakening of the Moody revivals in the early life of many of us. And these stirrings of a deeper spiritual life are necessary. They are the tidal waves that lift the flood higher and leave it on a new plain. Oh, that we might pray and prepare for such an awakening! Better to cease to exist, Lord Shaftsbury said, than to die of dry rot. He told about the decaying nations of Europe, and he said that before she sank to the condition of Spain and other decaying lands. God save us as a people from that state of getting crystallized, of getting hypnotized by the world, and the flesh, and the devil into the respectable sleep of average Christianity!

God help us, everyone, to wake out of sleep, to be at our best, alive to our own souls, alive to the trust committed to us, alive to the call of God, and alive to the souls that some day will be dearer to us than our own!

WORLD-WIDE S. S. NEWS

Sunday Schools Among the Copts in Egypt.

The reading of "How to Conduct a Sunday School," written by Marion Lawrance, is largely responsible for an extensive and increasing Sunday school work among the Copts who are living in Egypt. This book has been translated into Arabic and published by the Nile Mission Press. A Coptic employe in the Cairo

post office, Joseph Alexander, is the leader who is cooperating with Rev. Stephen Trowbridge, Sunday school secretary for Moslem lands and a representative of the World's Sunday School Association. Mr. Alexander became so greatly interested in Sunday school work after reading the book by Mr. Lawrance that he is now giving all his free time during the week and practically all day Sundays to Sunday school work.

Less than a year ago, in March, this enthusiastic young man began with just a small group and now the Sunday school which he organized in the Orthodox Coptic Cathedral, Cairo, numbers nine hundred children. He has also started several branch Sunday schools in other parts of Cairo. One of these schools is located in what was a closed and even abandoned Coptic church, which is now called by Mr. Alexander, the Children's Church. With the official approval of the Coptic priests a special edition of Sunday school lesson helps has been printed for these Coptic schools since the priests object to the use of lesson helps which bear the imprint of any missionary organization. There are already fifty new teachers in this movement.

At the Cathedral Sunday school there are a number of working committees which bear Bible names. The St. Luke's Committee is made up of boys for the visitation of members of the school who may be ill, thus in harmony with Luke, the physician. Another committee named after John the Baptist, calls on absentees and summons them to their duty and their privilege in the Sunday school. St. Mark's committee is for missionary work, because it was Mark who, according to tradition, came as the first missionary to Egypt, and who founded the church to which the Orthodox Copts trace their authority by an unbroken line. The committee for benevolent work is called after Mary, the mother of Jesus, because she was the very soul of kindness, and because women throughout the world are sympathetic and tenderhearted.

THE C. E. TOPIC

March 20.

Christian Progress in Alaska.

Isa. 9:2-7.

Alaska is one of the most wonderful and least understood of the possessions of the United States. It became a part of our country by purchase from Russia and, previous to that time, having been little more than a trading country, the Russian Orthodox church was established for Russian settlers only in a few localities. We get the notion that it is a land of ice and snow altogether, while the truth is that in some portions it has a climate as mild as in the United States, even though there are vast stretches of Arctic country, thinly populated by the Eskimos and a few wild creatures.

The population of Alaska consists of Indians, Eskimos, traders, miners, fishermen and adventurers from nearly every quarter of the world. Missionary efforts among the natives have made great progress during the past fifty years and various organizations, notably the Presbyterians and the Episcopalians have built up a considerable following, won from heathendom, although there still remain large numbers of natives unreached by missionary efforts. In the early days of our General Conference representatives of the Conference spent a number of months in that country looking for a field in which to begin work but, as Providence opened a field nearer at home in Indian territory, the project was abandoned.

Alaska has had a wonderful mining development. Gold was found there and treasure seekers from all over the country flooded in, in spite of the terrible hardships that had to be endured to reach the field. As is the case in all such enterprises that attract adventures, the riff-raff of the world seemed bent upon establishing itself there. Lawlessness followed and with it the corruption.—Strong drink and other vices of the white man were introduced and for a time it looked as though they would exterminate the natives in short order. A better day has dawned. What were once but camps became permanent towns, the home missionaries of the various denominations came in and churches were established and the communities became very much like any other American community. But this does not mean that the field is occupied. Mining is still carried on in the isolated camps where no religious services are held. Hunters and trappers follow their lonesome calling with never a chance to come under the influence of the gospel. Fishing establishments that call for hundreds of toilers are still cut off from the blessings of religion. Indeed, if extra efforts are not made immediately the white population will have to wait a long while before it can be said that they are thoroughly evangelized.

Alaska is the country of future possibilities. There is timber there and other minerals beside gold which will have to be brought out and the country is said to be able to support a vast population by agriculture. Some day there will be a rush of settlers there. If the Christian churches recognize their opportunity they will begin immediately to establish churches wherever people locate so that when the great influx of people does occur they will be on the ground to assist them make their new communities decent, law-abiding and Christian.

THE S. S. LESSON

March 20.

Jesus on the Cross.

Matt. 27:33-50.

Golden Text: God commendeth His love toward us, in that while we were yet sinners Christ died for us. Rom. 5:8.

As we approach the chapters dealing with the crucifixion of our Lord we realize that we are confronted with a scene which reveals both the terrible thing sin is, and the wonderful thing the love of God is. Jesus had anticipated this, time and again, in His utterances made reference to it. A mind so sensitively organized as was that of Jesus must have had to endure the most terrible tortures of anticipation, but, with a soul that was so filled with love as was His, He must have realized the inward joy of knowing that in this struggle He was to gain the victory over sin and forever make possible the release from sin's bondage for all who in faith would appropriate the atoning work to themselves.

Jesus died according to the Scripture. It had been foretold that He would give His life a ransom for many; that His garments would be parted by His murderers; that He would cry as one forsaken; and that the cup of vinegar was to be offered to Him.

No one can fully realize the agony, the horror and the shame of a crucifixion. All the ingenuity of a devilish mind was needed to invent such torture that kept the sufferer conscious so long a time and irritated the sensitive nerve-centers of the body. Even the heathen recognized that one who hanged upon the tree was cursed for this form of execution was reserved for slaves, pirates and the very lowest type of criminals. In dying for sinners Jesus died the death of the very lowest and meanest of sinners.

While it was destined that sinful man could only be redeemed by the death of the most innocent it nevertheless was a fact that our Lord was brought to His death by the wickedness of evil men. They made a transgressor of Him, who was the best and purest; they pretended that they were punishing Him for the false claim that He was the Son of God; that His miracles were base impositions and that He was setting up an earthly kingdom in rebellion to the earthly powers. Hell never was happier than when this, the greatest and worst of all crimes was committed. We see to what ends the powers of evil will go when they did not hesitate to attack God's very Son in this terrible and agonizing way.

It is sometimes pointed out that the atonement was a making at-one-ment with God. In the sacrifice on the cross is involved the fact that without the shedding of blood there is no remission of sin. Scripture has declared that "all have sinned and come short of the glory of God," and that "there is none that doeth good." Man could not make atonement. He would not have a sinless offering to bring. Being the bearer of sin we know that as God cannot excuse sin He can neither accept the offering of the sin-bearer as an atonement. "The sacrifice of the wicked is an abomination unto the Lord." Jesus satisfied a perfect law perfectly. He did no sin and therefore could offer Himself the innocent sacrifice for man's sin. He did this willingly, otherwise the offering would have been a forced and not a free one.

Jesus on the cross was a vicarious sufferer. He took our place. The suffering He endured should have been ours. The shame of it was ours and for us and not His. Having taken our place we should then in faith accept the work He did as for us.

From an instrument of shame the cross has become the greatest emblem of power. It proves that when sin and man had done their worst God could overrule it all and become victorious through it. The cross is ever an emblem of holiness. It reminds us that there God showed forth His most wonderful love and made it possible for fallen man once more to be acceptable to Him. The cross means that God's holy will will be manifest. Sin, the greatest crime against Him, calls for the greatest sacrifice that may be offered. It is a judgment on the wickedness of man and a revelation of the mercy and love of God. It means that through the blood peace and pardon are manifest.

CORRECTION

A few weeks ago an article was published in the Mennonite entitled, "Hell or No Hell, Which?" In the third paragraph of said article the third line was misplaced when corrections were made. This line should have read: "the teachings of the New Testament" in place of "the teachings of New Thought."

FOR YOUR PRAYER LIST

Home and foreign mission stations of the General Conference of Mennonites:

American Indians:

Oklahoma—
1. Canton (Arapahoe Indians.)
2. Cantonment (Cheyenne Indians.)
3. Fonda (Cheyenne Indians.)
4. Hammon (Cheyenne Indians.)
5. Clinton (Cheyenne Indians.)

Arizona—
1. Oraibi (Hopi Indians.)
2. Hotevilla (Hopi Indians.)
3. Moen Copi (Hopi Indians.) (at Tuba)

Montana—
1. Busby (Cheyenne Indians.)
2. Lame Deer (Cheyenne Indians.)
3. Birney (Cheyenne Indians.)
4. Ashland (Cheyenne Indians.)

India:
1. Champa—Five Outstations—
   (1) Amapali
   (2) Akalsera
   (3) Beladula
   (4) Baraduar
   (5) Bamnidi
2. Janjgir—Three Outstations—
   (1) Sukli
   (2) Manakoni
   (3) Baloda
3. Mauhadei—Five Outstations—
   (1) Barieli
   (2) Sukhri
   (3) Sovitripur
   (4) Naropali
   (5) Hajpur
4. Korba—Five Outstations—
   (1) Barpali
   (2) Anrai
   (3) Gorhi
   (4) Gerua
   (5) Kathgora

China:
1. Kai Chow
2. Tung Ming Hsien
3. Chang Yuan Hsien

City Missions—
1. Chicago, Ill.
2. Altoona, Pa.
3. Hutchinson, Kan.
4. Los Angeles, Cal.

Jewish Mission—
Chicago, Ill.

Canadian Field Worker—
Rev. Gerhard Buhler, Herbert, Sask.

MARRIAGES IN THE BERNE CONGREGATION IN 1920

Tilman Steiner and Elma Lehman, on February 29; Jacob Stucky and Ona Wilma Moser, on March 4; Clarence Habegger and Naomi Liechty, on April 18; Howard Sprunger and Helen Long, on June 6; William A. Albrecht and Gertrude E. Lehman, on June 8; Gerhart H. Steiner and Esther J. Siegrist, on June 20; Samuel T. Moyer and Metta Habegger, on June 20; Joel Sprunger and Velma Verl Nichols, on June 27; Clifton C. Gilliom and Viola L. Sprunger, on July 11; Everett Milo Reynolds and Elda Nussbaum, on July 11; Vernon C. Ramseyer and Florence E. Lehman, on August 24; Clarence O. Lehman and Carol Betzner, on August 28; Tilman H. Soldner and Meta S. Neuenschwander, on August 29; Marcus Sprunger and Clara Nichols, on September 14; Ira H. Sprunger and Hulda Stucky, on September 19; Elmer M. Lehman and Elizabeth Lehman, on September 26; Milton E. Schlotzhauer and Hilda Winteregg, on September 30; Carl Flueckiger and Nora Ellen Mettler, on October 3; Noah Sprunger and Amelia Badertscher, on October 10; Harry David MacCreery and Lydia Sprunger, on October 31; Herman Sprunger and Arminda Hirschy, on November 14; William Zuercher and Eva Stauffer, on November 21; Martin F. Sprunger and Cora Mertz, on December 19; Edward Eichenberger and Louisa Habegger, on December 25; Amos M. Neuenschwander and Bertha Winteregg, on December 25.

DEATHS

Moser—Peter C. Moser, son of Christian Moser, was born Aug. 7, 1847, Gumbjo, church Subo, Oberamt Muenster, Canton Bern, Switzerland. Died in Berne, Ind., Feb. 19, 1921. Deceased was married to Catherine Sprunger, March 30, 1873. To this union were born four children, Alvina, Emil, Noah and Edwin. The three first ones preceded their father in death.

Mr. and Mrs. Moser immigrated to this country in 1874, settling a few miles northwest from Berne. Mrs. Moser departed from this life at that place on July 16, 1881.

June 13, 1895, Mr. Moser again was married to Miss Anna Wittwer. They afterwards moved to Berne, at which place Mrs. Moser departed from this life on February 29, 1920.

Surviving the deceased: One son, Edwin, at this place, one grandson, Alvin Egly, living at Magley, Ind., two nephews, four nieces, living at Decatur, and Ft. Wayne, Ind., Detroit, Mich., and near Bluffton, Ind. Also Mrs. Jacob J. Amstutz, living southeast from Berne, also other relatives and friends at this place. The funeral service was held at the Berne Mennonite church. Bro. P. R. Schroeder spoke on Psalm 102.

Neuenschwander.—Jacob C. Neuenschwander, was born July 19, 1848, in Putnam county, Ohio, and passed away on February 26, 1921, on the old homestead, at present the home of his daughter, Mrs. Peter A. Habegger, near Berne, Indiana, bringing his age to 72 years, 7 months, and 7 days. He was baptized April 14, 1865, and continued to the end as a faithful member of the Mennonite church.

On December 26, 1872, he was united in marriage with Elizabeth Stauffer. This union was blessed with 12 children. Death took his wife from his side in 1919, five children died in infancy, and one daughter, Theresia Neuenschwander Suter, preceded him in 1908. Beside these, eight grandchildren passed into the beyond before him.

There remain to mourn his departure his children, Anna (now Mrs. Peter A. Habegger), Levina (now Mrs. Jacob A. Habegger), Emanuel and David of Berne, Adam of Comber, Ontario, Canada, and Andrew, just recently transferred from Trenton, Ohio to Philadelphia, Pa., as a minister, 31 grandchildren, 4 great-grandchildren, two brothers, Christian C. and David C., three sisters, Mrs. J. F. Lehman, Mrs. A. Schneck, and Mrs. Dr. E. Franz, besides many other relatives and friends.

The funeral service was held on March 1, at the First Mennonite church of Berne, the pastor, Bro. P. R. Schroeder, preaching on John 5: 24-29.

CONTRIBUTIONS

Received by the Executive Committee of Sewing Societies During February.

Young Ladies' S. S. class, Upland, Calif., Miss Lillian Widmer, girls' school, China, $15; sewing society, Ft. Cobb, Okla., Mrs. Maria Dalke, do., $13.25; sewing society, Bethany ch., Freeman, S. Dak., Mrs. J. P. Isaac, do., $25; member of Jr. Miss. society, Halstead, Kan., Miss Irma Haury, relief work in Germany, $10; sewing society, Goltry, Okla., Mrs. H. R. Voth, needy children in Germany, $20; Mrs. W. F. Schwake, Kingman, Kan., general mission treasury, $1; Upper Milford Ladies' Aid of Zionsville, Mrs. A. B. Schantz, do., $10; Ladies' Aid, Geary, Okla., Mrs. O. P. Ruth, for Bethel College, $5; for postage expenses of Ex. Com.: sewing society, N. E. Alexanderwohl, Mrs. P. D. Pankratz, $1; sewing society, Pawnee Rock, Kan., Mrs. P. A. R. Unruh, $2.30; sewing society, Johannestal, Hillsboro, Kan., Mrs. J. F. Goertz, $1.70; sewing society, Bethany ch., Freeman, S. D., Mrs. J. P. Isaac, $2; sewing society, Medford, Okla., Mrs. D. J. Fast, $1.80; Sr. sewing society, Halstead, Kan., Miss Katie Schmitt, $1.50; sewing society, Sued Blumenfeld, Alexanderwohl, Miss Martha Richert, $1; sewing society, Friedenstal, Gotebo, Okla., Mrs. J. H. Schmidt, $0.50; sewing society, Berne, Ind., Miss Helena Liechty, $15; do., for Tung Ming Hsien station, China, $100; sewing society, Bergtal ch., Winkler, Man., general mission fund, $23; Mrs. P. Peters, Winkler, Man., needy children in Germany, $10; Miss Lena P Peters, Winkler, Man., do., $5; Miss Tina P. Peters, Winkler, Man., do., $2; John P. Peters, Winkler, Man., do., $1; Miss Margreta Peters, Winkler, Man., for sanitarium at Alta Loma, Calif., all per Miss Margreta Peters, $5.00; Miss. society, Friedenstal, Gotebo, Okla., Mrs. J. H. Schmidt, evangelist, India, $8.50.

Gratefully acknowledged,

Mrs. J. G. Regier, Treas.

FOREIGN MISSION RECEIPTS DURING FEBRUARY, 1921

General Fund:

San Marcos ch., Paso Robles, Cal., $50; friend, Los Angeles, Cal., $5; C. H. Suckau, Newton, Kans., refund, $250; S. S. Menn. ch., Hydro, Mont., $3.25; mission boxes, Berne, Ind., $22.70; Kate Reimer, Beatrice, Nebr., $100; S. S. Christian ch., Moundridge, Kans., $59.70; Emmanuel ch., Wayland, Iowa, $280.77; Menn. ch., Summerfield, Ill., $80; First Menn. ch., Mt. Lake, Minn., $50; Menn. ch., Paso Robles, Calif., $26; Bethel ch., Mt. Lake, Minn., $200; Wm. Andreas, Beatrice, Nebr., $100; Johann H. Schmidt, Goessel, Kans., $20; Menn. ch., Burrton, Kans., $9.30; First Menn. ch., Geary, Okla., $56.15; Christian ch., Moundridge, Kans., $28.60; Tabor ch., Goessel, Kans., $96.54; S. S. Johannestal ch., Hillsboro, Kans., $67.82; B. R. & G. A. Regier, Elbing, Kans., $50; friend, Newton, Kans., $6; Inman Hoffnungsau ch., Kans., $38.63; Alexanderwohl ch., Goessel, Kans., $101.93; Menn. ch., Hillsboro, Kans., $42.96; First Menn. ch., Upland, Cal., $49.22; First Menn. ch., Halstead, Kans., $52.82; Rudolf Schmidt, Los Angeles, Cal., $5; Sr. S. City ch., Beatrice, Nebr., $102.96; Greenfeld ch., Carnegie, Okla., $12; S. S. Association, Marion, S. D., $24.90; friend, Alexanderwohl ch., Goessel, Kans., $25; Florence Hetzel, Los Angeles, Cal., $1.75; Mary-Martha Circle, Los Angeles, Cal., $5; Menn. Mission ch., Los Angeles, Cal., $18.84; S. S. Menn. Mission ch., Los Angeles, Cal., $39.55; Adolf Sprunger, Berne, Ind., $100; Sen. C. E. Society, Berne, Ind., $33.73; mission boxes, Berne, Ind., $22.35; birthday money, Berne, Ind., 35c; Ebenezer ch., Mt. View, Okla., $22.15; Menn. ch. & S. S., Wadsworth, O., $55.54; Menn. ch., Pulaski, Iowa, $18.36; H. H. Harms, Whitewater, Kans., $25; First Menn. ch., Reedley, Cal., $101.80; S. S. Brudertal ch., Hillsboro, Cal., $89.34; H. T. Reimer, Hohnesville, Nebr., $50; A. Dirks & Helene Jansen, Pasadena, Cal., $3; Salem ch., Butterfield, Minn., $13.27; Ralph Eymann, Reedley, Cal., $100; Abr. Froese, Cordell, Okla., golden wedding offering, $37.25; Menn. ch., Buhler, Kans., $40.64; Bethel ch., Hydro, Mont., $19.13; Bertolette ch., Frederick, Pa., $14; First Menn. ch., Monroe, Wash., $46.79; Menn. ch., & S. S., Lehigh, Kans., $24.38; Bethel ch., Dalton, S. D., $50; West Swamp ch., Quakertown, Pa., $11.89; Salem ch., Wisner, Nebr., $88.81; Zoar ch., Goltry, Okla., $22.46; J. H. Ensz, Kuma, Ida., $25; Friedenstal ch., Gotebo, Okla., $14.00 Bergtal ch., Pawnee Rock, Kans., $39; Florence Hetzel, Los Angeles, Cal., $2.50.

Special Gifts:

S. S., First Menn. ch., 'Reedley, Cal., for orphan, India, $31; A. Harms, Reedley, Calif., for orphan, $30; Y. P. society, East Swamp ch., Quakertown, Pa., for orphan, $25; S. S., Salem ch., Munich, N. Dak., for Dolton Rradra, $44; C. E., Gnadenberg ch., Whitewater, Kans., for orphan, $30; P. C. Richert, Hillsboro, Kans., for worker, $65; Mt. Boys' class, Aberdeen, Ida., for orphan, $30; young men of Menn. ch., Buhler, Kans., for orphan, $25; sewing society, Beatrice, Nebr., Brown's house furnishings, $13.05; Jr. C. E., First Menn. ch., Bluffton, O., for Tabitha, $35; S. S. class, Hereford ch., Bally, Pa., for Dorakin, $30; sewing soc., Alsen, N.D., for orphan in India, $30; do., for orphan in China, $30; J. H. & Anna Schmidt, Gotebo, Okla., for Jane, $30; Interm. C. E. society, Pandora, O., for student, $50; friend, Escondido, Cal., for two Bible women, $100.

India and China Relief:

Bethesda ch., Henderson, Nebr., $386.85; Mrs. J. Meshberger, Calumet, Okla., $7; Bethesda ch., Henderson, Nebr., $10; S. S., First ch., Bluffton, O., $111.50; J. A. Huffman, Bluffton, O., $25; Defenseless Menn. ch., Bluffton, O., $25; Jr. C. E. society, Bluffton, O., $5; Senior class, Bluffton high school, Bluffton, O., $5; Mrs. C. H. Warkentin, Shafter, Cal., bond, $50; Albert N. Sprunger, Berne, Ind., $200; H. J. Dyck, Elbing, Kans., $5; mission society, Reedley, Cal., $30.

Gratefully acknowledged,

Gustav Harder, Treasurer,
Whitewater, Kans.

J. G. Regier, Asst. Treas.,
Newton, Kans.

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VOL. XXXVI. BERNE, INDIANA, MARCH 17, 1921. No. 11.

IN MENNONITE CIRCLES

The treasurer of our Emergency Relief Commission reports a total receipt of $3,814.21 for the month of February.

A Sunday School and Young People's convention is to be held in the Reedley, Calif., church, March 25-27.

Bro. O. O. Miller, who has represented Mennonite Relief interests in Constantinople, sailed for home from Liverpool, England, February 23.

On Easter Sunday, March 27, Bro. Herman P. Jantzen is to be ordained to the office of the ministry in the Burrton, Kan., Mennonite church.

Sister Clara L. Kuehney, a trained nurse, expects to sail from New York for Bombay next month, being sent by our mission board to reenforce the workers on the field in India.

Rev. William H. Grubb, pastor of the Eden church, Schwenksville, Pa., has recently resigned. This leaves one more congregation in the Eastern District Conference without a pastor.

The Western District Conference announces a special meeting for March 23. Immediately after the session there is to be a meeting of the Bethel College corporation for the consideration of the financial needs of the college.

Rev. M. C. Lapp of the American (Old) Mennonite mission at Dhamtari, India, gives the present membership at that place as one thousand. January 5, there were 974 members with 30 to be baptized on the following Sunday.

The (Old) Mennonite Board of Missions and Charities reports the following contributions received for January. General, $1,218.53; for India, $10,081.68; for South America, $1,135.08; for city missions, $1,651.90; for charitable institutions, $10,127.58; miscellaneous funds, $1,638.90.

The affairs of the defunct Mennonite church at Stevensville, Ont., are to be closed out and, since the money for the erection of the building was provided by the churches of General Conference, a claim was put in for the proceeds of the sale of the building. Unfortunately, records to prove this claim are hard to find, and, with the exception of a few returns made through the columns of The Mennonite, none seems to exist, at least the Home Mission Board has found none. Should any church, having made such contributions, be in possession of a record of the fact the Home Mission Board would greatly appreciate an immediate report to its secretary, W. S. Gottshall, Bluffton, O.

THE ALTOONA MISSION CHAPEL

Sunday, February 27, was a great day for our Altoona mission, it was the climax of the efforts on the part of the local workers together with the Home Mission Board, to provide suitable quarters for the work of the mission. It was the realization of our fond hopes, when the beautiful and convenient little mission church at Altoona was dedicated to the worship of almighty God. Three times the people assembled in large numbers to sing and pray and listen to the Word of God preached by the writer. The well attended Sunday school was a fitting introductory service. This was followed by regular preaching services. The dedicatory services proper were held in the afternoon, when greetings were brought by Rev. Charles F. Reitzel of the Church of God, and Bro. Williams of the Calvary Baptist church, and a representative of the church of the Brethren. In the evening addresses were delivered in memory of those whose names appear on the memorial windows, prominent of which is the large front window in memory of our dear brother and co-laborer, Rev. Herman Snyder, and paid for by the men in the Pennsylvania railroad shops where Brother Snyder met his untimely death. A memorial sermon on the text, "She hath done what she could," and the happy conversion of a precious soul at the close of the evening service, ended the program of a blessed day. Meetings were held every evening during the two weeks following the dedication, a number of which were in charge of neighboring pastors.

Our workers are greatly encouraged but they also feel the increased responsibility resting upon them, and earnestly plead for the prayers of the churches to hold them up in their heavy work. The board expects to station a regular preacher and superintendent in this place in the near future.

The chapel has a basement for Sunday school and other meetings, the auditorium has a seating capacity of over two hundred and that is not too large. The local people and visitors gave generous offerings during the day. The people of Altoona and vicinity, especially those directly with the mission, have contributed considerably over two thousand dollars toward the erection of the chapel. The debts are all paid but our building fund is overdrawn by over six thousand dollars. At the conference in Pennsylvania last fall we were asked how much we needed to finish the chapel. We answered, about five thousand dollars. Conference encouraged us to go on with the building and we trusted the congregations to furnish the needed sum. In this we were disappointed, comparatively little has come in since and we are still in debt. Can we trust the congregations to supply this need after this reminder? I believe in God and you.

Your humble servant,
W. S. Gottshall,
Pres. of the Home Mission Board.

THE WORK OF THE FIELD SECRETARY

Since the work of our field secretary is not yet definitely understood and comprehended, and since both the earlier prospects for the position and the now chosen secretary have insisted that the Executive Committee should sketch a tentative program for the work, such a program has been prepared and is given below.

While it is understood that the secretary is to emphasize particularly the need of help and prayer in our mission work and for a while, at least, the relief work, especially among our Russian brethren, this will not prevent his making helpful suggestions and appeals for the other lines of our conference endeavors.

The Executive Committee and the field secretary are trying to feel their way along, and we ask the forbearance, the prayers and counsel of all sincere brethren and sisters, to the end that this work may find favor with God, and that much good may be accomplished.

The brethren, H. J. Krehbiel, for the Pacific district, H. D. Penner for the Northern and Canada district, P. P. Wedel for the Western district, and W. S. Gottshall for the Middle and Eastern district, together with the field secretary, constitute a committee on itinerary, and will, with the help of suggestions from representative men in the different districts, map out a route for the field worker. As it now appears, the secretary will probably take the entire time from now on until the next conference session to make one round among all the congregations. This will enable him to do rather thorough work which in the end will prove more satisfactory than if he had to hurry along.

He will probably begin his work in Oklahoma.

A SUGGESTIVE PROGRAM FOR THE WORK OF THE FIELD SECRETARY

A. Missions

Presentation of the work done and the needs before us.

I. General: Remarkable growth of our mission work within the last 15-20 years, especially within the last six years; how the gifts have multiplied, and how the churches have been blessed: all of which is a plain and gratifying manifestation of God's approval of the work.

II. More particular:

1. Where our stations are.
2. What they are: Institutions

and different lines of activity, size of fields, challenges offered, results and blessings.

3. Needs and opportunities: **these to be especially emphasized.**
4. Budget of each board for the ensuing financial year. (The threatening deficit in the Foreign Missions treasury.)

B. Relief Work

I. What has been done: The work done during the war and some time since the war — a good deal has been given—gifts and work mostly scattered, not much concerted action. Advantages of united work.

II. The starvation zones:
1. Awful starvation and suffering in Central and Eastern Europe; 60,000,000 are starving, diseased, dying; 3,500,000 children in Central Europe are underfed, starving, sick, dying; in China 20,000,000 are starving; the need in India is great.

III. Objects before us:
1. Brethren in Russia: the awful conditions of that war-swept country; report of the four deputies from there. United relief work of the different Mennonite bodies: Old Mennonites have voted to give $10,000.00 per month for a year or longer. **Our Conference has voted to give $5,000.00 per month for the same period.**
2. Brethren in Germany, Austria and Poland: Considerable of our help has gone to Germany; distress there still great, especially among the brethren in the cities, and further help is still needed.
3. **The Conference has recommended action to help feed the starving children of Germany and Austria.** (The Relief Commission would like $30,000.00 for this purpose.)

C. Publication

I. Our slogan: One or both of our conference papers in every family within the confines of our conference. **Why?** Because this would mean greater interest in our conference activities; it would knit us more closely together; it would mean more loyalty to our church and the work we are trying to do in the Master's vineyard.

II. Use of our Sunday school publications in preference to others. Too many Sunday schools are using outside publications. **Excuse:** They are better. **Answer:** If ours are not as good, let's tell the editor what we want.

III. Use of our publications: Song books, papers, pamphlets, books, church-records, etc., where such can be used.

IV. Encouragement of our book concern by ordering through it every book and all other literature that we may need. It can get anything in the line of books, magazines, church and Sunday school helps, and save the purchaser money. The service of the Concern is the promptest possible. Be free to write the manager. He likes a pile of business.

V. Create interest in our endeavor to tell the world, by means of pamphlets and books, who we are, to avoid further misunderstanding and to help disseminate the Christian doctrine of peace and non-resistance, and back up this work with our gifts.

D. Education

I. Presentation of the need of ministers, mission and other Christian workers in our churches and Sunday schools.

II. An appeal, specific and definite, for candidates for Christian service, presenting the needs and opportunities for such service to every available candidate. — Emphasize the duty of the church toward such.

III. Calling attention to the Bible work and other useful lines that our colleges are offering such candidates. Our slogan should be: **Our young people for our colleges and our colleges for our young people.**— Our graduates are giving a good account of themselves.

IV. Encouraging Christian education generally.

V. Calling attention to the needs of our colleges:
1. United financial support, mentioning at least their program for raising funds for endowment and needed buildings.
2. The united prayers of the members of our conference. **We ought to pray at least as much as we criticise.**

E. Sanatorium, Hospitals, Etc.

I. Our Christian duty toward these charitable institutions.

II. The Sanatorium at Alta Loma, Calif., with its budget. This will need some attention.

F. General

I. Make efforts to arouse interest in any and all of the above named interests, especially where such may be lacking.

II. Consult and advise with ministers, church boards, church and Sunday school leaders in the solution of their problems that may be confronting them, if requested by them to do so.

III. Give addresses on giving, presenting sound principles of Christian stewardship.

G. The Combined Budgets and How to Meet Them.

For the Executive Committee,
J. R. Thierstein, Sec.

KORBA MISSION STATION

Korba, via Champa, C. P. India,
January 18, 1921.

Dear Fellow-workers in the Lord's Vineyard:

Greetings from Korba. It is with great pleasure that we write at this time of recent events at Korba and elsewhere.

On Thanksgiving Day it was our high privilege to meet Bro. and Sister S. T. Moyer at the docks in Bombay as they disembarked from their long voyage. After attention to necessary business in the custom house and elsewhere we left on Friday arriving in Champa on Saturday night. The next day, all missionaries being present, was the reception.

About ten days later, Bro. P. A. Penner met our inspector, Rev. J. W. Kliewer, president of the General Conference Mennonite Board of Foreign Missions and Bro. J. P. Habegger of the First Mennonite church, Berne, Ind., at the pier in Calcutta as they disembarked from their Pacific voyage. On December 15th we were again able to be present at a reception in Champa, but this time together with all the missionaries and their children, eighteen in all, we had the rare privilege of welcoming to the India mission field the initial visit of an inspector from our own church and a guest.

This was our initial Christmas in Korba. While not quite blessed as much with gifts for our Christians as in other years, nevertheless we had a pleasant and blessed Christmas together. We believe that our old and new Christians have learned better the meaning of the birth of our Savior. On account of the missionary conference at Mauhadei, we were not able to extend our Christmas festivities as in other years.

On December 27th, we left for Mauhadei to attend the fall conference, the dedication of the new church, and the evangelistic meetings conducted by Rev. P. A. Friesen of Dhamtari—a week in all. During that time we witnessed an attendance of 526 in Sunday school, the largest one we have seen in India. It was a blessed week together. Up till now Mauhadei has had no church, the attendance in Sunday school above is enough argument, that that station needed a church.

On January 6th Bro. J. W. Kliewer, Bro. J. P. Habegger, Bro. and Sister S. T. Moyer arrived at Korba to visit the station. The program was as follows: Thursday, reception in church. Friday, inspection of flooded district, demolished buildings, compound, church, school, Christian quarters and a visit to the government officials. Saturday, wedding of recent heathen converts. Sunday, baptismal service. Assisted by Bro. S. T. Moyer, we were able to baptize eight souls, aged 22 to 55, new converts from heathendom. May these souls become real true followers of Christ. Bro. Kliewer gave short but timely remarks at both the marriage and baptismal services. Monday, inspection trip to Gorhi village, where there was formerly a school, now temporarily closed. On the way hither we saw the spot, where a Korba woman and daughter were killed by a tiger a few weeks ago. Bro. Habegger has in his possession a few shreds of the woman's dress, which he found. Tuesday to Thursday, inspection trip to Katghora, proposed location for a main station in the future. Four sites have been offered, all beautiful scenery, two of which would make splendid places for mission bungalow and compound. Enroute we visited our out-school at Gerua. This trip hither was made on tonga and by elephant. Friday, returning to Champa, our outstation at Barpali was visited. It was indeed a great pleasure to have our inspector, our guest and our new missionaries with us and we feel blessed for having had their presence. The week passed altogether too quickly.

Last Sunday we administered the Lord's Supper and 60 souls partook of the sacrament.

Cholera in Korba was extinguished some three months ago and everything is going back gradually to its normal condition from the effects of the flood on August 7th.

Pray for the work at Korba and especially for our new Christians.

Wishing all readers Godspeed.

Yours sincerely,
E. B. and Elizabeth Steiner.

ON THE MISSIONARY JOURNEY

J. W. Kliewer.

(Continued)

On January 17th, we left Mauhadei mission station to spend about ten days or two weeks in touring the Sukri district of our mission field. A tour like that always implies considerable preparation with conditions prevailing as they are in India. No food supply will be obtainable enroute except rice, split peas, and sometimes eggs. Any other eatables aside of these have to be taken along or provisions made for them to be sent to the different camping places. In this season of the early rains the travelers may get an unexpected drenching occasionally, so extra changes of clothing have to be taken along. Some may become sick of fever or be bitten by snakes or scorpions, so a supply of medicines is necessary. The native houses are full to capacity and even if there were room in them, bedbugs and lice make them undesirable lodging places, so tents must be used for sleeping. Since there were seven of us white persons and three native evangelists to make this tour it required quite a little caravan of vehicles. Four of our party rode on bicycles and three used the tonga. It took five other carts to take evangelists, provisions, tents, etc. To get an early start, all these vehicles and bicycles were sent across the Mahanudi river the night before, since the long stretches of travel through the sand on either side would tire the bullocks and buffaloes if they were to continue immediately after crossing the river.

On the morning of starting on our tour we walked about a mile to the river, were ferried across it by a native boatman and walked another quarter of a mile to the place where the tonga and bicycles were waiting for us. On our approach one of our bullocks broke loose by tearing the rope that was put through the hole in his nose. The driver explained that undoubtedly our clothes scared him. After a number of man helped, the animal was caught again. The first stopping place on this tour was our mission school at Beltikri. There are between forty and fifty boys in the school. It is taught by two masters. Some classes recited for us and the school sang several songs. A number of men, among them the village owner, were also there to greet us. Not one of these men could read, but they said in one of the villages there was another man besides the school master who could read. The head teacher and his wife had prepared a meal for us. It was a typical Indian meal of the better kind, consisting of rice and curry, split peas, chicken, and sweet cakes baked in buffalo butter. They offered us both water and milk to drink. The meal was served on the floor of the front porch. In our honor the floor had received a recent coat of cow dung mixed thinly with water. On the floor we placed a carpet and on it a table cloth. Thus our seats and our table were on the same level. Since we had plates but no knives, spoons or forks we had to use our fingers in lieu of these eating utensils that characterize an effeminating civilization. But the morning ride had whetted our appetites and we did full justice to the meal.

After we had passed through the village of Pawni, picturesquely situated on a flat hill covered with red sand stone, and after our native evangelists had preached there and in several other villages enroute, we camped for the night between the villages of Bereilli and Sukli, quite near to a mission school that we have there. Since Mr. Wiens had shot an Indian crane on a pond that we passed and Mr. Penner had shot two wild ducks on another pond and since Mrs. Penner superintended the preparation of the meal, we fared sumptuously at dinner that evening. The villagers brought us a number of eatables as presents. Among these presents were some eggs. It was more amusing than reassuring to have the bearer of this gift say that he had intended to bring some more eggs but there were already chickens in them. The next morning before breakfast Mr. Penner shot a deer belonging to the variety known as blu-bull. Some of the natives would have liked to have some of the venison, but the missionaries had skinned the animal and thus defiled it for the heathen castes. They were very much displeased over it, especially so the village owner. But at sundown of that day Mr. Wiens shot another deer, known as black buck here, and the whole animal was given to the villagers. They saw to it that the caste permitted to do so, handled the meal and all was well again. The next morning when we broke camp there, many willing helpers and the salaams seemed to indicate a friendly parting. The abundance of game that we found on this trip is due to the regions being a government reserve. Only persons having a hunter's license for the reserve may hunt in it. Our party was given a special temporary permit by the forest ranger. One morning at early dawn I went with two of our party who went into the woods to shoot some pea-fowl as they were returning from their early feed in an adjoining rice field. While the hunters were waiting for the game, which, however, did not come their way that morning, I enjoyed noticing the forest silence of the night gradually merging into the sounds of day. At first there was only an occasional sleepy chirp, then came twitters here, there, and yonder, then one could hear the whirr, whirr, whirr of the crow flying overhead, soon its almost mocking caw, caw, caw, was heard. Monkeys were grunting their morning greetings to each other. Gradually the forest was all asound with warble and chirp, and song. A deer stepped nimbly yet cautiously into a small clearing. The hunters quietly crept up to get into range for this larger game. A careless step caused the crackling of a branch. They were discovered. The deer gave a warning sound to its closely following mate and in the twinkling of an eye they had both disappeared in the woods. We had neither fowl nor venison for that day, but I was nevertheless glad for having spent the early morning in the woods.

The roads over which we passed on the day on which we left the Bareilli camp were absolutely beyond description for badness in some parts. It simply meant picking your way between large rocks that interrupted progress everywhere. For a stretch the road had been newly made of crushed stone, but it was so narrow that when we would meet one of the many groups of carters hauling lumber and bamboo, it was exceedingly difficult to pass each other. At one place where the road had just been blasted into the hillside, we had to unhitch our oxen and push our cart into a niche in a boulder so the long row of carts could pass by. Dozens of men, women and children were working on the road. The men loosened the necessary ground with a pick, the women and children carried it in place by baskets on their heads. There was, of course, no thought of steam shovels and rollers, nor of teams and scrapers. There wasn't even a hand shovel or spade to be seen anywhere. These tools are not seen where the working force is barefooted. The many teams raised a suffocating dust on these roads, since we were in the dry season and no rain had fallen for some time. When we camped near Maraji for the night we felt uncomfortably dirty. The limpid water flowing over the rocky bed of the Jong river nearby looked inviting for a plunge. So, although it was the 19th of January and although we had bath arrangements in our tent, four of us men took a swim in the river that afternoon. We found the water warmer than it is at Long Beach or Santa Monica in July and August.

Just as we were arriving at our camping place we were introduced to another experience that our missionaries may have while they are touring their mission field. It began to rain just as we were unloading our things. Our tents had been pitched though before our arrival and we suffered no special inconvenience. The next morning we waited for our tents to dry before starting for Sukri. The sun shining only part of the time it was noon before we could start. Very quickly a rain cloud came up and we were caught on the road by a drenching rain. Those on the bicycles were soaked to the skin. Some of the bedding, too, got wet. When we arrived at our church in Sukri, our evangelist, Isadas, and his wife, Matura Bei, received us as kindly as they could. Soon a fire was kindled on the floor of two rooms and the porch. Clothes and shoes and bedding were hung up to dry. As our party sat about the crackling fire drying and warming ourselves we were reminded of Paul and his party, shipwrecked on the island of Melita. He says (Acts 28:2): "And the barbarous people shewed us no little kindness: for they kindled a fire, and received us everyone, because of the present rain, and because of the cold."

When we reached Sukri we were in that part of the field where the work was to be done for which we had set out on this trip, namely the baptizing of a number of applicants for admission into the church. Along the way we looked into missionary matters only incidentally. We visited three schools of our mission with over two hundred pupils enrolled. At some places requests for the opening of mission schools came to us, but it is difficult to get properly trained masters even for the schools we have. At nearly all the villages through which we passed some preaching was done and some Gospels were sold. At the places were we camped, people came for medicine. At Sukri, the chief of police came to call on us and he entered into a lengthly discussion. On Sunday forenoon three persons were baptized in the Sukri church. On Sunday afternoon ten children were blessed there. While we were in the midst of this service a group of women belonging to the home of the village owner came in. It is possible that they had come because one of them had received medical aid on the evening before or because we had called at the home the day before. But it was quite evident that these people had never attended a religious meeting of the Christians. They were so loud that the service had to be stopped until they were seated and quiet-

(Continued on Page 5.)

THE MENNONITE

Rev. S. M. Grubb - - - Editor
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EDITORIAL

In our Conference there are many small congregations in scattered localities. These churches deserve considerable credit for their loyal devotion to the principles for which we stand and their noble sacrifice made in order to keep the light burning. It is no small matter for a congregation of, say, less than a hundred communicants to maintain itself in isolation, sometimes hundreds of miles from the nearest Mennonite church, possibly as weak in numbers as itself. Churches of this kind often feel that because of future possibilities their prospects are bright and this feeling keeps them loyally at their post. Much depends upon the attitude and interest of the people in such cases. If they are willing to stand alone, if they are ready to submit to conditions, that their neighboring Christians do not have, if they are prepared to bear the financial burdens involved and if they are earnestly striving to maintain the unity of the faith in love and effort they will be an inspiration to other churches and an encouragement to themselves. But they must realize that such results will only come from unusual faithfulness and devotion to the faith of their fathers.

In their lonesomeness there is nothing that so cheers and encourages people of such isolated churches as the occasional visits from brethren and ministers of the faith who are prepared to bring them messages of encouragement and cheer them up with their enthusiastic presence. Also, the church papers are the only means of regular contact by which they keep in touch with the rest of the churches. In order that the paper may best serve them it is important that it should give them as much information as possible concerning the work of the church elsewhere. The paper should also endeavor to give these isolated brethren as much notice as can be obtained. Those of larger communities generally want to know how it goes with them and when they do know they are prompted to do their part in making their lot more agreeable.

It is well that our system has always provided for the sending of visiting ministers to these scattered localities. Instead of doing less of this we should find a way of doing a great deal more. We know that the average pastor has his hands full with his own work, and that sometimes he has more than one congregation to provide for, but an occasional opportunity for seeing new faces and meeting other brethren acts like a tonic upon both the visiting minister and the church he visits.

One of the drawbacks in carrying out the plan of visiting is the scarcity of ministers which in some sections creates a keen situation. In the Eastern District Conference just now composed of 25 churches, there are no less than six vacant pulpits or nearly one-fourth of the churches are without pastors. It is a serious matter and in some quarters the very existence of the church depends upon proper ministers being found to fill the places.

THE BURNING BUSH IN THE WILDERNESS

(Sermon delivered at the opening of the 29th Western District Conference, and published in the Mennonite by request of the Conference. C. C. Wedel.)

(Continued.)

And now came the world war, that put the Jews suddenly, so it seemed, before the realization of their boldest expectations. For the allies were promising them even during the war that they, by bringing them back to Palestine again, would correct one of the greatest injustices done to them in the past, namely the destroying of their nationality. Not only Jewish papers were delighted by this miracle of the world war but even in Christian circles it was pointed out in lectures and literature that the prophetic declarations concerning the returning of the Jews to Palestine had come to their fulfillment. And yet still these events being of great importance, we only will act wise in comparing all these denunciations of fulfilled declarations of prophetic Scriptures with the Scripture. For the Bible tells us that it is not a question of great injustice done to the Jews in the past, in their being scattered among all nations but that it is a just passing of judgment of the Lord upon them. The great mark that led to the destruction of Jerusalem by the Romans, namely the rejection of their Savior by the Jews, is the same today as it was of old. So long as the Jews are not repenting, as long as they are filled with mortal hate against the name of Jesus, they will never come to peace of heart, even if millions of them are journeying to Palestine. For the last words of Jesus two days before His death at His parting from the temple was: "For I say unto you, ye shall not see me henceforth till ye shall say, Blessed is He that cometh in the name of the Lord." Of this perception, however, we find no thorough sign in the movement of the Zionism of our days. And for this reason we must guard ourselves against the cry of our days that the time of grace for the heathen has come to an end.

We certainly will act wise in going on with the execution of the great command of our Savior: "Go ye therefore and teach all nations," till the night comes where men's work is done. In this time of restlessness and destruction many see the vision of Nebuchadnezzar where a stone was cut out without hands and smote the image upon his feet, and destroyed it. But we shall never forget to look at the final outcome. For the aim of all guidance of the Lord is not world war but world peace, not world destruction but world redemption.

The history of the burning bush is not only a portrait of Israel but also of the church of the Lord. How bitter has not the persecution of the church by the Roman Caesars been, in the first three centuries of the existence of the Christian church and yet the church was not destroyed. How much hostility and hate has been poured on her head in the course of time. How often were the flowery communities destroyed by fire and sword and made places of ruin and misery. Indeed the church of the Lord has burned in the wrath of her enemies and yet has not been consumed. And when at the end all her opponents will have been passed she will still continue to burn in the fire of the Holy Spirit. And in looking at our Mennonite people, have we not the same comparison of the burning bush? Is not the history of the Mennonites in the past a history of misery and tears and passion? But how many examples of noble characters do we meet in looking at the history of our people, men who did not shrink back when they were called to testify of their belief!

When in the twelfth century our ancestors, the Waldensians, were so cruelly persecuted, how nobly have they testified for the Lord! When the Roman church, thinking they were doing a good deed for the Lord, sent out their persecutors in large numbers, when they entered the peaceable villages of the Waldensians, burning and murdering as they were marching on, and making prisoners, then these plain people stood firm to their faith and it happened at one time that ten thousand of them were wretchedly pining away in prison but not one of them denied the faith and went back on the Lord. And the history of the past is filled with testimonies of those who gave their life for their religious conviction. and the Lord be praised, this holy fire has not died away even in our days, but is burning on. This is again witnessed in the passing events as shown in the history of our fellow-believers in South Russia. When in the trying years 1918-1919 the hordes of the bandit Machno rushed through the peaceable hamlets of our fellow-believers burning and murdering wherever they went. When the inhabitants in many instances would have but a few brief moments to prepare for the great change to the hereafter, and in some cases were suddenly brought to eternity, they went with calmness to meet their fate, for within them was burning this holy fire which no fury of these hordes could extinguish. Man's worth lies in his readiness to stand for his religious conviction and in keeping to this conviction even unto death. Yes, this thornbush is burning amid our Mennonite people, but praise to the Lord that we can say here also that it was not consumed.

This portrait of the burning bush is also a soothing parable of our personal life. Only look back upon your past life. Have you not had times where you felt a burning pain within yourself in a way that made you think this would lead to ruin? Has not God put you in the oven of misery and affliction, at times making you feel like the three men in the days of Nebuchadnezzar? Have you not felt at times how this fire of affliction was kindled more and more? And yet you have not been consumed. No, on the contrary, even in such trying hours your faith has been put to a test but the Lord has also strengthened it and verified it. St. Paul writes to the Corinthians: "We are troubled on every side, yet not distressed, we are perplexed but not in despair. Persecuted but not forsaken, cast down but not destroyed." Such promises are ours also, for the grace of the Lord will not forsake us but will rescue us and abide with us.

Moses! Moses! God called unto him out of the midst of the bush. Moses wants to penetrate the vision and to search out the way of the Lord. Therefore God calls him by his name. And this also is the case with us when we are led into afflictions. We also want to search out the way of the Lord and examine why he blocks our way here and there. Then He also takes us aside in a particular way and calls us by our name, reminds us of all the kindness he has poured out upon our life and bids us to be obedient to his call. The decisions in the great hours of our life are performed by us in a correct way only when we enter into them with a sacred mind. But the hour at the burning bush was not only one of decision with Moses but also one that brought unto him a mission. He is asked to lead his people out of Egypt. For that reason he has received this vision. The Lord wants to strengthen him so he will not be discouraged at this great calling. And in the announcement: "I am the God of Abraham, the God of Isaac and the God of Jacob," He wants to remind him of all the grace He has bestowed upon his ancestors. What effect will this have upon Moses? Will he be willing to follow the call of the Lord? It is a glorious duty that is offered him. But Moses shrank from this mission. Here am I, he had answered when seeing the glory of the Lord. Who am I? he exclaims when called to take on his shoulders the responsibility as leader of his people. But finally he yields to the given commission. For in the name that the Lord announces to Himself: "I am that I am," lies the binding guarantee of His support and assistance.

The holy fire has kindled the innermost part of his soul and made him willing and able to take up the service for which he has been called. And with us it must be the same. This holy fire must burn in the innermost part of our soul and equip and make us able in the service of the Lord. It must burn within our soul during the session of this Conference, if we want to carry on the work of the Lord and receive His blessings. For we know that there also is a strange fire, which the Lord does not kindle in the heart of men and which He for this reason does not acknowledge. We know that at the first offering in the newly erected tabernacle in the desert the Lord Himself kindled the offering and then directed that this fire should never be allowed to die away and that all coming offerings should be kindled by this fire. But scarcely had the Lord made this announcement when the two sons of Aaron, Nadab and Abihu, took either of them his censer and put fire therein and put incense thereon and offered strange fire before the Lord which He commanded them not to do. This, as a plain case of disobedience, already was punishable but it seems as if there was still a more evil thought in the background. Either they wanted to make the people believe that they were not in need of the fire of the altar but could furnish their own fire, or they wanted to make them believe that they also had received fire from Jehovah; in either way, their ambition directed their disobedient action. And the judgment of the Lord followed their deeds immediately. For there went out fire from the Lord and devoured them and they died before the Lord. This is written as a warning for us, for we know that unfaithfulness will receive its punishment.

(To be continued.)

ON THE MISSIONARY JOURNEY

(Continued from page 3)

ed. To face the speaker, who was a man, seemed inexcusable to them.

The day of our leaving Sukri was a heathen holiday because it was the day of full moon. It is the privilege of one of the castes to go begging on that day. While we were getting ready to leave we were being serenaded by a group of women while an equal group of children held out their baskets for a backshish. When we proved obdurate to this mode of pleading, a group of men played a native game for us in which a row of them twines in a sinuous circle through another similar row, stepping according to the time indicated by beating each other's clubs while passing each other, striking alternately at a height above the head and below the knee. It was quite a contrast to these exercises when the Christians of the place grouped themselves about us for a farewell. A hush soon came over all, even the recently loud heathen. A Christian hymn was sung. A few words of appreciation and thanks for what our mission had done for them were spoken by the evangelist, Isadas, to which I responded in a sentence or two, then the superintendent of the field, Rev. P. A. Penner, closed in prayer. The heathen listened with silent and apparently respectful attention.

On our way from Sukri to Jagrandi, our next camping place, we had two experiences that were new at least to the new arrivals in India. One was that those riding the bicycles were carried across the Jong river. Another was the form of greeting accorded us at the village of Barnai as we passed through it. A big crowd of men, women and children soon gathered in the street when we stopped and the evangelists preached. The women then greeted us by a sort of warbling shout by twirling their tongues in their mouths puckered as for whistling. This was new even to our missionaries and to our native evangelists. At Jagrandi we had an ideal camping place. Our tents were pitched under shady manhei trees, to the west of us was a pond of fairly clear water, to the north a wooded peak of about 600 feet height. In a cleared spot near the pond ninety-three persons were baptized on January 25th. Five came too late for the services. One hundred seventy more in that district have applied for baptism, but will have to wait until Rev. Wiens can make another trip to them. These converts are the result of a sort of mass movement that has started in one of the castes. In some of the villages half of this caste have become Christians. The ice is giving signs of breaking in other castes. But these people need care after they are taken into the church. For that more workers are needed. The people seem hungry. Will we give them to eat? I will not soon forget the meeting we had in front of our tent the evening when we camped in Bamui. During the afternoon the missionaries and the evangelists had met the villagers individually and invited them to a preaching service. After dark these villagers came with a sort of village band composed of several drums somewhat on the style of a kettle drum, several cymbals and several small bells. After they had played a few of their pieces the missionaries and evangelists sang a few Christian hymns. Then each one of the three evangelists and a Christian layman spoke to those assembled, testifying of God's love as revealed in Christ and what this love had meant to them. In spite of the meeting getting somewhat late, most of the listeners were attentive to the end. Some bought Gospels after the meeting. Similar meetings should be repeated at frequent intervals in the about 1300 villages of our India field. Everywhere we were kindly received and there seems to be an open door.

CORRESPONDENCE

Schrag, Wash., Feb. 25, 1921. Dear Readers of the Mennonite: Correspondence from this community has been extremely rare for the time past, if there has been any at all with The Mennonite. I would not say that this shortcoming was caused by lack of active spirit. The reason may be found in the fact that we have been clinging to the German language to a large extent. Since our nation entered the war we have had English services on the third and fifth Sundays of each month. The Sunday school is changing from German to English quite rapidly. Two new English classes were organized in the beginning of this year. Our Christian Endeavor has almost entirely gone over to the English. Why mourn the change? God will send His blessings as abundantly if we pray and worship in the English as in the German.

The Sunday school as usually, rendered a Christmas program and I shall venture to say that every one present wore a brighter countenance at least during the holidays.

Three evenings of the prayer week were observed during the first week of the new year. Brother Julius Siemens was with us during this time, favoring us with a few short talks on the situations of the Russian Mennonites.

The brethren of the church met for the annual business meeting on January 8. It may be of interest to some to know that the church elected a committee of three consisting of our minister, Rev. M. J. Galle, the Sunday school superintendent and the assistant superintendent, to draw up a Sunday school ordinance. This certainly is an important step in the development of our Sunday school.

A teachers' training class was organized by Rev. Galle shortly after New-year's. We meet on Monday evening, the attendance is usually good and the blessings gained through the study are well worth while.

Rev. P. R. Aeschlimann preached a splendid series of sermons in our church beginning with the eighth of this month and lasting till the eleventh inclusive. Two

meetings were held daily, one in the forenoon in German and one in the evening in English. The aim of the services throughout seemed to be to encourage getting right with God in a quiet way, to bring our sins and burdens to God and to God alone. Surely a goodly number of us have entered into life's battle anew with new resolutions and more firm determination as a result of Brother Aeschlimann's pleading with us and for us.

The health of this community has been varied with only a few cases of smallpox, otherwise it has been good, although a good many of us do feel a little "sick" over economic conditions. In the first place, the harvest was small and has been small for the last three or four years. To make matters worse most farmers had to sell their wheat at a figure far below the cost of production.

The winter has been extremely mild and quite wet. An abundance of moisture is already in the ground, brightening up hopes for the coming harvest.

With best wishes to the editor and readers.

Julius A. Franz, Cor.

Paso Robles, Cal., Feb. 27, 1921.

Dear Editor and Readers: As I read the editorial of the seventh I thought I would make up a few lines as it might be of some interest to hear something from Paso Robles. Paso Robles is a nice little town of about four thousand inhabitants. It is located about half-ways between San Francisco and Los Angeles on the Coast Route highway. Another highway is going to be built this year from here which will connect to the main trunk line of the San Joaquin valley. This will increase a heavy motor traffic through Paso Robles and will also be of a tremendous benefit to the ranchers and the city.

There are two Mennonite congregations located here. The church in town is known as the First Mennonite church of Paso Robles of which Rev. C. Hege is the pastor. Rev. J. Hege resigned his pastorate about a year ago and so Rev. C. Hege, formerly of Freeman, S. D., became his successor. Mr. Hege had to leave on account of his wife's health. Mrs. Hege is greatly improved since here which we are glad to see.

Our congregation is not a large one (but we hope it may be some day) but if every one is present it just about fills the church.

Last fall nine young souls were admitted into the church by baptism. May God lead them and make them a blessing for the church and fellow men.

Last fall when Rev. B. Unruh and Rev. Hartzler were traveling around to the different congregations they also stopped off here and gave interesting sermons.

The other congregation is located about ten miles southwest of here, known as the San Marcos congregation. Rev. F. F. Jantzen is the pastor in charge of that place. Their church is located in the midst of hills and oak trees and makes a nice drive out there now when everything is greening. There are many beautiful drives here to the beaches, orchards, or Atascadero, the colony nine miles south.

The almonds which are one of the main orchard products here will all soon be in full bloom. It is surely a nice sight to see the hills in a rosy pink color. The harvest time of this product begins in August and is quite interesting work for children as well as grown-ups.

Must close for this time and leave space for some one else to tell us something.

With best wishes to the editor and readers of the Mennonite.

A Correspondent.

"MY MONEY CREED"

I Believe

I

My money is mine only in trust. It belongs to God, just as I do.

II

This money is not filthy lucre. It is not the devil's coin. It is stored-up human power. It is so much of myself which I can set at work in Canton or China or India or New York or Colorado.

III

God is counting upon this money for His work. It is to build His churches and preach His gospel, train His workers, and send them out, teach and heal and save His children, and help bring in a new kingdom of righteousness and brotherhood and peace.

IV

To spend my income rightly is one of my first tasks as a Christian. Until I settle this, my prayers and confessions will be like saying, "Lord, Lord," and not doing the will of my Father.

V

I should set aside a definite portion of my income for the church and the service of others. I do this in acknowledgment of God's sovereignty over all my material possessions. I do this to guard against my own selfishness. I do this because it is business-like. Giving by impulse and without system does not accord with the importance of this work.

VI

The proportion to be set aside for these purposes should be not less than one-tenth of my income. The Old Testament enjoined the tithe in ancient Israel, and surely I am receiving far more from God than did the men of any former generation. Nevertheless one-tenth is not to be the limit of my giving. I should not begin with less than one-tenth. I ought to give more if I be able.

—By H. F. Rall, in Religious Telescope.

THE C. E. TOPIC

March 27.

Lessons from the First Easter.

Mark 16:1-20.

The first Easter showed us the limit of the devil's power. He could tempt the Lord, corrupt His followers and torture His poor body to death and send it to the tomb. Never was there such glee among the fiends of hell as when Jesus gave up the ghost on the cross. But soon this glee changed to utter despair, for the glad tidings rang abroad: "He is not dead, He is risen!" We see then that far-reaching as may be the power of evil, God is always mightier and when sin has done its very worst God reveals His best.

The resurrection following the crucifixion shows us how that from the worst God in His providence can so overrule that the best will come of it. We leave the cross with sin and death seemingly in triumph but we come to the empty tomb to realize that through death a way has been opened to eternal life.

Easter leaves no doubt as to the life beyond the grave. Nature through analogy hints at such a thing. Winter means the death of vegetation and all things become dismal, then the glorious sun of spring-time sends its rays over all the earth and the miracle of spring occurs. Where there was death and desolation there suddenly appear the blossoms, the green leaves and the singing birds. The ugly worm seems to have died and buried itself in the cocoon but it comes forth the lovely, color-tinted butterfly that flits from flower to flower to live on honey. Beautiful as are these suggestions that nature gives concerning to the rising to another life, we have them clearly and more certainly revealed since the "Sun of Righteousness" has risen with healing on His wings and we know that out of the winter of sin and death comes the summer of life and eternal joy.

Easter shows us how foolish it is to give up before we understand the full purposes of God. The disciples had given up. They thought they lost all when Jesus died. His body was laid and sealed in the tomb. They went into hiding behind locked doors for fear that more harm might befall them and then, just at the moment of their greatest hopelessness, the power of God was realized in the risen Christ. No matter how dark the hour or how deep the despair, help and hope from God is not impossible. Indeed, just at the darkest hour, His assurances burst out in their brightest and best.

The first Easter dawn introduced a new era in the world. It meant that from henceforth and forever the crucified Christ was to be supreme and His message was to be one of eternal hope. As in Adam all died so in Christ were all to be made alive. It makes one think of the great love of God for His children in providing such a thing. It draws us in deepest gratitude to the Christ who both died for us and now ever liveth for us.

The celebration of Easter and the celebration of our weekly Easter, the first day of the week, are two of the mightiest evidences of the resurrection. If it did not occur, what was the reason for the celebration for more than two thousand years? Not only every Easter day and not only every Sabbath day, but every day in the week are we happy and rejoice in the knowledge of a Christ—a living Christ—who is enthroned in the hearts of the faithful and who is to appear shortly to call his dear ones to be eternally happy with Him in that realm "where the wicked cease from troubling and the weary are at rest."

THE S. S. LESSON

March 27.

The Living Christ.

Matt. 28:1-10; 16-20.

Golden Text: I am with you alway, even unto the end of the world. Matt. 28:20.

Some people doubt miracles. If we accept the resurrection, which is the greatest of all miracles, there can be no doubt concerning the lesser miracles. Nothing could be better established as a fact than the resurrection. We have the evidence of eye-witnesses who were reliable men. They wrote the story with no thought of personal advantage. They were so convinced of the truth that they were willing to give their lives in asserting it. Men do not willingly die for a lie. There were numerous witnesses. If one was deceived, or self-deceived many could not have been so deceived in the same way. There was the case of Thomas. He was of the type who have to be shown before they are convinced and Thomas was convinced. There were also the five hundred who saw Jesus at the time. Five hundred people do not imagine the same thing at the same time. Then there were the later appearances to Paul and John.

Upon the doctrine of the resurrection the whole edifice of Christianity must rise or fall. If there was no such thing then there was no Christ as revealed in the Word and then the work and power of Christ through the Holy Spirit are only vain imaginations. We have the witness of the Word, of millions of devout Christians and of the Christian church, that the living Christ has been and is still active in all that He professed to be.

It is the conviction of the human soul that there is life after death. In all ages men have accepted this and testified to its truth. Jesus was a man, if He, the man, arose, other men will rise. What a dismal world this would be if there were no assurance of a resurrection. We would then be nothing but victims of blind fate with no incentive to better things, no fear of punishment for wrongs not corrected in this life and a dreadful fear of death's entering our affairs to hopelessly disturb them. A life without a resurrection would be such an impossible thing that few if any would admit the possibility of it.

When the two Mary's came to the tomb they found it empty. It was here that the impressive fact was revealed that the Savior was a living Savior. The Jews bribed the guards to say that the body of Jesus was stolen by His disciples. It was a lie. No one is bribed to tell the truth. When the disciples saw the Lord laid in the tomb their hopes were buried. They had fled from a living Christ, surely they did not want a dead one on their hands. When they found the tomb empty it meant that their hopes were to receive a new birth and the dead Christ whom they had buried had become the living Savior. Every believer since that time, whenever the grave swallows a dear one, does not give up in hopeless despair. He knows that as in Adam all died even so in Christ shall all become alive.

This living Christ who appeared to His dear ones is just as real today for all who love Him. He leads, teaches, comforts and assures them just as much as it was possible for Him to do so when He was among men in the flesh. Even now Jesus is in the church, the living head, of which the Christians are the living members. He is still the truth as He ever was and He leads believers to all truth. He is in the believer in the power of the Spirit.

The message that Easter morning brought to the disciples still rings clear and true. It is the glorious privilege of all who are His to tell all men the joyous message of a crucified and resurrected Redeemer who has broken the power of sin and death and who ever liveth to make intercession for us.

When Jesus gave the great commission to His disciples he included all who would call Him Lord and Master. In it He declares: (1) "All power is given unto Me, (2) make disciples of all nations, (3) teach them to observe all things, (4) Lo, I am with you alway."

STATISTICIAN'S NOTICE

Following the suggestion that was made at the General Conference at Perkasie, to publish the questionnaire annually, I will do so and ask the leaders of the churches to make their records so that they may answer the following questions:

Name and place of the church.

Name and address of Elder, Minister or Evangelist.

Membership January 1, 1920.

Membership January 1, 1923.

Number of meeting places.

Language.

Contributions of the church, the S. S., C. E. and Sewing Society.

a). Foreign missions.

b). Home missions.

c). Other contributions.

d). Total:

Membership of the S. S.

Membership of the C. E.

Membership of the Sewing Society.

Franz Albrecht,
Gen. Conf. Statistician.

DEATHS

Riehl—John Fisher Riehl, son of Rev. Elias Riehl and his wife, Frances, was born in East Buffalo township, Union county, Pa., June 13, 1848, and died Feb. 8, 1921, aged 72 years, 7 months and 25 days. June 20, 1896, he was married to Miss Katie Lauver, of Richfield, Juniata county, Pa. This union was blessed with one child, which died in infancy.

Bro. Riehl spent his entire life in the township of his birth, following the various pursuits of farmer, salesman and laborer.

When yet a young man he joined his father's church. About 1890 he transferred his membership to the Mennonite church of Richfield, Pa., where he has been a faithful member to the time of his earthly death.

In the autumn of the year 1911 he was ordained to the ministry of the Mennonite church by Bishop Solomon Graybill at Richfield, Pa. While Bro. Riehl did not have a regular pulpit yet he often responded to calls, to preach the Word of God, and rendered much other service for his Master. He is dead to earth life, but his works do follow him.

Besides many friends and more distant relatives, he is survived by the following: The sorrowing widow, Robert, an adopted son, a brother, Samuel, and a sister, Annie, all of the late home.

Doerksen—Mrs. John Doerksen died at Denair, Cal., on Feb. 22, at the age of 24 years, 2 months, and 3 days. She was born in McPherson county, Kansas, the daughter of A. M. Doerksen. As a child she went with her parents to Meade county, Kansas. Here she was baptized upon her confession of faith June 11, 1916, and received into the membership of the Mennonite church of which she remained a faithful member. On October 23 she united in marriage with John Doerksen in holy matrimony and they made their home at Denair, Cal. Funeral services were held Sunday, Feb. 27 in the Mission church at Denair. Rev. Greider, pastor of the church and Bro. Krehbiel of Reedley, Cal., spoke words of comfort to the large assembly of people, who had come to express their sympathy.

CONTRIBUTIONS

EMERGENCY RELIEF COMMISSION, FEBRUARY, 1921

For Sufferers in Russia: Johannestal congr., Hillsboro, Kans., $45; S. S., First Menn. ch., Bluffton, O., $50; Bergfelder congr., Mt. Lake, Minn., $21.56; Garden Twp. congr., Hesston, Kans., $18.76; S. S., First Menn. ch., Philadelphia, Pa., $15; Bethel ch., Mt. Lake, Minn., $200; Herold ch., Bessie, Okla., $173.50; The Trinity Union S. S. of Bechtelsville, Pa., $19; Brudertal congr., Hillsboro, Kans., $110; Gnadenberg ch., Whitewater, Kans., $35.56; Pulaski Menn. ch., Pulaski, Iowa, $87.02; sisters of the Salem Deaconess Hospital, Salem, Oreg., $17.50; Goessel Menn. ch., Goessel, Kans., $135.25; J. A. Huffman, Bluffton, O., $25; Mr. and Mrs. H. M. Handrich, Mio, Mich., $25; First Menn. ch., Mt. Lake, Minn., 67.50; Rudolph Schmidt, Los Angeles, Cal., $4.50; Friedensfeld congr., Lorena, Okla., $58.36; Senior C. E., Berne, Ind., $7; Julius I. Stucky, Moundridge, Kans., $10; one member of Pulaski Menn. ch., Pulaski, Iowa, $1.50; Pulaski Menn. ch., Pulaski, Iowa, $5; First Menn. ch., Woodlake, Cal., $10; anonymous, Donnellson, Iowa, $10. Total, $1,145.01.

For Austria: Mennonite Charite, Halstead, Kans., $100.

For Germany: R. H. Ruth, Reedley, Cal., $50; S. S., First Menn. ch., Bluffton, O., $40; Menn. ch., Lind, Wash., $29.70; John Wiebe, Whitewater, Kans., $30; Bergtal congr., Corn, Okla., $55.03; I. A. Sommer, Glendale, Cal., $10; Selma Schmidt, Goessel, Kans., $7; J. R. Schmidt, Goessel, Kans., $50; Christian congr., Moundridge, Kans., $176; Mrs. Cath. Dueck, Beatrice, Nebr., $5; B. R. and G. A. Regier, Elbing Kan., $10; Mr. and Mrs. H. M. Handrich, Mio, Mich., $25; Mrs. Elizabeth Gerber, Sevenmile, O., $3.50; Gustav Reimer, Whitewater, Kans., $5; Schueler der Menn. Lehranstalt, Gretna, Manitoba, $17.25; C. Mosiman, Middletown, O., $10; member of Jr. Mission soc., Halstead, Kans., $10; sewing soc., Goltry, Okla., $20; Miss Lena C. Peters, Winkler, Man., $5; Miss Tina P. Peters, Winkler, Man., $2; John P. Peters, Winkler, Man., $1; Mrs. P. Peters, Winkler, Man., $10; John P. Claassen, Newton, Kans., $10; Theodore Claassen, Newton, Kans., $10; J. F. Lehman, Halstead, Kans., $5; anon., Upland, Cal., $50. Total, $736.48.

For Europe: Heinrich and H. H. Funk, Munich, N. D., $5; Mennonite Charite, Halstead, Kans., $100; Friedensberg S. S., Avon, S. D., $22.60; Bethel ch., Mt. Lake, Minn., $422; anon., Newton, Kans., $10; Edmund R. Goering, Moundridge, Kans., $25; Inman Hoffnungsau congr., Inman, Kans., $22.14; Live Wire S. S. class of First Menn. ch., Philadelphia, Pa., $10; Ebenezer S. S., Bluffton, O., $150; D. Bixler, Berne, Ind., $75; Gustav Ensz, Newton, Kans., $25; Sister Frieda Sprunger, Chicago, Ill., $5; Burrton Menn. congr., Burrton, Kans., $12. Total, $884.74.

For China: Anon., Meno, Okla., $25; Mennonite Charite, Halstead, Kans., $100; Gerhard Friesen, Lorena, Okla., $15; I. A. Sommer, Glendale, Cal., $10; Bethel ch., Mt. Lake, Minn., $50; A. P. Neufeld, Inman, Kans., $25; C. Frey, Newton, Kans., $4; anon., Newton, Kans., $10; Mrs. Leila Gross, Meno, Okla., $5; West Zion congr., Moundridge, Kans., $25; anon., Berne, Ind., $6; Miss A. G. Schmidt, Philadelphia, Pa., $25; Sisters Olive and Lydia Amstutz, Bluffton, O., $10; Mr. and Mrs. F. J. Isaac, Los Angeles, Calif., $10; Tabor congr., Goessel, Kans., $47.99; Hereford Menn. ch. S. S., Bally, Pa., $75; First Menn. ch., Newton, Kans., $201. Total, $643.99.

For India: Tabea sewing soc., Friedenstal congr., Tampa, Kans., $10; anon., Goessel, Kans., $10; Tabor congr., Goessel, Kans., $47.99; First Menn. ch., Newton, Kans., $201. Total, $268.99.

For General Relief Fund: Anon., Alexanderwohl, Kans., $20; J. A. Kaufman, American Falls, Idaho, $15. Total, $35.

Gratefully acknowledged,

C. F. Claassen, Treas.

Newton, Kans., March 4, 1921.

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The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

VOL. XXXVI. BERNE, INDIANA, MARCH 24, 1921. No. 12.

IN MENNONITE CIRCLES

Rev. S. D. Yoder has just closed a series of meetings at Richfield, Pa. There were a number of public confessions and an excellent spirit was shown in the meeting.

The brethren at Mechanics Grove, Pa., are in the midst of a series of meetings that began March 13 under the direction of Rev. Stephen Yoder of Roaring Spring, Pa.

Evangelist S. P. Miller of Duncansville, Pa., began a series of meetings in the Napier, Pa., church, which will continue until April 2.

The Ladies' Aid Society of the First church, Philadelphia, Pa., celebrated its 39th anniversary on March 17, with appropriate exercises. The house was filled with guests.

The Ladies' Aid Society of the Second church, Philadelphia, will observe its anniversary, Tuesday evening, March 29.

Rev. Jacob Snyder reports that the series of meetings that followed the dedication of the Altoona mission resulted in 10 confessions and a number of applications for church membership. Communion will be observed on Easter Sunday.

The C. E. society of the Salem Mennonite church of Dalton, O., is planning to canvass the church for subscriptions to our denominational papers.

Members of the Eastern District Conference will please note the proposed amendment to the constitution of conference to be submitted at the next conference meeting.

To Regulate the Management of the Home for the Aged and Indigent, to Be Presented to the Next Session of Conference by Request of the Board of Managers of the Mennonite Home.

"Sec. 3. The Board of Managers are given the power to rent, lease or mortgage the real estate secured to the Conference for the use of the home; and they are given the power to sell or dispose of any property, real or personal, secured to the Conference for the use of the home whenever in their judgment it is deemed for the best interest of the home so to do. Title to real estate belonging to the home shall be held as provided in Section 5 of this Article, and whenever the board shall decide to sell or mortgage any such real estate they shall pass a resolution directing said sale or mortgage, whereupon the necessary deed or mortgage papers shall be executed by the president and secretary of the Conference under its corporate seal."

ANNOUNCEMENT TO THE CONGREGATIONS

The Report of the 22nd session of the General Conference, held at Perkasie Park, Pa., from August 29th to September 5th, 1920, will soon be ready for distribution. According to conference resolution these shall be sold at 25c per copy. They are to be had in either German or English.

Orders should be sent in as soon as possible so that the size of the edition can be ascertained.

It is expected that the congregations will supply each family with at least one copy.

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All orders should be sent to the MENNONITE BOOK CONCERN, Berne, Indiana.

Secretary of the 22nd Conference.

12-14

ECHO FROM LOS ANGELES

Every worker on our home and foreign mission stations has obligated himself more or less to write occasionally to our denominational papers letting the churches know what and how the work is handled, because they are the ones who make these enterprises possible, consequently must possess some specific knowledge. Quite frequently through letters and personal interview the question arises, "Of what does the mission-work on the stations in the city mission consist?" These lines shall introduce a few remarks regarding the efforts put forth here, however, by no means exhaustive, that would take up too much room, indeed. Some kind of a schedule presenting the weekly and monthly routine follows.

There is no doubt whatever, who has been employed in mission work knows well that whoever has heart and soul in the same is kept busy to the uttermost; this nevertheless remains true of every vocation, if success strived for. Mission activities undoubtedly suggest efforts to save souls from the darkness into the everlasting light of the gospel. Frequently when night falls, conscience does prick, not having been active enough, chances have slipped by unattended to. Often one is reminded of the servant in the Old Testament, I Kings 20: 40: "And as thy servant was busy here and there, he was gone." The same person or opportunity possibly shall never present itself, where a soul's eternity might have been changed. Experience tells us that often one short sentence brought about a radical change. How much more should we ask the heavenly Father to forgive, open the eyes that we may behold.

Sunday is always a very full day, where each hour is counted out accurately. 9:45 a. m., the first service opens, viz., the German, lasting 45 minutes. Besides the common opening exercises a short sermon of 20 minutes is preached. There belong to the church a number of elderly people not understanding the English well enough to fully comprehend such a sermon. At 10:30 the doors are flung open for the Sunday school classes. While the adults hold their opening exercises in the chapel, the primaries enjoy theirs in the mission building on the same lot; the closing exercises are conducted in the chapel only. Four classes convene in the chapel and six in the mission house. One class is kept up in the German language, the others continue in the English, also one catechism class is conducted with those who desire a more compact introduction of the Bible fundamentals. Surely the hour passes by too soon. With some of the children this ends all their religious teaching for another long week, indeed little can be wrought and built up in such a life. At 11:30 the English services begins and lasts almost an hour, where again the same order prevails as in the previous one. In both of these the choir, under the direction of Bro. F. J. Isaac, does its share lifting up the hearts and minds to God. The members of this congregation come from numerous states, evidently like to hear about the work done at other places, therefore messengers from different localities are invited to break the Word of Life, especially missionaries from the various parts of the world must feel welcome in our midst, are sought out to come and tell about their labor in His vineyard. This indeed arouses more interest in mission work, helps to propagate the gospel. Being strengthened in the morning hours, in the afternoon a band finds its way out to some street where the public has little or no opportunity hearing the message in the churches, with charming music attract the attention pretty soon. Mostly children flock to the scene, listen what is said in word and song. Appalling what great indifference holds the people unconcerned regarding their soul's salvation. Even if they do refrain from coming out into the street, doors and windows are not sealed so tightly to shut out every sound. Immediately before the evening service at 6:45 a Bible class with the new converts is conducted. Presently the Gospel according to St. John is taken through. In a land where church opportunities lie close at the door, people in their unconverted state have not applied the least effort to learn of the Bible. These new converts (a married couple) were brought to Christ during our revival meetings in November last. A young brother out of the Bible Institute, coming from our eastern churches, shirked no efforts to have them come to the meetings, where they were saved. To them almost every sentence is perfectly new, anxiously, every teaching finds an

attentive ear. The regular evening service opens at 7:30, the number attending being not so large as in the morning, the blessings surely prove not less. The connected testimonial meeting brings forth the growth of spiritual life in the different souls. Here the evangelistic phase expresses itself more than otherwise. Now ends the full Sabbath where the Spirit worked strongly.

Monday belongs to those days when all around the mission has become more quiet. Generally it is taken to visit the various families in the district and farther away. The former live quite close together, however the latter require considerable traveling looking them up; one day six calls were made when all of 55 miles were covered with the machine. No meetings are conducted.

Hardly ever in one meeting can mutual interest of the children and adults be secured, but to reach all, various arrangements must materialize. On Tuesday night a meeting primarily for the children is called, where several persons hold classes with the youngsters. Here the unrefined material of the street comes into play. Many of the boys, whose discipline is found on the intersecting corners, bring all the unwholesome products into the meeting often causing much disturbance. The teachings of this short hour may remind one or the other when attempting some improper deed. Involuntarily, without being a prophet nor a prophet's son a vision presents itself, seeing some of them within a few years, behinds the bars of our state jail, or penitentiary, causing the public extra expense. Strange that even children of police families are found amongst them. Parents, instead of looking after the upbuilding of the future generation, rather tend to the pet dogs, have much to say about them, but the precious souls wander about unattended. A lady, some years ago, suffered the heavy (?) loss of one of these pets. To give him a decent burial, the expenses exceeded $1,000.00, whereas, within the city limits a large graveyard is located with hundreds of graves harboring human bodies, scarcely put up in a box, because being too poor.

Tuesday and Friday afternoon are marked out for the junior sewing classes where girls, and for that matter also women, find opportunity getting help in learning to make their own garments. The material is furnished by the mission. Sometimes the ready-made articles can be claimed, as their own, other times again a collection is made for others; some of these have found their way to the war-stricken European countries, others to India, China, etc. Not only teaching them to sew, but infusing the idea to help others who suffer. Here, as also in the Sunday school, the Catholic faction is much felt. The children would like to come in larger numbers, however, as soon as they reach a certain age, the priest mercilessly claims them, woe unto her who continues with us.

Wednesday marks out another little more quiet time, where a boys' Bible class convenes in the evening. There being one class with a few members, this can be controlled much easier. Presently, the Life of Christ is taken through. Hope His teachings fall into some fissures where in due season heaven's dew moistens, bringing about a good harvest. The first Wednesday of each month is set aside for the German sewing society. The sisters have indeed brought about much, what ordinarily is done at the different societies finds occasion here. The effects have been felt here in the district, Russia, Germany, China, India, etc. Presently a campaign for the Chinese sufferers holds sway. The interest manifested encourages greatly for still increased enterprises.

The busy hours of Sunday are not yet forgotten when Thursday comes about with the full program. At 8 a. m. the mission workers meet in the office for a short session of business. This is opened by a season of prayer, upon which the various phases receive consideration. This hour binds all employed in closer fellowship, divides the strain upon the entire staff more evenly, reveals the seriousness of the work. At 10 the women's Bible class meets in the same room, a special arrangement for the sisters of the district, conducted by a woman of the Bible Institute, who holds fast the real issue of the Scriptures. She understands her calling and imparts the teaching of the Word in a remarkable, clever way, thus far giving a bird's-eye view of all the books touched; offers an excellent opportunity for all those attending. Too bad some of those needing such teaching very much, let this advantage pass by unused. Every third Thursday afternoon brings the women again together for a so-called mothers' meeting, where either by Mrs. Penner or by some other outside mission worker interesting stories find room. This proved at the beginning, a very discouraging feature, because no one seemingly was ready to do some work. The presentation of the needs from various fields bore good fruits. Some time ago one or the other suggested opening effective work, for this willingness had been anxiously waited. Now the ice is broken, the attendance has increased, with greater joy the leader can push forward. In this meeting occasion was granted to hear from the various mission lands by workers from different denominations. At 7:30 in the lit-up chapel the people gather for a Bible study and prayer meeting. After a few songs about a 20-minute Bible talk is given. Just now we take the Acts through. The remainder of the hour is thrown open for requests of prayer and prayer itself. A time of refreshing in the holy presence of the Lord. The day cannot close unless the choir remains together to practice selections in both languages for the coming Sunday. The willing helpers from the outside make this a great success.

Friday finds each one making the necessary preparations for the Lord's day, for which Saturday also is taken. All the time available must needs be put in study and hard labor.

(To be concluded.)

"CHRISTIAN ENDEAVOR, A TRAINING SCHOOL OF THE CHURCH"

M. J. Galle.

In our present time the church is dependent upon the C. E. for its true and active members. These are such who are able to undertake hard and difficult tasks, not because they have a desire for the work, or are willing to work, but because they have been trained. It is not sufficient to have a warm heart for any undertaking, but a trained mind is essential. The first disciples of Christ are often spoken of by some as having been ignorant and untrained, and therefore it is such that Jesus can best use today. But we all will admit these first disciples had been to school. "They were daily companions of Christ. In a peculiar way under the inspiration of his whole personality. They were trained in discipline and application." They were trained men. It is impossible for Christ to preside in a physical presence today in the training of every one of His disciples and therefore we must accept the present means offered and established through His divine guidance for the sole purpose of training, being an end for which the Master also labored. The C. E. is one of these institutions of the church.

The members of a C. E. society are either the same as those of the church, or the coming generation whom the church hopes to win, or may be both. Here they work harmoniously, aiming to create a greater interest in the practical life of Christianity, by promoting a greater freedom in the expression of thought and stirring a movement to a deeper spiritual life in actual service. This, however, must be directed into the proper channel, so that it may be of service to humanity and to the glory of God. By this harmonious work the one will be of assistance to the other either direct or indirect. Though the Endeavor may not have the outward appearance of a school, yet the work done therein and the results gained will show that something has been attained; changes have been brought about and improvements made. Some are more careful in their daily work and walk, an expression of thought has been acquired, they have learned to think correctly, and are able to work in various lines which was not possible before.

The ability to be able to use the Bible or even to accept a responsible position is not merely a gift. The Book is read; it must be studied, but the teachings therein must be applied or it will be of no value to the individual or society. The C. E. society aims at this one point to study the Book in such a way, that thoughts may be drawn by the mind as are applicable to daily life. Themes are prepared, discussed either after due notice or on the spur of the moment. All are of a Biblical nature. It aims toward a search in the Bible, and an increased interest in the same. That some are able to work successfully in one or another position, is not due merely to the result of an election, appointment, or thought of some one as though this one might be qualified for the place. There was a time of learning, studying, and training. There may have been and undoubtedly were failures; but a willingness to be taught, to receive all an Endeavor might offer, and the assistance of others, present success was attained. During this space of time, whatever else may have happened, there was not only a warm heart, but a thinking mind, an eye that was observant, an ear that was listening, and a search for a method of proper application of the various solutions to problems in this special work. This cannot help but stir a movement of greater interest in Christian work. The C. E. therefore would aim to bring about renewed and improved Christian activity.

There naturally follows a time of deep devotional life and actions. A willingness to gather thoughts as applied to Scriptures, a readiness to get up and read and speak the same to others, and the ability to use Scriptures is a pleasure and need instead force. A willingness to assist in the various lines of Christian work, be it in the Endeavor or the church now, is an urgent desire and longing, forgetting self, seeing the Master and the need. Thinking and speaking is brought into practice in the search of the needy ones while their needs are investigated, and means sought to give aid. This shows the growing interest in others; a result of co-operation and the linking together of minds in different activities. The thought that I am alone, must be alone, and do it myself only, is discarded; the need of the neighbor's ideas, his assistance, and able to work in harmony with him is realized. The value of this joint work in the Endeavor consisting in offices, committees, etc., can never be overestimated.

To be able to get together, think together, and work together in every line of this institution has prepared many for greater service in a greater field. Blunders that might have occurred but through this united work prevented, or even though they may have happened and now more easily corrected, are not apt to result again when in the active work of the church. The mind has been trained to be careful, think, consider. Many a young man and woman owes the awakening to the sincerity and order of Christian life, and work, and even their own calling to the inspiration received in the meetings and activities of the Endeavor. Whatever the past success may have been, the ability to continue now in actual service is dated back to the training received in this church school.

In our mission fields both at home and abroad, I am convinced of the fact that nearly all, if not all workers, will owe at least something and perhaps very much of their present life and success in their field, to an inspiration or some incident while active in some Endeavor society. Here while laboring to prepare and deliver some discussion on a theme, lending a helping hand, trying to do the very best, failed a time or more, but encouraged by fellow-members and trying again, being called upon to assist in some active work, fill vacancies, etc., the calling for life finally became clear. The possibilities were noticeable, likewise the progress, and every assistance was given to develop along this line. Assistance given in this way drew that individual into his promised field, and today is working with success for the Master, even gaining recruits for the church.

Every church that is growing, adding not merely in membership **but rather life, will owe it to a live and wide-awake C. E. society.** It is here where the mind is awakened to future possibilities, both mentally and physically, and trained in service for the Master. Here they are serving in a narrower circle, their talents are made use of and kept at work to grow and increase; this stirs the possibility and ability to serve in a larger sphere. These are the members that are firm and loyal; such upon whom the church may depend, and whose service is always ready and needed.

CORRESPONDENCE

Pratum, Ore., March 8, 1921.—Dear Friends: The opportunity as correspondent has devolved upon me again for this ensuing year. However, we all have our big or little duties to perform which are essential to promote harmony between us mortals and our God.

On January 23rd the Salem deaconness hospital was dedicated. The forenoon services were in the German language. Special emphasis was laid on the value of deaconness work. The new hospital has first class accommodations for over 100 patients. The building is fireproof and up-to-date in the latest conveniences. Indeed, it is an asset to any community. At present there are about 25 nurses. Three of these are deaconnesses and some of these are under training. The Christian atmosphere exists in such a hospital and many prefer such a place regardless of their own belief.

This past winter we had much wet weather. It rained often but not heavy. In general, the winter was open and a sharp contrast to the cold spell last season. The health in this vicinity has been exceptionally good this past winter except for slight colds at present.

Being that it was so wet last fall, comparatively little grain was sown, but what there was is coming along nicely now. Weather conditions are favorable for plowing and sowing. Due to high prices of potatoes (season before last) so many were planted last year and now the market seems to be overstocked. Blight has also affected some of the potatoes. The prunes have a cheap value now and the slogan is "Eat prunes."

A general sentiment has been expressed that a basement of some sort should be built in the church building to provide for Sunday school classes, furnace, etc. Plans are still under consideration. It was decided to have the Pacific District Conference sometime this coming fall at this place.

On Sunday, March 6th, quite a number of the Young People's Sunday school class surprised Miss Ellen Steffen in honor of her 18th birthday. A good, wholesome, sociable time was enjoyed.

There has been a noticeable growth in Sunday school and church the last few months and it is hoped that this will continue to the honor and glory of our God and Master. A Sunday School Workers' conference is held once a month in the home of a Sunday school teacher, preacher, officer or scholar. It is primarily for the officers and teachers, but anyone is cordially invited. The meeting is held in this manner: Opening song service, sentence prayers, half-hour discussion of lesson and pointed talks or write-ups on current Sunday school matters. For our rural meeting, once a month seems to be often enough — it helps keep up harmony and interest of all attending besides being a blessing and spiritual help.

Elmer A. Steiner.

First Mennonite Church, Berne, Indiana, March 16, 1921.—Dear Readers of the Mennonite: The year book of our congregation was printed and distributed to the members in February. It contains quite a detailed report of the activities of the church and its auxiliary organizations during the year 1920, the membership list, and the names of the officers of the different auxiliaries for 1921. Our pastor called it a "prayer book," for although no prayers are printed therein, a close study of the booklet will reveal cause for earnest intercession, as well as praise. With gratitude we can say, "Hitherto has the Lord helped us" — at the same time no doubt each individual member must confess to having come short of fulfilling his duty to God and his fellow members.

A few figures contained in the report may be of interest to the readers. The church membership totals 960; that of the Sunday school 1115; Christian Endeavor societies 600, of which 150 are Intermediates. The Cradle Roll received quite an addition as forty-eight babies were born during 1920. If these young lives are led into right paths, the church need have no concern about future reinforcements.

The anniversary meetings of the Women's Missionary Society and the Christian Temperance Society were held during the first week of February. Dr. J. A. Diekmann, superintendent of the Bethesda Hospital at Cincinnati, O., gave inspirational addresses on both evenings.

On February 27 Rev. Carl Wyder, a native of Switzerland who has been doing missionary work in India, was in our midst and gave us two very interesting messages about his work. The address which he gave in the evening was in the English language and was especially appreciated by the young people. He spoke of the orphanage work and told of the necessity of an earnest prayer life in connection with it.

The choir is preparing a cantata to be rendered Easter evening. A program is also being arranged for the afternoon of the same day.

Sister Loretta Lehman of our church last week received her permit from the English government to go to India as missionary nurse. She hopes to sail in the near future. May God give His blessing as she makes preparations to go and give her much joy to take up her chosen work. Will not all the readers join in praying that present plans may materialize if it be His will; also that the way may soon open for the other missionary candidates who are waiting to go?

Correspondent.

STIR ME!

Stir me, oh, stir me, Lord! I care not how,
But stir my heart in passion for the world.
Stir me to give, to go—but most to pray;
Stir till the blood-red banner be unfurled
O'er lands that still in deepest darkness lie,
O'er deserts where no cross is lifted high.
Stir me, oh, stir me, Lord! Thy heart was stirred
By love's intensest fire till Thou didst give
Thine only Son, Thy best beloved One,
Even to the dreadful cross that I might live;
Stir me to give myself so back to Thee
That Thou canst give Thyself again through me. (Anon.)

Was there ever a soul won to Christ while on the public dance floor?

THE MENNONITE

Rev. S. M. Grubb - - - Editor
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EDITORIAL

The reader will note a very interesting and suggestive note on the first page of this issue relating to a C. E. society in Ohio that plans an original and very helpful piece of work. Its plan is to canvass the congregation with the view of finding the subscribers for our denominational papers in every home. We cannot sufficiently impress our people with the importance of supporting our church papers in every way. Their object is to give information concerning all of the activities of the whole church to present our denominational position in matters of faith and policy and to strengthen the Christian life generally. The C. E. society of the Salem church seems to possess a full appreciation of the worth of our papers and is doing what should be done in every church, namely putting the matter of interest and support straight up to the people as a duty. Let us hope that the plan will not only work out to satisfaction but that it will also be followed by others. We cannot imagine a denomination without its papers coming any way near to what it proposes to do but we are often confronted with the painful realization that in many congregations the church papers do not get the notice or appreciation they deserve.

THE NEEDS OF BLUFFTON COLLEGE

Our church has a number of institutions of which it may be justly proud but Bluffton College by its remarkable growth, by the excellent work it is doing in a scholastic way and by the wonderful spirit shown by its faculty, graduates and student body, deserves special appreciation. The period of reconstruction through which we are passing is making everything of worth difficult to handle and the college is no exception to this condition. Our people should regard it a privilege to do all in their power to keep the institution on its feet. In a letter directed to the friends of the college, President Mosiman very frankly discusses the problems with which the institution is confronted and makes an appeal for assistance which, beside being a very reasonable one, would impose a very slight hardship on those who respond. Extracts of the appeal are given below:

Bluffton College is facing the largest deficit in the history of the college. Unless her friends come to her assistance the year will close with a deficit of $15,000.00.

There are a number of reasons for this condition. The cost of maintenance has been higher than ever before. Coal alone, cost the college more than three times as much as it did five years ago and all supplies have increased proportionately. Then too, the college was forced to make some increase in salaries, for members of the faculty were unable to live on the small salaries they were receiving. Even with the increase allowed, the members of last year's graduating class are averaging as much in salaries, for their first year out, as our professors. In addition to all this money has been harder to get than ever before.

The college has a right to ask for support because of the work it is doing for the church and for the young people. To allow the work to suffer at this time would be a calamity. The college has never been in better condition than at this very time. In almost every respect this is one of the best years in the history of the institution. The largest class is being graduated and the work is developing splendidly.

Few people, even among the best friends of the college, realize how much the college is dependent upon public support. The total cost of maintenance, including boarding hall, approximates $75,000.00 per year. This is $25.00 an hour for three hundred days in the year of ten working hours each. Students pay only about one-third of the entire cost of the college. The rest must be gotten from endowment and public solicitation.

But one thing is certain. The college is run on an economical basis. It would be hard to find a college where a dollar is stretched as far, and where it accomplishes as much, as at Bluffton. But, until there is sufficient endowment to provide for from fifteen to twenty thousand dollars annually, there will be these deficits to face and to be made up.

Knowing that money is hard to get, the college is not appealing for a large gift, but it is sending a pledge card that calls for $50.00 for current expenses to be paid in five years, $10.00 a year for five successive years. We are trying to get one thousand of these pledges. This would give us $10,000.00 a year to apply on the deficit. The college now has one hundred and thirty-five of these cards signed, and we need eight hundred and sixty-five more to make up the thousand.

THE BURNING BUSH IN THE WILDERNESS

(Concluded)

And in so far as we carry into our counsel during this Conference the strange fire of ambition and self-sufficiency the Lord will not acknowledge this strange fire. With Moses this hour in the desert can not be forgotten. For when he is taking leave after forty years of splendid leadership and is blessing the twelve tribes, when coming to Joseph he reminds of the good will of Him that dwelt in the bush. In these words the old man Moses goes back across the long years of his wilderness life. He goes back to that lonely bush in Horeb and the God who once met him there.

Between that sacred place in the wilderness at the burning bush and the plains of Moab lay forty years of the fullest realization of all that Jehovah had promised. He had been to Egypt and brought out his people into freedom. He had enjoyed closest fellowship with God as a man talketh with his friend. He had been directed by God in every difficulty and provided for by Him in every strait. And when times came during his leadership where he felt his human weakness, when often his spirit became weary and his knees were tottering, ever again his thoughts went back to the vision of the burning bush. That God had never left him. That fire had never gone out in his life. The good will of Him that dwelt in the bush had been with him all these forty years and could not be forgotten. John Paton of the New Hebrides tells us that one of his most vital memories was the day he left home for Glasgow for the purpose of studying. In these days the journey had to be made on foot and his father accompanied him for the first few miles of the way. At length came the parting. His father tried to frame the words of a suitable farewell, but emotion choked his utterance and he could say little more than "Goodbye John; God bless you!" And I too, says Paton, could say little more. I wrung his hand and hurried on. After Paton had gone on a little, however, curiosity and love made him turn around to get a last glimpse of his beloved father. He was still standing with head uncovered where he had left him. He was praying, and Paton says, "I knew he was praying for me." "That sight," he adds, "never left me." In times of temptation, in hours of trial, in the city, in the foreign field, where he often stood face to face with death, that picture silhouetted in the golden frame of memory was to him a constant inspiration and a defense.

It is remarkable that in the religious life of Moses the beginning and the end meet at one point. At the beginning he stands before the burning bush and at the end his thoughts wander back to this vision. The beginning and the end of life are brought together. The old man places his one hand upon the first object of his life and his other hand he places upon the last, and between the two his whole history is comprised—from Sinai through Egypt, through the Red Sea, through the desert to the Jordan. Forty years in the wilderness, and at the end the promised land fading away like a mirage in the desert. And yet what kept him up? It was the memory of that burning bush. Yes, whenever his spirit grew faint and weary he went back in memory to that wondrous day. Once again he saw the unconsuming fire and heard the voice of God quivering through the silence of that lonely desert. And in a moment the feeble knees were strong again and with a new courage he grasped his shepherd's staff and went forth to meet the inevitable tasks and trials of the day. The man one hundred and twenty years old, burdened with the weight of days, his eye bright as ever has come to part from his people. His whole life is in his grasp and he is carrying it with him up the mountain and into eternity. Leaning upon his staff and giving the words of affectionate blessing, he parts from those with whom he had journeyed so long. It is the last glimpse that we have of the man. Here he enters into the dark portal on the peak of Nebo he is to die. But what a marvelous coming forth of the Lord God out of the thick darkness is here! Moses must die, but no human friend may wait upon that hallowed deathbed, no human eye may watch the ebbing of that preternatural

strength, no human hands may lay that flesh which had shone with the reflection of the uncreated glory, in the dust. God will be all in all to His servant. He will be about him to protect him. He will be above him to draw him upwards. He will be beside him and comfort him and help in the dark hour of death, and then bury him. So Moses was well cared for in his death; for God like a comforting mother took him into His own care, and laid him down to rest—And now may the grace of Him that dwelt in the burning bush, and who made the life of Moses so fruitbearing, cast His bright light on our pathway of life and lead us to a blessed homeward journey.

OPPORTUNITIES AND REWARDS OF THE MINISTRY

Rev. Jacob Snyder.

We realize that the high calling of the ministry is not a mere occupation but it is a divine source and origin, and earth has had no greater honors to bestow upon her worthy and unworthy sons as the church of Jesus Christ has had to bestow upon those whom she has called to go forth and proclaim the good news of eternal salvation. True, all who may occupy the position as minister, evangelist or pastor may not be the called ones. We are considering this question from the standpoint of those who have been called by the Holy Spirit and sent forth by the church to preach and to teach and to live the great message of salvation and to represent their now absent King and Master, Jesus Christ, who said "Occupy until I come." However, God works in a mysterious way His wonders to perform. He does not always use the same means and methods of calling those who shall administer in holy things. It is enough to know that when one is willing to accept the service offered by the Great Master sanctioned by His church, the waiting Bride, that such a one has a responsibility as of obeying the great commission. "Go ye therefore unto all the world and preach the gospel to every creature, teaching them to observe all things that I have commanded. Lo, I am with you always even unto the end of the world." How true this has been when we trace the lines of the Sacred Record. Follow the narrow paths through which the Master Himself went and as He called others, saying: "Follow Me and I will make you fishers of men." In this respect as to the called we know that the Master is no respecter of persons, whether they be fishermen in their boats mending their nets, or whether sitting at the seat of custom, or whether making tents or journeying along the highway, He would call them to come and follow Him and would stipulate as a reward that "I will make you fishers of men." It was Peter who said to the Master, "Lo, we have left all to follow Thee, and what shall we have." He was informed by the Master Himself that no man who left houses and home, who would leave father and mother, or wife and children, but that he should receive a hundred fold in this world and eternal life in the world to come. Also saying that when He would come into His kingdom that those who had followed Him shall sit on thrones judging the tribes of Israel, showing a great reward for faithful service. God will have His witnesses in this world, those who will bear the burden of prayer and those who will stand true to His word led by His spirit in all ages, men who represent that new, that loving and better way and lead those who are away from God therein. We are told that they who turn many to righteousness shall shine as the stars and as the brightness of the firmament forever and ever.

This high calling which Paul called the high calling of God in Jesus Christ, a calling out from the world, a calling to sit together in heavenly places in Christ Jesus, meaning His church, is a heaven-born calling, extended unto those who will hear. God looking from His loving throne on high, would have us walk by His word, which is a light unto our feet and a lamp unto our path, and be guided thereby. It does not say that we all shall occupy the same sphere or all meet with the same success. Some men are made and called to be battle-axes, as it were, to hew down the strongholds of iniquity in this day of postation. Others God will use as His great hammer to break the base and dumb idols of superstition and idolatry. Others are called and chosen to be sons of thunder to stand on Zion's wall and wake the careless and terrify the proud, swift with vengeful tongue holding forth the Word. Others are called to be sons of consolation, to carry the message of peace and comfort to the sorrowing and broken-hearted. Others are gifted with the power to clothe their words of divine truth with the beauty of the rising sun or shining stars and to thereby call the attention of those whose gaze has wavered from the cross of Him who is the Sun of Righteousness. Others in their ministry are called to resistance and battle against the inroads of latter day modernism, that is seducing and even destroying the very elect of God. Some are set on high to lead and command in the great fields of the church, while others are called to do their life's work in retirement and obscurity with none to pity, with none to feel or none to sympathize with their failures or to praise their successes.

So we see that God's great work has been done by those whom He called and very often they are from the common and busy walks and activities of life. From the land of the Chaldees He would call an Abraham who would walk by faith seeking a city whose builder and maker is God. He would represent His Son of Promise by the quiet, peaceful, loving Isaac dwelling in the land of Canaan down by the wells which were dug by his father, or He would have His ways made known unto those around about Him by the leading of the wayward, careless Jacob to the stool of repentance at Bethel, where he would make his confession and his vow to God and would go forth, as it were, under the shadow of His wing, led by the divine hand and return as the father of the faithful. When He would prepare the leadership needed for the entering into that land of promise so long looked for He would choose a Joshua who had occupied the humble place as minister and servant to Moses, the great leader and law-giver who laid down his weary body on Pisgah's top over against Bethpor. He would call Ruth from a heathen land to become one of the ancestors of the Christ Himself and bless and sanctify her service in the redeeming the heritage due her aged mother-in-law. He would call from the plow in the Jordan valley an Elisha to become a follower of the great and famous master who was making known God's laws and commands and rebuking sin and idolatry in the land of Israel. Very much was the life of Christ and the life of Elijah alike. He came when not expected. His denunciations were hard against those who refused to hear. He was glorified upon the mountain top. He agonized in the darkness of the night. He could say as Christ said, that "The foxes have holes and the birds of the air have their nests but I have nowhere to lay My head." He also ascended on high by the chariot of fire as the Master Himself departed from Olivet when He gave His great commission. The Master would go up into the wilderness for forty days and so He would be hungered and tempted, and Elijah, the prophet of God typifying that Christ would go to Mount Horeb and there would be for forty days and then God would put upon His heart the anointing of kings and the calling of prophets. It was from this holy mountain that the master Elijah went to call the boy Elisha from the plow in the Jordan valley. I have often thought that the picture of Elisha, The Follower's Life, is very much the picture of the follower of Christ today who is called to bear the burden and to deliver the message which his Master has commanded him to do in His absence, knowing full well that He shall return and to those who are found watching He has said He will bring His reward, and so careful has He been to state that this reward shall be offered for faithfulness that He has said even the giving of a cup of cold water in the name of the disciple the reward shall not be lost. There is no doubt in our minds that Elisha had a good home and that he was heir to all his father had, as we have every evidence to believe that he was the eldest or only son, but as soon as he came in contact with the master, no longer could he think of being a great and large landowner in the valley of Jordan, but he was willing to sacrifice all, yea, he leaves father and mother and follows the master who has nowhere to lay his head, and as he goes we are made to think of the words of our Master who says, "No one who has left houses and home who shall not receive a hundredfold in this life and eternal life in the world to come." He goes along by the rough path traveled by the old prophet, following him who was a man of prayer. His master was a great master and he desired to be everything to him. His master was one who had been fed by the ravens, one who had multiplied the oil and the meal, one who had prayed that God would rivet heaven shut and then he prayed again and the heavens gave forth rain. Such a master he would desire to follow. When he left the master said to him as our Master said to us, "Greater miracles than this shall ye do because I go unto the Father." The calling of this one by his master to take up the work where he had left off was a great reward for him. We believe he directed, prepared and instructed the sons of the prophets for the time in which the responsibilities and duties of the prophets would fall upon them. No less does it devolve upon

those who are representing our Master to instruct and to prepare the young and rising generation for the responsibilities and duties of life. He would go on in his peaceful and loving calling from place to place. He would heal the sick; he would raise the dead; he would multiply the oil; he would set free the captive; he would divide the waters of the Jordan while bearing his master's mantle; he would assist in preparing the place where the young might be instructed, and while sacrificing all for the love of his master and the cause he did not lose all because we find that along life's pathway there was one who recognized in him that he was a man of God and that there was prepared for him a home in Shunem. That coming to this home and coming in contact with the home at this family altar was a great blessing. By his very presence, we remember, into this home, which was childless, a child was brought, and when the grim reaper of death came into that home he went there and implored God to restore unto those loved ones again their loving child. Hence it has always been the duty of the true minister to comfort the sorrowing, to heal earth's woes, to lead others unto that way which leads upward and onward.

Christian fellowship cannot be estimated by mere sentences and words. It is beyond expression and accompanying this is the abiding comforter who said, "I will lead you and guide you in all truth." This is a part of the reward for faithful service. In the world today there is greater need than ever for the church to call and to pray and to send forth her messengers. In the crowded cities even there are hundreds and thousands waiting and longing for something better than the empty plaudits of the world to fill an aching void. The rural districts today have never had so many desolate places of worship where the faithful are praying and longing for someone to come and bring a message of salvation. Many homes in our land have become prayerless homes. No longer is there an altar erected. No greater ministry can be entrusted to any man than to build up broken altars in American homes and churches. Then again, this is not the only opportunity. Never before has the door been so wide open throughout the world to follow that great commission of "Go ye into all the world and preach the gospel to every creature," and if we do not go we must answer in that day. We are His stewards and if we hear the call and do not go there will be no reward for us. Faithful is that servant whom the Lord will find watching when He cometh. When He says that He will gird Himself and will have them to sit down to meat and serve them. Opportunities of witnessing for Him and giving out His message may soon be past. Like the prophet taking up his lamentation we may be compelled to say, "The harvest is past, the summer is ended, and we are not saved." Lord, grant each one may do that which his hands find to do, and having put our hand to the plow may we not look back, but may we look forward to that bright morning which is about to dawn. True, the Master said, "I am the bright and morning star," an dthis Star has been shining during the night of sin, of disappointment and sorrow, but the star will fade away in the light of the sun, but as the Sun of Righteousness rises He will rise with healing in His wings, He will rise to shine and shine forever more, and then they who are His faithful ones as a reward will shine with Him in that kingdom where there is no need of the sun, nor of the moon, where no light is needed, but where the Lamb Himself is the light, where He will lead those who are His faithful ones. We believe if the Master were to speak to us today He would give us the last message that He gave to His faithful follower on the Isle of Patmos, "Occupy until I come."

THE SON OF GOD—HIS DEITY

Rev. M. M. Horsch.

Lord to whom shall we go? Thou hast the words of eternal life and we have believed and know that Thou art the Christ, the Son of God. John 6:68-69.

This subject is at once timely and of the greatest importance to us. It strikes at the very essence and foundation of our faith. If Christ be the Son of God as no other man ever was or is, then our faith is real and has a true foundation. If Christ be the Son of God then our hope is a blessed hope and ends in blissful reality. If Christ be the Son of God, then we are assured of eternal life and joy in His presence.

But if Christ be not the Son of God, in a manner such as no other man born of woman, then our faith is vain, our hope is vain, our eternal welfare and eternal life fades away in awful uncertainty. Here is the foundation upon which is built our blessed Christian religion. Here is the pivot upon which hinges our temporal and our eternal welfare.

It is well for us to consider Peter's confession somewhat closer. Christ discoursed to the people who came to make Him king because they had eaten of the bread and fish. He spoke to them about the true bread of heaven and Himself as the true bread of life. To quote some of His expressions: "Verily, verily, I say unto you, except ye eat the flesh of the Son of Man and drink His blood, ye have no life in yourselves. He that eateth My flesh and drinketh My blood hath eternal life and I will raise him up at the last day. My flesh is meat indeed and My blood is drink indeed. He that eateth My flesh and drinketh My blood abideth in Me and I in him."

Many of those who followed Him, when they heard these sayings, murmured and said: "This is a hard saying, who can hear it?" Many turned their backs to Him and left Him. Why? They were too carnally minded and did not discern the things of the Spirit. Spiritual things must be spiritually discerned. Then sorrowfully the Master turns to the twelve and asks: "Will ye also leave me?" Then Peter stands up and says: "Lord, where shall we go? Thou hast words of eternal life and we know and believe that Thou art the Christ, the Son of God." We have made our choice and we cannot turn back to the world anymore.

So the Master turns to us today, to us who bear His holy name, to us who profess to be His followers and says, "Will you also leave Me?" May Peter's answer be our answer. May his decision be our decision. We have made our choice and it is irrevocable and unalterable. We have tasted too much of Thee, of the Bread of heaven. We find no pleasure in the world, neither can we be satisfied with the husks of the world.

In view of the violent assaults made upon this the very foundation and essence of our faith, in view of the tidal wave of the anti-Christian spirit today, it is of the greatest moment and significance to us to be firmly grounded in our faith.

In considering this most vital subject, we shall endeavor to let God's word speak to us, for this, after all, must be the guide of our faith and life. We shall consider this our subject, under three divisions:

First: Christ's pre-existence, before coming into the world.

Second: His incarnation or virgin birth.

Third: His return to the right hand of God.

Now let Scripture speak to us and we bow in reverent silence.

Christ's pre-existence. We note first John 1:1-4. In the beginning was the Word and the Word was with God and the Word was God. The same was in the beginning with God. All things were made by Him. Without Him was not anything made that was made. In Him was life and the life was the light of men.

Christ existed as a distinct person before He came into the world. Micah 5:2: But thou, Bethlehem Ephratah, though thou be little among the thousands of Juda, yet out of thee shall He come forth unto Me, that is to be ruler in Israel, whose goings forth have been from of old, from everlasting. I Cor. 15:42. The first man is of the earth earthy, the second man is the Lord from heaven. Phil 2:6-7: Who, being in the form of God, thought it not robbery to be equal with God but made Himself of no reputation and took upon Him the form of a servant and was made in likeness of man. Col. 1:16-17: For by Him were all things created that are in heaven and that are in earth.... all things were created by Him and for Him and He is before all things and by Him all things consist.

Christ was not merely pre-existent, but pre-eminent above all things except the Father, co-eternal with the Father. Matt. 11:27: All things are delivered unto Me of My Father and no man knoweth the Son but the Father, neither knoweth any man the Father save the Son and he to whomsoever the Son will reveal Him. Matt. 28:18: All power is given unto Me in heaven and in earth.... Phil. 2:9-11: Wherefore God also hath highly exalted Him and given Him a name above every name; that at the name of Jesus every knee should bow of things in heaven and things in earth and things underneath the earth and that every tongue should confess that Jesus Christ is Lord to the glory of the Father. Hebrews 1:4-5: Being made so much better than the angels, as He has by inheritance obtained a more excellent name than they. For unto which of the angels said He at any time: "Thou art My son. This day have I begotten thee." And again, I will be to Him a Father and He shall be to Me a Son. Rev. 3:14: These things says the Amen, the faithful and true witness. The beginning of the creation of God.

To Christ are ascribed divine attributes. Isaiah 9:6: For unto us a child is born, unto us a son is given and the government shall be upon His shoulders and His name shall be called Wonderful, Counsellor, the mighty God, the everlasting Father, the Prince of Peace. John 10:17-18: Therefore doth My Father love Me, because I lay down My life, that I might take it again. No man taketh it from Me, but I lay it down of Myself. I have power to lay it down and I have power to take it again. I Cor. 1:24: But unto them which are called both Jews and Greeks, we preach Christ the power of God and the wisdom of God. Romans 9:5: Whose are the fathers and of whom as concerning the flesh Christ came, who is over all? God blessed forever. Col. 2:9: For in Him dwelleth all the fullness of the Godhead bodily. Titus 2:13: Looking for the blessed hope and the glorious appearance of the great God, our Savior, Jesus Christ. Hebrews 1:8-10: But of the Son He says: "Thy throne O God, is forever and ever, a sceptre of righteousness is the sceptre of Thy kingdom..... And Thou Lord in the beginning hast laid the foundation of the earth and the heavens are works of Thine hands." (To be continued.)

THE C. E. TOPIC

April 3.

Thy Kingdom Come. IV. In My Community.

(Consecration Meeting)

Matt. 6:7-15.

We hold to many ideals concerning our immediate community. We want it to be prosperous. We hope that it will be the most decent and law-abiding. We would like to see everybody contented and happy. Everyone realizes that such things can by no means come about unless every one does his part and by life and action contributes to this end. There is one thing always coming to the forefront. Unless the religious factors of the community enter into the lives of the people an ideal community is impossible.

Imagine a town with numerous chimneys sending forth smoke to indicate that it is a busy and hard-working place. This may mean a prosperous community or it may mean one that is Godless. It will be the latter if there are no church spires among the chimneys or no churches as well as mills and shops. The kingdom of God is one of activity. Neither religion or the state has any use for the idle masses. It is known that where there is no work there is sure to be plenty of devilishness, but work without the joys that the service of God puts into life spells terrible misery. For its own prosperity and for its greater happiness every community must have with its other activities a religious organization that is capable of caring for its spiritual and moral needs.

In order that we may well serve the community in which we live it should be our earnest endeavor to bring Christ to all. The blot upon our civilization is the terrible slums of our cities and these flourish with their immorality, crime and misery.. Very often within the shadows of our great institutions of culture and learning. Objectors to Christianity are continually pointing out the inconsistency of the Christian masses, who, while spending vast sums to send the gospel abroad to heathens, seem utterly indifferent to the fields with their teeming masses of men, women, and children lying within sight of the churches. No program for doing the Master's work is complete or even consistent if it does not include a comprehensive plan for doing benevolent and home missions among those at home who stand in need of them. We must not make the mistake of thinking that only the large cities have their slum districts. The same sins and the same miseries are as common to the smaller places as they are to the larger ones.

Just now there is a determined effort being made to break down our Sabbath laws and other laws in the interest of decency and morality that is country wide. As Christian citizens it behooves us to exercise all diligence in protecting and maintaining the laws and institutions that distinguish us as a Christian nation. The influence and the vote of the "church people" is still a most potent factor in deciding our national policy. What corrupt politicians and the godless element most desire is to see this power either destroyed or fall into disuse by neglect. We may be sure that the powers of sin will never spare an effort to make their position stronger. Can we afford to be inactive while they are so occupied?

THE S. S. LESSON

April 3.

The Ideal Christian or the Christian Living With Others.

Rom. 12:1-21.

Golden Text: As ye would that men should do unto you, do ye also unto them likewise. Luke 6:31.

The 12th chapter of Romans is a picture of the Christian life in practise. It might be called a short statement of the science of Christian ethics. With the Sermon on the Mount, Chapter 13 of First Corinthians, this chapter forms a part of the most just, the most joy-producing of all literature that would point out to men just what they ought to do. Paul is here writing to Christians from the standpoint of one who has been tried in the faith and who has gone through varied experiences in his effort to glorify Christ and win souls to Him. Without being a Christian it would be impossible to follow the directions here given, but, by being a Christian all of these things suggested follow as a matter of course. Given a community that lives as this chapter directs that the Christian life should be led and you will have the nearest thing to heaven it is possible to have upon earth. Every Christian should know great portions of Scripture by heart, but this chapter and the others mentioned above with it should certainly be so well known that they would manifest themselves as guiding principles in all things.

Verse 1. Paul pleads with the readers to hear him in what he is about to present but he does not plead by an appeal to human reason, human custom, or human law. His appeal is made by "the mercies of God." When it comes to a last analysis, God's mercy is the only thing to which any one can appeal for all that is spiritual and good. He points out that their lives must begin by sacrifice. He has in mind the sacrifices of the Jewish altar upon which the best was laid and possibly he is thinking of the time when Isaac was ready to willingly submit to be laid upon the altar. It is a reasonable thing to give our all—our living selves to God when we recall that our Lord and Master became the living sacrifice for us even though we were unworthy beings.

Verse 2 is a command to avoid conformity to the world. The Christian is not of this world and has no interest in worldly things. Spiritual and heavenly things are all important to him. The world is against God, the Christian is for Him. The two can no more mix than oil and water. The process of non-conformity is described. It does not consist in the wearing of a particular garb—that would be an easy and cheap process. It comes through a renewing—a changed attitude and a changed life. Being born again is the only true way of showing that one does not conform to the world. Non-conformity is even more than an attitude of mind or a manner of life—it is a setting forth in word, thought and action what is the "good, and acceptable and perfect will of God."

In verse 9 love becomes the subject. It must be supreme. It must be a love for God that shows itself in a love for God's children. It also must be a love with the power of driving one from the evil to the good. Verse 10 goes on to show that it is a duty to let our love portray itself in kindness and affection to our fellows.

Diligence in the Lord's business is the subject of verse 11. Every one has a responsible part in the Lord's business here. He must apply himself honestly and faithfully to that business. His whole heart and soul should enter into the performance of whatever the Lord gives him to do. Laziness is without excuse anywhere, but in doing God's work there is nothing whatever to excuse it.

The 12th verse sets before us the joy of hope as an opportunity. There surely can be no real joy for the Christian without hope. But hope gives so much to make us happy. There is hope for the worst sinner if he turns to God. There is hope that amounts to an assurance for a life of eternal bliss and joy with the Lord after this world fades away. Our eternal hope helps us to be patient in suffering. Surely it must do so since we can pin our hope for salvation on no one but the suffering of Christ. It is because we have hope that we may be instant in prayer as we are commanded to be. Nothing so helps to make our hope surer than prayer and more prayer.

The Christian recognizes that all he has he holds in trust for to be used for God. Therefore he will always be ready to help the needy with what he has knowing that it is God's will that he should so serve them. Hospitality is a beautiful and homely virtue. It is a spirit which breathes generosity and a feeling of comradeship. It is one of the means by which cheer can be brought into this sad old world of ours.

Sympathy is the keynote of verse 15. It is both the joys and sorrows of men that become better and blessed when the pure and loving sympathy of others enters into it. Humility is the subject of verse 16. Jesus taught it. All great servants of His were humble. The lack of it defeats the noblest purpose and wrecks the greatest lives. In verses 14, 17, 18, 19, 20 and 21 the relation of the Christian to those who are his enemies, who hate him, who have wronged him and who would destroy him is described. The remedy is simple and easy to understand—one word—Love—says it all. As Christ lived, taught and commanded love so we should love in the Christ way.

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IN MENNONITE CIRCLES

Numerous Mennonite refugees from Russia will settle in Germany where an organization has been established for their assistance.

The Choral Society of the Bally, Pa., church rendered the cantata, "The Conquering King" on the evening of Good Friday. This was their second cantata for the season.

After spending seven weeks with the brethren in Kansas, and filling numerous preaching engagements, Rev. J. J. Balzer, of Mt. Lake, Minn., returned to his home.

In the Mennonite congregation in Amsterdam, Holland, there were 47 marriages during the past year and 185 new members admitted of which 175 were by the rite of baptism.

For several years a few Mennonite families have been living in the neighborhood of Wheatland, Wyoming. Rev. H. U. Schmidt of Vona, Col., 125 miles distant, has been making frequent visits to these brethren, conducting services and administering baptism and the Lord's Supper.

Rev. A. M. Fretz will observe the Lord's Supper as follows: West Swamp, April 17th; Deep Run, May 8, A. M.; Perkasie, May 8, P. M.; Springfield, May 29, A. M.; Brownsville, June 5, A. M.

The choir of the First church, Philadelphia, Pa., will render a special service on Sunday evening, April 3, on which occasion Prof. C. O. Althouse, of the Philadelphia high school will deliver an address.

A catechetical class of six has just completed the course in the Hereford, Pa., church and will be baptized on April 30 in connection with preparatory services, April 30, before conference. Another class is to be organized the first Sunday in April.

During the past year the Mennonites of the Lake Charles District, La., have erected a house of worship. The home mission board has interested intself in the work and Revs. H. P. Krehbiel and Albert Claassen were sent to visit and be of general assistance to them.

The themes for the three Easter services on March 27th, by A. M. Fretz were as follows: Morning, Deep Run, "The First Christian Easter Morning and Its Lessons for 1921." Perkasie: "The First Christian Easter Afternoon and Its Lessons for 1921." Quakertown: "The First Christian Easter Evening and Its Lessons for 1921," based on Luke 24, and practical texts from other portions of the Scriptures.

ANNOUNCEMENT TO THE CONGREGATIONS

The Report of the 22nd session of the General Conference, held at Perkasie Park, Pa., from August 29th to September 5th, 1920, will soon be ready for distribution. According to conference resolution these shall be sold at 25c per copy. They are to be had in either German or English.

Orders should be sent in as soon as possible so that the size of the edition can be ascertained.

It is expected that the congregations will supply each family with at least one copy.

When ordering please state whether the German or the English edition is wanted.

All orders should be sent to the MENNONITE BOOK CONCERN, Berne, Indiana.

Secretary of the 22nd Conference.

12-14

CONFERENCE NOTICE

The Eastern District Conference convenes in its annual sessions and services on May 1, 1921, in the Bally church, Rev. D. J. Brand. Sunday, May 1st will be devoted to devotional services: Communion with the local congregation and such other services as may be arranged for by the local church, closing with the annual conference sermon by the retiring president, Rev. N. B. Grubb Monday and Tuesday, 2nd and 3rd, will be occupied with business sessions.

The following amendment to the regulations for the management of the Home for the Aged and Indigent will be presented for action. The proposed amendment is herewith published so the churches as well as the delegates may be informed:

"Sec. 3. The Board of Managers are given the power to rent, lease or mortgage the real estate secured to the Conference for the use of the Home; and they are given the power to sell or dispose of any property, real or personal, secured to the Conference for the use of the Home whenever in their judgment it is deemed for the best interest of the Home so to do. Title to real estate belonging to the Home shall be held as provided in Section 5 of this Article, and whenever the Board shall decide to sell or mortgage any such real estate they shall pass a resolution directing said sale or mortgage, whereupon the necessary Deed or Mortgage papers shall be executed by the President and Secretary of the Conference under its corporate seal."

A. M. Fretz, Secretary.
Perkasie, Pa.

OUR WOMAN'S WORK

Extracts from letters written by Mr. and Mrs. Alfred Habegger and Minnie Jenkins.

Busby, Montana.

Dear Co-Workers for the Master:

On Jan. 16 baptismal services were held at the Busby church. Six boys and four girls were baptized, and one boy received who had been baptized in Oklahoma. There are some more applicants for baptism who were not received at this time. Those who were baptized were children from the government school, and two of the boys left the next day for Rapid City, South Dakota, where they will attend school. Three of those have been baptized as Catholics. These young people need your earnest prayers. Pray that they may become firmly rooted in their faith, that they may become useful workers for Christ.

Since last July we are located at Busby again. We had been at Birney for a year to substitute for Rev. and Mrs. Kliewer, who had a year's leave of absence. Rev. and Mrs. Linscheid had been stationed at Busby for sixteen years and are now stationed at Cantonment, Okla. We have been on the field only two and a half years and are still new in the work. The language is a difficult one, and it seems as though we are only started. Rev. and Mrs. Petter have been teaching us, and we still go to Lame Deer as often as it is possible. By engaging Indian women to help with the housework it is possible to devote more time to the language study. Personally we are well and happy in our work.

We hope you find great pleasure in doing this work of sewing for us, and that you do it gladly. The clothing helps greatly in reaching these people. May God bless you and keep you, and may many be added to His kingdom through your kind help. Remember us in your prayers that we may do His will.

In His service,
Mr. and Mrs. Alfred Habegger.

Tuba City, Arizona.
Moen Copi, Mission.

Kind Friends:

"Thanks be unto God for His unspeakable gift." II Cor. 9:15. Gifts that I received at Christmas time made me think much of the greatest of all gifts, Jesus, whom God sent down from heaven to save us. I am very thankful that you people have sent missionaries to the Hopis to tell us of Jesus, for it is through them I heard the gospel, and now I am rejoicing in Jesus who has done and is doing so much for me. Keep on praying for my dear people who are yet in darkness, whom Satan has blinded and is leading them to destruction. Pray that their eyes may be opened, that they may see their need of the Savior. Do pray for my dear father, brother Grant, sister Mamie, my married sister, Stella, her husband, Charlie, and their dear children. I thank you again for all your kindness.

Your sister in Christ,
Minnie Jenkins.

Since many of the missionary societies are taking up the study of missions, I will give you a list

of books which may be obtained through the Mennonite Book Concern, Berne, Indiana. The prices are 75 cents to $2.50. "The Harvest of the Sea," by W. T. Grenfell. "Missionary Achievement," by W. T. Whitley. "China Inside Out," by George A. Miller. "John G. Paton's Autobiography," "India Awakening," and "Mary Reed." I am sure you would find any of these books very instructive and interesting to study.

THE WORK IN HUTCHINSON, KANSAS

Undoubtedly some will have looked for a report from the field here. Somehow the secretary of the board did not bring anything in his report pertaining to the field here so I will go back and cover a longer period of time in this brief report. We are grateful to God for the encouraging experiences this work has brought us during the past season. Taking the average our meetings have been well attended. The largest number present being 123 and the smallest about 15. The evening meetings are usually small. To those who are used to larger gatherings, a group like ours will seem very small but we do feel that we have reasons to be thankful. A large Mennonite family as well as four young people out of Mennonite communities have come here to take up work of some kind. The very fact that our Mennonites come to locate here assures our work a great future.

Last fall shortly before Christmas Prof. Hartzler of Bethel College found it possible to give us a few lectures here. If he could have stayed with us just a few more evenings our little church would not have accommodated the crowd. As a result children even out of wealthy families have come into our Sunday school. All who attended these meetings have laid aside their prejudice against the Mennonites. A few months later during an evening meeting a man who was more or less a skeptic and could not be touched by revivalists who tried to reach him, got up and said: "Tell that man who lectured here that if he did not do anything else he at least saved one."

During the Christmas season the city churches usually find a good attendance and so our little church was pretty well filled. During that season children who during the year attend more or less irregular come more regular. We have over 100 children to take care of. They all were asked to bring their contributions. These with those of the many friends who remembered us with a liberal gift made it possible for us to go out and bring joy to those who probably as a result of the great wave of unemployment would not have received anything unless a big brother would find them. A young men's class of the Christian church, Moundridge, Kansas, sent us a check and asked me to find a boy who probably on account of lack of clothes could not attend the Sunday school. The boy was easy to be found and we are glad to say that since Christmas he has not missed a Sunday and usually is the first one there in the morning.

Jan. 30th Rev. H. P. Krehbiel was a welcome visitor here and filled the pulpit. Feb. 20th we had a group of young men from the Pretty Prairie church with us. They gave us a sacred concert. Such visitors surely are welcome here. After Easter we intend to have communion here. This much as to the work here. Much remains to be said but time and space will not permit more for the present.

In conclusion we must touch upon a matter which we almost hesitate to bring to the readers. It is not without much thought and prayer that we must inform you of the fact that we must sever our connection with this work here. We hereby thank all who through gifts as well as prayer have so willingly supported us in our work. If we must leave this work at least for the present we will always have a warm spot in our heart for the cause of home missions. At present we intend to spend a year in Garrett Bible Institute. So, thanking all of you once more for your hearty support.

Rev. and Mrs. H. T. Unruh.

CORRESPONDENCE

Moundridge Kansas, March 18, 1921.—Greetings from West Zion church to the readers of the Mennonite: It is time again to take up my work as correspondent, to which I was reelected at our last annual meeting on New-year's day.

We usually meet on this day for an all-day session, but on account of the funeral of Bro. Jacob Goebel, which was held at the Christian Mennonite church, we adjourned at 1:30 to meet again a few weeks later. The usual business was attended to, nothing special being brought up, except the use of "ear phones," in the church, these were favorably discussed and may be installed for the use of a few members who otherwise get very little from the services.

Under the able leadership of Bro. E. B. Schmidt the work in the Sunday school has progressed nicely and the interest shown has been very encouraging the past year.

In the C. E. societies, too, the interest has been very good; in fact, there are very few young people in our congregation who take no part in the work of the C. E. Mrs. Suderman has charge of the Junior work, and gives them a special Bible lesson every two weeks on the life of Jesus, also a Bible verse and reference to be memorized. We thank God that He permitted Rev. Suderman and family to return last fall and we trust that He will give them the needed strength to carry on His work here.

On Sunday, March 6th we had the pleasure of having Missionary Suckau's with us. On Saturday afternoon at a meeting of the "Mission Workers," Bro. and Sister Suckau spoke of their work in India. Mrs. Suckau told us about Joseph, our native worker in Champa and his children whom we are educating. Bro. Suckau spoke at the Sunday morning service and in the evening gave an illustrated lecture. Mrs. Suckau spoke during the Endeavor hour, showing some things from India. It was a day full of blessings and we are grateful to our heavenly Father for these dear people who have left all to carry the gospel to benighted India, but oh, that many more would feel the call to consecrate their lives to the Master's service!

Yesterday afternoon many from West Zion attended the funeral services of Dr. Arthur Haury at Bethel College. Dr. Haury grew to young manhood in our congregation and was well known and respected by all. The large attendance and many beautiful flowers showed the esteem in which he was held.

Sunday, if the Lord wills, we will have Sister Clara Kuehney with us, she will leave the homeland next month to take up the Master's work in India. May we all remember these dear ones in prayer. **Mrs. D. O. Rupp,** Cor..

ECHO FROM LOS ANGELES

(Concluded)

Some one asks how can this be done when only so few regular workers are employed. If it would not be for the band of willing helpers in the church and from amongst the Bible Institute students, such could hardly be possible. The students coming from the churches of the General Conference, with a few exceptions, look upon this center as one of their own and show readiness to lend a helping hand. In the political arena much talk is entertained about loyalty, this very necessity should be observed regarding the church. However, it is very true what Dr. Torrey, in one of his lectures remarked, that quite a number of people come to California as tourists in connection with this, take a religious vacation. There lies much truth in reality to bear this statement out. We have all praise and respect for these young loyal men and women lending their assistance, not only enjoying a progress here, but besides the teaching in the classes find ample occasion getting the experience.

The young sisters of the church and those staying in the city have organized themselves in a Mary-Martha Circle. Each one being acquainted with the Bethany home, will about surmise what their activities amount to. The impression made does not limit itself to the church, as a help to the pastor in visiting and helping the poor, aged, sick of the community, but goes out beyond the boundaries of our continent. Their regular session takes place every first Sunday in the month in the afternoon, when also the monthly Sunday school teachers' meeting convenes.

Besides these regular arranged gatherings other extra days of important blessings have come to pass. Last fall for two weeks, revival meetings were conducted by Rev. V. V. Morgan, giving out sound teachings, appealing to the listeners whether or not a decision for Christ should be made. From amongst those confessing their Redeemer, three recently were baptized and received into the church. In a very special way a young couple must be mentioned. Their taste used to lie with the movies, theatres, shows, etc. Here a radical change was brought about. Their neighbors, finding this out, remarked amazingly, "You people do not mean to discontinue all this you loved so much, does conversion result in this?" Furthermore, was added, "The church people make you believe that all this must be left behind, what sort of prohibitions you court now!" Upon this the convincing reply was lodged, "No one over there made a single remark about leaving these entertainments and amusements, the desire has vanished, no pleasure therein cherished any longer." Obviously some deep experiences have furrowed those hearts, there reveals itself something else besides the mere external expression of the mouth. While during a prayer meeting, they had been kept back for some reason until it was too late coming, both sat down and drafted letters to their former employees in whose service offences had taken place, These, dear ones, meant business, wanted a clear deck to work on, and asked pardon, ridding their conscience of all cumbering obstacles. They remarked after that, a wonderful peace came into their lives. Has repentance to most of us meant such a "thorough clearing house"? Another brother came back to the Lord's fold after having wandered away into the world. He was admitted into our church. Previous to that the writer had him and his wife for more than a year in the catechism class. At first no growth could be detected, almost suddenly a change came to my notice. He yielded to the working of the Spirit; grows in grace. Oh, what a change after the Almighty can make His hand effective. Would many so-called church members be open for such good influence, in some localities, radical undoings of the present situation be noticed, Sunday papers, entertainments receive less attention, boycotting in the right place launched.

For quite a while the need was voiced about regarding a church deaconness, much consideration, prayer resulted the election of the same, December 26, 1920. Sister Delphine Sprunger was elected for this important office Jan. 30, when the above baptism took place, she was ordained to this work, when she willingly, before a large number of witnesses took upon her the responsibilities. This new phase, we believe, will in many instances remove difficulties helping the suffering ones. Such must be numbered to the "Red Letter" days of the mission. Before closing, rest assured that your prayers helped, bringing about seasons of refreshing. Let us never forget, even quoted frequently, Paul's admonishing. I Thess. 5:25.

In His rich service,

P. W. Penner.

154 S. Ave. 20.

THE SON OF GOD—HIS DEITY

Rev. M. M. Horsch.

(Concluded)

Now let us have Christ's own testimony concerning His pre-existence. John 8:56-58. Here Christ speaks to the Pharisees: "Your father Abraham rejoiced to see My day and he saw it and was glad." Then said the Jews unto Him: "Thou art not yet fifty years old and hast Thou seen Abraham?" Jesus said unto them: "Very, verily, I say unto you, **before Abraham was, I am!**" Christ prays in John 17:5: "And now, Father, glorify Thou Me with Thine own self, with the glory which I had with Thee before the world was. John 3:13-31: "And no man has ascended up to heaven, but He that came down from heaven, even the Son of Man which is in heaven. He that cometh from above is above all. . . . He that cometh from heaven is above all." Let this be sufficient Scripture testimony concerning our first division.

Our second division is: Christ's incarnation, or virgin birth.

Here, as it were, we take off our shoes for we are upon holy ground. **God revealed in the flesh.** The manger of Bethlehem, a mystery of all mysteries; so profound that the greatest minds stagger, halt and stumble, yet so simple that a child may lay hold upon it, grasp it in faith and be saved. They tell us that the virgin birth is not essential; it's Christ's life and example and spirit that is essential. But please remember that His life, example and spirit is accountable only in the light of the virgin birth of His being the Son of God. If the virgin birth falls the whole fabric of our faith falls and we sink into the blackest of despair. Stop and think what you are doing and think of the stamp and stigma that you place upon the pure, holy and immaculate conception and life of the Master (not saying anything of the stigma upon His blessed mother), before you pronounce the virgin birth not essential.

When asked by a mocking Jew whether He would believe a woman who told such a story to account for her son, a Christian thoughtfully answered: "Yes, if it were a Jesus Christ." Christ Himself is the greatest miracle and it would be a greater miracle if His birth were not supernatural. The story is as pure, spiritual and exalted as heaven itself. Paternity, maternity and infancy are honored and glorified by it. Womanhood is exalted and taken out of the quagmire of degradation into which she is thrust by every other religion. Cancel and take away "Born of the Virgin Mary" and you cancel and take away "Conceived by the Holy Spirit." He who quickened Him in Mary's body, quickened Him in Joseph's tomb and quickens new life in our hearts by faith in this God-man, Jesus Christ.

Now what does the Scripture say concerning this profoundest of all truths? It was foretold in the Old Testament. Isaiah 7:14: "Therefore the Lord Himself shall give you a sign. Behold a virgin shall conceive and bear a son and shall call His name Immanuel." In connection with the above we have in Matt. 1:20-21: "The angel of the Lord appeared unto Joseph in a dream, saying. Joseph, thou son of David, fear not to take unto thee Mary, thy wife, for that which is conceived in her, is of the Holy Ghost. She shall bring forth a son and thou shalt call His name Jesus." Then we have in Luke 1:30, 31: "And the angel said unto her: Fear not Mary for thou hast found favor with God and behold thou shalt bear a son and shalt call His name Jesus." This is a part of the angel Gabriel's greeting to Mary. Note how she answers the message of the angel. Luke 1:34: "Then said Mary to the angel, How shall this be, seeing I know not a man?" Gabriel's answer is very significant. Luke 1:35: "The Holy Ghost shall come upon thee and the power of the Highest shall overshadow thee, therefore also that holy thing which shall be born of thee, shall be called the Son of God." Read prayerfully Luke, ch. one and two, let the Holy Spirit have His way in your heart, bringing into captivity every thought to the obedience of Christ and you will have no trouble with this most blessed of all truths. If it could be grasped by our little finite minds, it would cease to be divine. We lay hold upon this blessed truth, by faith make it our own and have salvation.

God alone could redeem. The law broken must be vindicated, the nature defiled must be renewed. Men and angels are utterly incompetent in such an exigency. There must be of necessity a divine Redeemer. It is love divine, all love excelling, that conceived the plan of salvation before the foundation of the world was laid. It is love that carried out this plan, love that emptied out heaven of the highest and best and laid it in Bethlehem's manger. It is divine love, all love excelling, that loves you and me out of the awful depths of sin and makes out of you and me citizens of heaven. What does Paul say in I Tim. 3:16? And without controversy, great is the mystery of godliness. God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.

This leads us to our third division, Christ's return to the right hand of God.

There in the Father's holy presence He is the advocate and mediator of His own. By His Spirit He leads them here below and at the throne of grace He makes intercession for them. When the accuser of the brethren points his malicious fingers at our faults, weaknesses and sins, Christ points to His pierced hands and side and the accuser must flee.

We find in Psalm 110:1: "The Lord said unto my Lord, sit Thou at My right hand, until I make Thine enemies Thy footstool." Peter says in I Peter 3:22: "Who is gone into heaven and is on the right hand of God, angels and authorities and powers being made subject unto Him." Ephesians 1:20, 22 reads: "He set Him on His right hand in the heavenly places and hath put all things under His feet and gave Him to be the head over all things to the church." In Phil 2:9, 10 we read: "Wherefore God has also highly exalted Him and given Him a name which is above every name, that at the name of Jesus every knee should bow and every tongue should confess that Jesus Christ is Lord to the glory of the Father." The exalted Lord Himself says in Rev. 1:8: "I am Alpha and Omega, the beginning and the ending, says the Lord which is, which was, and which is to come." Also in Rev. 22:16, He says: "I, Jesus have sent Mine angel to testify unto you these things in the churches. I am the root and the offspring of David and the bright and morning Star."

Now in conclusion we will quote a few of the utterances of Jesus while here upon earth and see whether they be of a man or of the very Son of God. Matt. 11:28-30: "Come unto Me all ye that labor and are heavy laden and I will give you rest. Take My yoke upon you and learn of Me, for I am meek and lowly in heart and ye shall find rest unto your souls. For My yoke is easy and My burden is light." John 14:6: "Jesus saith unto him: I am the way, the truth and the life, no man cometh unto the Father but by Me." John 10:27, 28: "My sheep hear My voice and I know them and they follow Me and **I give unto them eternal life** and they shall never perish, neither shall any man pluck them out of My hand." Now one more in John 11:25, 26: "Jesus said unto her (Martha): I am the resurrection and the life. He that believeth in Me, though he were dead, yet shall he live and whosoever liveth and believeth in Me shall never die."

These words in the mouth of a man, let him be the most ideal

(Continued on Page 5.)

THE MENNONITE

Rev. S. M. Grubb - - - Editor
2956 N. 12th St., Philadelphia, Pa.

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EDITORIAL

One of our congregations recently elected one of its young men to the office of deacon. Being very much in earnest about serving to the best of his ability in the office he was to occupy, through the confidence of his self with information that might church, he set out equipping himhelp him to be efficient in the work. Naturally, he sought out his pastor and asked his advice. Every pastor is glad for such an evidence of interest on the part of a church officer. In this case, the brother asked that literature bearing on the subjects of church organization and the duties of officers be placed in his hands. Other churches have such literature and the wonder of it is that we have so little of it. All the pastor could do was to direct the new deacon to the Hand-book for Ministers and advise him to carefully study the charge and obligations set forth for the installation service. So far as it goes this is good, but the incident only reminds us that there remains a great deal of work to be done in preparation of material of this kind for the use of our people. Our General Conference has an Educational Board which we think would be the proper body either to do work of this kind or have it done under its supervision. We are informed that at the next Ministerial Conference in our Western Conference a subject will be discussed having a bearing on this matter. It is to be hoped that something definite along this line will be the result.

PACKING UP FOR HEAVEN

A little child was playing with its mother, and they were talking about heaven. The mother had been telling the child of the joy and glory of that happy world, the beauty and glory of the angels, the streets of gold, the gates of pearl, the golden crowns, and the harps and the white robes, and the song of redemption. There is no sickness, pain, death, nor sorrow there, for God shall wipe away all tears from every eye, and there is no sin that makes all the grief and trouble here, but perfect holiness. All will be holy just as the Lord Jesus is holy and all will be perfectly happy in Him. All good children will be there, and He Himself has said: "Suffer little children to come unto Me and forbid them not, for of such is the kingdom of heaven." Oh, what a happy world! There shall we see God and love Him, and rejoice in Him, and God Himself will be with us, and be our God. "O dear mother," said the little girl, jumping up at the thought of such a bright, happy place, and such happy company. "Let us all go now, let us start now! I long to be there. Let us go right away, tonight."

"Oh, but we can't get ready tonight. We must wait a while, and besides, God is not ready for us to come yet, but when we must come He will let us know."

"But why can't we get ready now? Oh, I should like to go now, right up to heaven. Dear mother, let us go tomorrow."

"But, my dear child, we are not ready yet, and we must wait for God's time and when He is ready He will send for us."

"Well, dear mother, let us begin to pack up now, at any rate."

This dear child's eagerness to get to heaven now, was a very instructive commentary upon our unwillingness, our desire to stay longer upon earth. The little child had faith, undoubting faith in all that the mother had said about heaven, and if we had the same faith in what God has said about heaven, and in all His promises to those that believe, we should be just as eager to depart. We should long to set out upon the journey, now!

And, at any rate, knowing that God might call us at any moment, we should begin to pack up at once; we should lose no time in getting ready.

Alas, how many talk about heaven, that have never taken one step toward getting ready for an entrance there! How many mothers talk to their children of the angels and the golden streets, whose affections have never yet been set upon the things that are above, where Christ sitteth at the right hand of God! Oh, many talk of heaven, who have no true desire to go there and have made no preparation for death and eternity.

"Dear mother, let us pack up tonight."

That child's word is a good watchword. It is always well to have packed up, overnight, for a journey. Besides there are cases when the warning and the summons fall like lightning from heaven, and there is no time to pack up, no time left for getting ready. "Thou fool! This night thy soul shall be required of thee!" We must all stand, said the apostle, before the judgment seat of Christ that everyone may receive the things done in the body according to what he hath done, whether good or bad. And what was the apostle's practical conclusion of a little child in the matter? Why, just this little child's conclusion about packing up tonight. "Wherefore we labor, that whether present or absent, we may be accepted of Him."—Mrs. J. W. Schantz.

THE GOOD FIGHT OF FAITH

What is a man to fight about who is fighting the good fight of faith? I have no doubt what the answer must be—A man who has been attracted and captivated and captured by the heroic and sacrificial love of Christ must fight to make that vital love known to others. But does it require any fighting to tell the love of Christ to somebody else? You would think it would be the easiest thing and most delightful in the world to tell about the love which transformed your own being and given a new direction to all your aspirations and hopes. But that is not the teaching of experience. Explain it how we may, it is not an easy thing to talk about the redeeming love of Christ, and we have to fight some very real antagonists if we mean to do it. Sometimes we have to fight a foe without, and sometimes we have to fight a foe within, before we can tell the good news of Christ's redeeming love and grace.

It is amazing what tremendous difficulties some men and women have conquered in their purpose to make the Savior known. They have cut a way through antagonisms, like a pioneer's trail through an intricate forest. Missionary annals make one hold one's breath at the recital of the obstacles overcome in order to get some where to tell somebody about the love of Jesus Christ.

Other soldiers of the cross have fought against the almost invincible barriers of caste. And they have not assailed the iron barriers with any authority conferred by civil government or with any instrument of carnal compulsion. They have patiently—oh, with such wonderful patience—attacked the iron door with life and light and gentle chivalrous ministry. And little by little, almost infinitesimally, kept at it year after year, and one of them, well known to me and now promoted to the Master's higher service, after a lifetime of patient siege of closed doors had won just a dozen Brahmins who had become kindled and illumined with the glory of Jesus Christ, his Lord.

There are other soldiers of the cross who fight their glorious warfare with loathsome and degrading servitudes. I suppose there is no sight on God's earth more absolutely repellent and disgusting than a man who is beastly drunk. When you add to his drunkenness the added repulsion of dirt and filth and rage and blasphemy you have a circle of physical antagonisms before which the majority of us would recoil in shuddering fear. Yet there are soldiers of Christ who face that dirt, that filth, that blasphemy, in order to get at the buried and degraded angel and whisper the story of the Savior's redeeming love.

Now, I am fully aware that many are not called to confront the vast difficulties in Africa or India or China, and it may not be our appointed lot to labor where dirt and drink and blasphemy fill a neighborhood with loud disorder. But is there nothing for us to fight if we are to carry about the good news of the redeeming love of Christ? There are our own timidities and fears. Dare we defy them and spurn them on one side as enemies of the Lord? Are we ready to face these things and to fight the good fight of faith? How many professing Christians, men and women who believe in the holy love of Christ and who know that the only hope of the world rests on His redeeming grace, how many of us have courage enough to speak of that wonderful love to others? The love of Jesus Christ, is the biggest thing in the universe, it is the most wonderful thing in the world; have we daring enough to name it?

We have friends who are worn out; they are exhausted in nerve, they are wearied and stale and spent in spirit; they seem to have lost the very spice of life; their palate has become so benumbed that it demands ever sharper sensations if their life is to be saved from the flattest insipidity. And what do we say to them? In appropriate seasons we say: "Get away to the mountains. You will soon be all right." Or we say: "Go to the sunshine and flowers of California."

Infinitely better than all the golden climate of California and all its natural glory, would be the climate of Christ's companionship and the fragrance of Christ's love and Christ's blue sky of heavenly hope bending over their souls and Christ's songbirds of joy in their hearts and Christ's peace that passeth all understanding. But we are afraid to mention it. We are soldiers of Christ but there is no fight in our faith; we are afraid to name Him. It might be resented. Every day we miss the golden opportunity of winning trophies for the Lord.

The marvelous thing is this: In this matter of Christian battle and service many of our most threatening foes melt away as soon as we prepare to fight. The foes are not realities; they are phantoms, they are the creations of our own fear. Nine times out of ten the fight is over as soon as we begin the fight. We do not meet any resentment; the poor, starved heart is just hungry for bread. The poor, thirsty soul receives the water of life as the barren ground receives God's rain.

But there is another thing in the fight of faith. We are not only to make God's love known, we are also to fight to get God's will done. The soldier of the Lord will turn to the Captain of his salvation and say: "What is Thy will, O Lord and Captain of my soul?" And when He knows the Captain's will the faithful soldier replies, "Thy will be done," and he hastens to address himself to its obedience. Will it be a fight to get the Lord's will done, or will it be an easy stroll along an entirely friendly way? How is it in your own life?

We must fight to get God's will done in self, and we must fight to get God's will done in the world. The whole world is in the melting pot, and its life is going to be as molten metal. Into what new molds shall the molten metal run? Fight the good fight of faith and help settle the question.—J. H. Jowett.—Exchange.

THE DESERTED COUNTRY CHURCH

By Silvanus Yoder.

And Hilkiah, the high priest, said to Shaphan, the scribe, I have found the book of the law in the house of the Lord. II Kings 22:8.

Somewhere in the temple, perhaps in an out-of-the-way corner, buried beneath the dust and other accumulations of years, lay the book of the law, the most sacred of all trusts ever committed to man, and the spiritual condition of the chosen people of God's heritage can easily be imagined.

Have you ever passed by a deserted country church and noticed its dilapidated appearance, its decayed doorsteps and ruined roof now occupied by squirrels without recalling the words of the text. As the temple in the days of Hilkiah and Shaphan was a poor testimony to the religious condition of Israel, so the country church once a center of religious devotion of the neighborhood but now deserted and left to its ruin speaks but the same story of indifference and irreverence to the Holy Cause.

"How doth the city sit solitary," Jeremiah said as he wept when he remembered the once blessed and hallowed condition of the city and place where God was pleased to put His name but now left as a desolate widow in sad bereavement with all its glory of former years gone. Jerusalem, the city of God, where David, the king, dwelt, the place upon which God had bestowed His special favor, was forsaken and trodden down of the Gentiles. Is it any wonder that the prophet of God wept when he was made to fully realize the fallen condition of the city of his fathers and the people whom he loved. Ah, yes! "The law of the Lord is perfect, converting the soul." Many a soul has been made to accept Christ and live the new life when brought face to face with the fact that he has trodden under foot the divine teaching of God's sacred Word and beheld his ruined character.

The deserted country church, as we pass it, brings to our minds a feeling of sorrow and regret. Its decayed door step and threshold over which the preacher of righteousness passed as he entered to proclaim the glad tidings of salvation after having wrestled with God in prayer; the weather-beaten door once open to the souls who came hungering to refresh their weary souls with the bread of life but now closed; and many other marks of neglect make us to wonder and ask who and what conditions are responsible for this great sin of irreverence to the Holy Cause for which the Savior gave Himself.

In the language of Jeremiah we too may say, "How doth the city sit solitary." Thy glory of former years is gone and thy pastor who had made his life a living sacrifice has gone to his eternal reward. Those who worshipped God at thine altar are scattered abroad. Thou hast been made the habitation of squirrels and a place for owls to hoot, yet in thy loneliness and forsaken condition thou bringest to me the thought of reverence for the Word of God. Thou hast taught me a lesson of perseverance which I shall not forget. I shall meditate upon the law of the Lord and seek His ways. I shall remember Thy precepts to do them and teach Thy statutes to my children. I will reverence Thy sanctuary and sing Thy praises as long as Thou lendest me breath. Thy sacred cause shall not suffer at my hands.—Gospel Herald.

THE SON OF GOD—HIS DEITY

(Continued from page 3)

and best that ever lived, what would they be? Blasphemy! And the one who would utter them would be nothing but a deceiver. Now, since in the mouth of Jesus, they are neither blasphemy, nor deceit, but words divine by which we are comforted and inspired to a holy life, the one who uttered them must necessarily be the spotless and holy and immaculate and divine Son of God, Jesus Christ, yesterday and today and forever, our Redeemer and Savior.

With holy adoration we bow before Him and with Peter once more we say: "Lord, to whom shall we go? Thou hast words of eternal life and we have believed and know that Thou art the Christ, the holy one of God.

THE C. E. TOPIC

April 10.

How Does Christ Wish His Day to Be Spent?

Matt. 12:1-13.

The Sabbath of the Old Testament was established and protected by certain definite laws. God rested on the Sabbath day and hallowed it from the very beginning. When He gave to Moses the ten commandments which were to be the base, not only of the law of Israel, but of all civilization as well, the Sabbath was made one of the institutions which was ever to be respected as a divine institution and we note that in the practical application of the law of the Sabbath severe penalties were ordered for its violation. Jesus always respected the Sabbath as a day of worship and a day for doing good. He frequently rebuked those of His time who while pretending to respect the day, introduced abuses that made it a hindrance rather than a privilege. In the early days of the church there can be no doubt that both the seventh day of the week and the first day, which celebrated the Lord's resurrection, were observed as days of special religious significance. As time went on and the church became something vastly greater than a mere sect of Jews, the first day, which was so closely associated with the Lord and His people, came to be observed as the one Sabbath of the church. There were practical reasons why two days could not be kept and it was but natural that Christians held to the one for which they had the greatest esteem. After all, the law of God sanctified one day in seven as holy and the first day was just as suitable as the seventh.

It is a law of nature that there must be frequent periods of recreation and rest and the proportion of one in seven provides just the necessary period. Without this one day there is danger of the monotony of life stunting the mind into stupidity and injuring the health of the worker. We therefore see that a Sabbath is a physical and social necessity.

The question is asked: How does Christ wish His day to be spent? We answer that by asking another: How did Jesus spend the day? In a question of duty it is always right and safe to appeal to the example of the Lord. As we read the New Testament we learn that it was His custom to present Himself in the synagogue on the Sabbath day. Church going, is then an institution, sanctified to us by the example of Jesus. We dare say that a Christian who begins the day by asking himself: What does Jesus want me to do today? will always be sure to go to the house of God and attend divine service and will not allow anything except physical inability, to interfere with this determination. Various reasons are given why, in our day, the public worship of God is so neglected. Some need rest, some have other engagements, some are too far from church, others have so many other meetings to attend during the week, others again are busied with household duties, and not a few are not well enough to go, even though their appetite is good and they are losing no time from their daily occupations on account of their health. All these things are poor excuses, none of them is a good or even a reasonable reason for the neglect of the house of God. Those who make them understand that while they state them to others for appearance' sake cannot seriously and honestly make them to their Christ. Christianity rises and falls with the keeping of the Sabbath. Can any one say in the light of the way the Sabbath is today observed that Christianity is at its height?

The world is keen for Sabbath observance but not in the way the Lord would bless men for it. In some of our large cities, places of amusement are in full swing that day and in others again busi-

ness seems to be just as actively carried on as on any other day. It means that there is never a thought of God on just the day that God has provided for men to enjoy His blessings in the greatest measure. In some states where the law still endeavors to give the Sabbath a decent recognition there is just now a most determined effort being made to have the Sabbath or so-called "Blue Laws" repealed. The amusement interests are largely behind this move, spending great sums of money. The fact that so many godless Jews who regard neither their own or the Sabbath of the Christian, are behind this move is significant. It means infidelity is defying faith. For the last six months there has not been a moving picture show given in our large cities that does not in some way use the screen to ridicule or attack the "Blue Laws" and this in face of the fact that a large proportion of the patrons are professing Christians. If we are to have a decent Sabbath and if the day is not to be lost to Christians altogether there must be a determined effort made to protect it and insist upon its observance.

Jesus taught that the Sabbath was made for man. It is to be a joy, a day to be looked forward to in anticipation of blessing and happiness. By His example He made it an occasion for doing good to the miscrable. Perhaps we have lost something along this line when instead of making it a day for doing something we have made it a day for doing nothing. If Jesus were here now as He was when upon earth it surely would be His most active day of the week. Why not plan to make our Sabbath the most active by doing all the good we can crowd into its twenty-four hours?

THE S. S. LESSON

April 10.

Bible Teachings About Health.
I Cor. 8:19-20; 9:24-27; Gal. 6:7-8.

Golden Text: Every man that striveth in the games exerciseth self-control in all things. I Cor. 9:25.

If we want to find as perfect an exemplification of a true manly character as frail human nature will afford, I would ask you to contemplate the life and doings and sayings of a certain Saul of Tarsus. A man of gigantic intellect, of vast human learning, of great dialectic skill, of a fiery, burning eloquence, he was not to be despised for want of gifts. As for toil, for labor, for self-denial, for gigantic and unceasing efforts for what he considered the chief good of the human race, he never met with his fellow. A man who never knew what it was to dread the face of man, who lifted up his manacled hands and quailed not in the presence of kings and of emperors, and counted not his life dear to himself—he had, with all his fiery energy and all his indomitable courage, the flowing, gracious courtesy of the perfect gentleman, and the sympathy and tenderness of a true-hearted woman. Free from all selfish motives, constantly battling for the right, humble, yet respecting himself as having a position assigned him and a work given him by God, he carried out to the full, in his own practice, his own precepts: "Quit ye like men, be strong"—"Howbeit, in malice be ye children, but in understanding be ye men."—Preb. Calthrop.

The lesson presents three general ideas for consideration. (1) The sacredness of the body. (2) The Christian life a race in which the body and its care are a vital factor and (3) the law of the harvest in which the effect is conditioned by the cause and the body becomes what we are pleased to make it.

Paul, in addressing the Corinthians reminds them that they belong to God, body and soul and that there is a special sanctity to be attached to the body. At various times in the history of the Christian church, as with certain heathens, the notion has arisen that nothing but evil is to be expected of the body and therefore it should be tortured or ignored. Because of this notion we have had freakish monks and fanatics who did such things as whip and lacerate the body or made vows never to wash. Needless to say such things were not in accord with what Paul is here teaching about the body. He calls it the "temple of the Holy Ghost." Since it is to be the dwelling place of God it must be fit and clean for His use. Much of the ill and pain to which the body is subject to comes from ignoring the laws of health and cleanliness. An unhealthy body cannot give its full strength to God. It is therefore a duty to God to so care for the body as to enable it to give its all and its best to His service. An uncleanly thing is a dishonorable offering and an insult when offered to God. We are therefore in duty bound to keep our bodies pure and clean in order that we may be presented a living and acceptable offering unto Him. All this implies that we must familiarize ourselves with the laws of health and purity. Ignorance is sometimes excused but not in the case of the one who willfully neglects the body or sinfully corrupts it.

We should be impressed with the holiness of the body. It was created to bear the image of God. Christ assumed it and the Holy Ghost sanctifies it with His presence. He glorified the body by using it to do His work in the world and saints glorify Him by consecrating their bodies to His service. When Jesus was on earth He recognized the fact that their bodies were not right and that He could help them and make them more useful in His service. The healing art always was closely identified with Christianity. The apostles recognized the fact that they were to use the power God gave them to relieve the miseries of the body and with the advance of Christianity the science of healing advanced. Great and wonderful as are the triumphs of medicine we are not to divorce healing from our faith as of old, so now, the triumphs of faith include the healed bodies of men in answer to prayer. If we did not see an immediate and actual relation between prayer and healing there would be no use whatever to pray for the sick, really it would then become nothing less than a mockery.

Paul is fond of using familiar figures to illustrate his teaching. The picture of the athlete is here used. He holds that (1) Life is a race, (2) preparation and discipline—temperate in all things, (3) there is a reward to be gained, (4) neglect of these rules may mean failure.

In the passage from Galatians we have the "Law of the Harvest" stated. It means in a few words that an evil life produces evil in the body, a careful life brings its reward in health and ability to be useful. God made this law, man cannot defeat it. Man may deceive himself as to the results he hopes to gain from sowing evil but God will not be deceived and His law will work out.

RELIEF NOTES

(Conducted by Vernon Smucker)

Letters just received from Constantinople, written under date of February 23, indicate that Bro. A. J. Miller had not yet started from the interior of Russia, but was anxiously awaiting word as to when the next boat would sail for some Russian port. There are no regular sailings and the boat leaves only at very uncertain intervals.

Just how the counter-revolution in northern Russia will affect the chances of our doing relief work in South Russia is somewhat difficult to say. Conflicting reports come as to the extent and the success of that revolution. According to some reports the movement is very general and widespread, with many of the Bolshevik soldiers joining in with the revolutionists. Other statements would make the situation appear less serious for the Bolsheviks. It is very probable that if it is at all as serious as reported the likelihood of being able to get into South Russia will be considerably lessened for the present.

Several of our workers have had short periods of illness, probably a touch of influenza, recently. At the date of the last letter received from there they were all improving and most of them were back at work. Their condition was not at all serious.

Our Unit at Constantinople reports receipt of the following food supplies donated by the United States navy: 5000 pounds flour, eight bags kidney beans, eight bags split peas, eight bags rice, eight bags brown sugar, eight gallons butter, and five hundred pounds of ham.

Bro. Mumaw and Bro. Orie Miller spent Monday of this week at Washington, looking after the passports of the Russian brethren who desire to come to this country. They were again assured that every thing possible was being done to hasten the granting of the necessary visas but that it was a slow process and would require some time before completion. Seven of the visas have been granted, according to statements of the head of the visa department, and others were returned to Constantinople with requests for further information. Each applicant must give a number of references and names of friends, and it requires some time for these to be looked up and the proper information secured. Many of those desiring to come are unable to give the address of relatives in this country, and this necessitates a further delay, although not necessarily an insurmountable obstacle. It now looks as though it will probably be late in the spring if not summer, by the time many of them will be enabled to arrive here.

The boat on which Sister Vesta Zook and Sister Vinora Weaver were to sail, scheduled to leave New York on March 23, has been detained and the sailing date postponed until March 29th. If no further delays occur this will bring them to Constantinople about May 1.

Bro. Orie Miller, on his way home from Constantinople, spent a short time in Switzerland, Germany and Holland, meeting the Mennonite relief committees in those countries. He found that they were very much interested in the work and were very glad to have the opportunity of learning at first hand something about the work. They are also especially interested from the fact that some of the Mennonites now in Constantinople desire to go to Germany instead of coming to the United States, and they are now prepared to take the necessary steps to secure the permission for them to enter the country.

Bro. Miller reports that the "Christenpflicht" which has been several times reported in these columns, and which has received substantial aid from the Mennonites of this country, is doing a very needy and much appreciated work. The work has been organized and conducted by Bro. M. Horsch. In a very thorough and painstaking manner he has succeeded in finding in the Erzgebirge the families who are most in need and has distributed coupons enabling them to get the minimum amount of supplies necessary for their physical existence. Owing to the great increase in prices and the depreciation of the German mark, there are many poor people whose incomes or wages are entirely insufficient to enable them to live decently. With the help of the small sum thus distributed they are enabled to tide over the worst, although with the very least possible amount of food and clothing.

Practically all the funds for this work have come from this country. Sufficient funds are now on hand for about two months more, but unless more are available by that time the work will have to close as it has done several times already. Contributions specified for German relief will be forwarded for this work and the donors may feel assured that they are doing a worthy and a needed service.

March 18, 1921.

THE DIVINE COMMISSION

Paul said, "For though I preach the gospel, I have nothing to boast of: for necessity is laid upon me: yea, woe is unto me, if I preach not the gospel! For if I do this thing willingly, I have a reward: but if against my will, a dispensation is committed unto me."

We like the more literal translation from the Greek which would be about as follows: "For if I announce the glad tidings to me there is not boasting; for necessity is laid upon me; but woe to me it is if I should not announce the glad tidings. For if willingly this I do, a reward I have; but if unwillingly, an administration I am entrusted with."

Doesn't that bring out more of the real meaning of the writer? We like the term "glad tidings." It seems to express more than the term "gospel." Our word "gospel" is a derivation from the Ango-Saxon word "godspell," "god" meaning good, and "spell" meaning "story" or "tidings."

But Paul said he had nothing to boast of because he was a preacher! He realized that a divine commission to preach was a duty, a responsibility, yes, an honor beyond comparison, that was not original with him. It had been placed upon him by another. It was an absolute necessity that he "announce the glad tidings" in order to retain his position as a child of God, and, he adds, "Woe is me it is if I should not announce the glad tidings." Webster's definition of "woe" is "grief, sorrow and misery." Therefore Paul's deduction is that if he did not preach the gospel his life would be one of grief, sorrow and misery. His testimony was that it was necessary for him to preach the gospel in order to avoid such an experience. He reasons, therefore, that it was not of his own will or design that he was a preacher, and that, under such circumstances, namely, a life of grief, sorrow and misery if he did not announce the glad tidings, it was evident that "a dispensation of the gospel" as he says "is committed unto me." A definite duty had been assigned to him to perform. While faithfully doing it his testimony was "Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril or sword? As it is written, For Thy sake we are killed all the day long; we are counted as sheep for the slaughter. Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." The outward resentment of an ungodly world was as nothing to Paul. In all these things he was more than a conqueror "through him that loved us." But for that life of woe—of grief, sorrow and misery within the heart, which he said would be his should he fail in the performance of the duties God had laid upon him, he had no desire.

God has never changed in his manner of dealing with men, in the performance of His work or in the carrying out of His objects. More than conquerors are those who are obediently serving. Woe is still unto them if they preach not the gospel. Paul says this was a proof of the fact that a dispensation of the gospel had been committed unto him, or, as we prefer in a more literal translation, "an administration I am entrusted with."

Paul was a chosen vessel for the promulgation of the gospel. God had so stated when he instructed Ananias to go to the assistance of Paul at the time of his conversion. Should he fail, then, in accomplishing the will of God, grief, sorrow and misery would be his lot. God had made it necessary in the life of Paul that he "bear My name before the Gentiles, and kings, and the children of Israel." Truly he was to be shown "how great things he must suffer" for the Lord's sake on account of the enmity of an ungodly world; but Paul that he "bear My name beall those things he was "more than a conqueror through him that loved us." It would appear, then, that we could take advantage of Paul's experience and testimony. We realize that God has committed certain "dispensations" or "administrations" or duties to us. If there is any doubt in regard to the reality of such a commission being ours, we can prove it by the fact that opposition, contradiction, misunderstanding and persecution received in the discharge of our duty will be sources of blessing; but should we fail in meeting those responsibilities which God has placed upon us, grief, sorrow and misery will be our lot.—W. A. Ruspini in The Free Methodist.

DEATHS

Oberholtzer.—Dr. M. B. Oberholtzer was born September 15, 1875, on the old Oberholtzer homestead near Bechtelsville, Pa. On May 2, 1891, he was baptized and became a member of the Hereford Mennonite church at Bally. After completing his studies for the medical profession he was married to Elizabeth Godshall of the First church, Philadelphia, and began to practice medicine in Red Hill, Pa. After about two years he began to feel a desire for a larger field and consequently he removed with his family to Souderton. For a number of years he plied his profession at that place and about six years ago he came to Boyertown. For three years he had been ailing although uncomplaining he knew that his days were numbered. About ten days before his death he became so severely ill that he was forced to relinquish work and a few days later it became necessary to undergo an operation, but even this step could not stay the progress of his disease, and on February 12 he passed away at the age of 45 years, 4 months and 27 days. He leaves his mourning widow, one son and one daughter, and his aged parents to mourn his death.

On February 17 the body was laid to rest. Services were held at the Reformed church at Boyertown where Revs. Grubb of Philadelphia and Greenawalt of Boyertown assisted his pastor. Interment was made in the Fairview cemetery at Boyertown.

Haury.—Arthur O. Haury, was born August 6, 1877, at Franklin, Iowa, a small country village not far from Fort Madison. In 1880 the family came to Kansas and settled on a farm north of what is now Moundridge. Here Arthur spent his boyhood and received his elementary education in the district school. Then, after attending Bethel College for two years and teaching one year, he took a three years' course in dentistry at Northwestern University, receiving his degree in 1905. He opened his office in Chicago, but after practicing there for one year, he came to Newton and established himself permanently. In 1907 he was married in Chicago to Miss Hermina Kraft. Three children were born to them, Kenneth, Robert and Walter, who with their mother, are left to mourn the early departure of father and husband.

Besides his own immediate family he leaves an aged father, six brothers and three sisters, five of whom have their home in California; namely Jacob, Albert and Mrs. M. H. Beutler at Woodlake; Mrs. J. W. Galle at Reedley; and Edward at Upland. Of the others, Gustav is a teacher in Bethel College. Henry is on the home farm, and Adolph and Mary have their home with their father in Moundridge.

In his earlier years he was baptized in the Mennonite church and since his residence here in Newton he was a member of the Bethel College congregation. In his quiet, unassuming life as a citizen and as a member of the church, also in the strict and careful devotion to his profession, he endeared himself to all who came into closer contact with him and his death is felt to be a severe loss to the community.

For several years he had been ailing but his condition never seemed to be very serious until a few months ago when symptoms became more alarming. A week before his death he put himself into the care of a specialist in Chicago but to no avail. While there his condition became worse and he failed rapidly. As a last resort an operation was made, from which he did not completely rally. He passed to his eternal rest on March 12, 1921 at the age of 43 years, 7 months and 6 days.

The funeral services took place at the home and at the Bethel College chapel on Thursday, March 17, 1921. The funeral sermon was preached by J. H. Langenwalter on: "As thy day, so shall thy strength be." Deut. 33:25.

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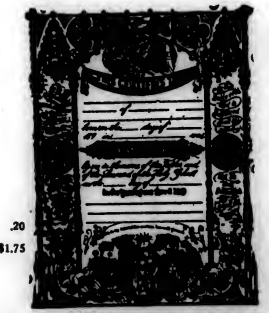

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IN MENNONITE CIRCLES

The ministers and deacons of the Eastern District Conference will conduct a ministerial conference in the Zion church, Souderton, Pa., April 13, at which the following topics will be discussed. 1. What Constructive Work Can We Do on the Lodge Question? M. H. Kratz, Esq., S. M. Rosenberger and John D. Moyer. 2. What Method Should Be Employed to Attract More Young Men to the Ministry? Rev. A. J. Neuenschwander, U. S. Stauffer, Arthur Rosenberger. 3. Do We Need a Uniform Confession of Faith? S. M. Grubb, V. B. Boyer.

The remaining time will be given to answering of referred questions.

Among them are the following:

Should women be appointed as delegates to our Conference?

What concentrated efforts will avail for protracted meetings in our congregations?

Can a minister do justice to all concerned if he has more than one congregation?

Can a minister in charge of a congregation engage in secular occupation with his religious work without impairing his efficiency?

How can we counteract the wave of irreligious, indifferent and indecision, so characteristic of our time?

What should be our attitude toward the increasing tendencies among our church people, as well as many others, in using the Lord's Day more for pleasure and recreation than a day of rest and worship?

Bro. A. A. Moyer of the Second church, Philadelphia, Pa., who is making a business tour of the West reports spending a delightful evening with Bro. C. J. Claassen of Omaha, Nebr. Bro. Moyer reported the last General Conference for the local newspapers and is very much interested in the work of the church generally.

The Easter cantata given by the choir of the Second church, Philadelphia, Pa., was repeated by request in the Germantown church on the following Wednesday evening and was greatly appreciated by the hearers.

The contest for increased attendance in the First church, Philadelphia came to an end last week with gratifying results to the participants.

The Home Mission Board of our General Conference has 13 workers on its payroll; 23 volunteer workers in city mission work; an enrollment of 517 scholars in its Sunday schools, 4 churches, 4 workers' homes. The value of its buildings is about $45,000; its total income during the past term was $65,000.

The ministerial conference of the Western District Conference is to be held in the Friedenstal church, Lehigh, Kan., on April 20. Subjects for discussion are: 1. Scriptural and Churchly Duties of Deacons. H. D. Penner. 2. What Do We Understand to Be the Scriptural Doctrine of Non-resistance? John Lichti. 3. What Is Our Most Important Duty as Non-resistant Christians? J. M. Suderman. 4. Is the Danger of Losing Our Young People to the Church Greater Today Than Before?

ANNOUNCEMENT TO THE CONGREGATIONS

The Report of the 22nd session of the General Conference, held at Perkasie Park, Pa., from August 29th to September 5th, 1920, will soon be ready for distribution. According to conference resolution these shall be sold at 25c per copy. They are to be had in either German or English.

Orders should be sent in as soon as possible so that the size of the edition can be ascertained.

It is expected that the congregations will supply each family with at least one copy.

When ordering please state whether the German or the English edition is wanted.

All orders should be sent to the MENNONITE BOOK CONCERN, Berne, Indiana.

Secretary of the 22nd
12-14 Conference.

Information received from the State Department at Washington discloses the fact that the department is immediately notified of any Americans who have been taken prisoner by the Soviet government. Since no such notice has been given concerning Bro. Kratz, the worker of the Mennonite unit who disappeared several months ago, the hope is strengthened that he may be safe and unharmed in the Mennonite colony in the vicinity of Halbstadt.

At the annual meeting of the Eastern Mennonite Board of Missions and Charities (Old Mennonite) held at Lititz, Pa., a new feature of the Sunday school work was introduced with a view to educating the children along mission lines; viz: The Board will advance through its treasurer, from the general fund, money to be loaned to the children in sums of 25, 50, 75c or $1.00, as the case may be, to be employed in some legitimate way by which some gain or increase may be effected during the year, the principal with one half of the increase or profit to be returned to the Board at the end of the year.

Rev. Wm. H. Grubb, former pastor of the Eden church, Schwenksville, Pa., has accepted a call to become pastor of the Normal, Ill., church in the Central Mennonite Conference.

NOTES AND COMMENTS

Despite the generous response of the churches to the appeal in behalf of the starving famine victims in China, the supplies of grains and other food stuffs made available by the funds raised in this country are woefully insufficient. Large numbers in the five vast provinces where famine reigns will surely starve to death between now and the harvest time in June unless we in America greatly increase the number and the amount of our contributions.

Fortunately, through the efforts of the American Committee for China Famine Fund, with which the churches are cooperating, and aided by the missionaries, by the Chinese government, the commercial guilds and the students, an efficient and satisfactory organization for swift and economical distribution is operating now in the stricken area. The crying need is for increased funds with which to purchase greater and still greater quantities of grain. The prayers of our missionaries among the starving are for more food for distribution; and they place their reliance on the churches in this country.

Heavy as the death rate may have been, the worst weeks still lie ahead, those terrible weeks between now and the coming of the first life-giving crops of spring.

The emergency is one that calls for sustained effort in the raising of the famine relief fund, but especially for an intensified effort now. The foreign mission boards and the Federal Council of the Churches of Christ in America join in this renewed appeal to the churches to help carry the starving through the remaining weeks of the famine period.

There are approximately 10,000,000 people now dependent on foreign assistance if they are to survive. Careful surveys have shown that the relief agencies now in the field can administer effectively $25,000,000. Some $7,500,000 has been supplied by the Chinese government, private charities in China, and relief agencies in Japan, Australia, Canada, England, and other interested countries. China is looking to us for the remainder.

To endeavor to lessen the inflow of immigrant girls who come to America, only to be turned back at Ellis Island, Miss Alida Bigelow, recently appointed immigration secretary for French ports, sailed yesterday for France.

"If we can interpret to girls taking passage for America, the exact qualifications necessary to pass through Ellis Island," said Miss Bigelow, "unnecessary hardship and expense can be prevented. It is far better that those not eligible for entrance, understand their status in time to go back home."

Havre and Cherbourg, favorite channels for emigration for Central European peoples have be-

come so clogged that the Paris Headquarters of the Y. W. C. A. has been asked to assist these future Americans.

Miss Bigelow has spent two years in Europe in civilian relief. She is a graduate of the University of Chicago and School of Philanthropy, with an M. A. from Columbia. Her home is Seattle, Washington.

Robert E. Speer makes the following appropriate suggestion for April 17 in commemorating the appearance of Martin Luther before the Diet of Worms:

"Four hundred years ago, on April 17, Martin Luther stood before the Diet of Worms at what has been called the 'birth moment of civil and religious liberty,' and uttered his unshakeable words, 'Here I stand. I cannot do otherwise. God help me. Amen.'"

Will it not be appropriate on Sunday, April 17, for the ministers of our churches to make public recognition of the results which have flowed from Luther's fearless words before Charles V and his council and to emphasize afresh some of the great truths which burst forth with renewed power in the Reformation—justification by faith, the duty of obedience to Jesus Christ, the sole Lord of the conscience, the freedom and responsibility of the individual soul, the right of every man to access to the Bible in his own tongue, the obligation of loyalty to the living God, our only King.

"We cannot hope to fulfill our longing for a new and reconstructed world otherwise than through the truths which the Reformation proclaimed, and which have yet to dominate the life of the world."

The appropriations of the United States for 1920 were $5,686,005,706. Sixty-eight per cent., or $3,855,482,586 was for past wars; twenty-five per cent., or $1,424,138,677 went for future wars; three per cent., or $181,087,225 was appropriated to civil departments; three per cent., or $168,203,557 to public works. Education and science received one per cent., or $57,093,661.

FAMILIES OF FAMINE VICTIMS FARE WELL IN CITY OF BURROWS

There is a city of burrows and mud huts outside the walls of Tientsin where refugees from the five famine provinces of North China dug holes in the ground late in the fall, roofed them over with bamboo and straw, and settled down for the winter. In nearly every burrow dwells a family, for these were the fortunate ones who fled from their own bare homes before hunger had weakened them and while men, women and children were still strong enough to flee together.

But long before the coldest weather of the winter came, the number of refugees had increased until their presence became a menace to the welfare of the people of Tientsin. Fearing that food could not be found for any more, and in dread of a pestilence starting among the refugees, the Chinese authorities caused a mud wall to be erected hurriedly about the city of burrows. Within that wall, when its final gap was closed, were thirty thousand people without enough food to keep them alive for a day.

How many thousand more came to the wall and were driven away, no one can tell. Great numbers of these had passed beyond the need of help before the grain rushed in by the American Committee for China Famine Fund and the churches in this country cooperating with it was ready for distribution. Some few straggled back to their own villages, or to the relief stations that were quickly established, and are now being cared for.

But within the mud walls of the transient city of thirty thousand the toll of death has been slight comparatively. Chinese officials and foreigners resident in that country—missionaries, educators, physicians and nurses—volunteered for service. Despite the utter destitution, and the indescribably unsanitary conditions of the place, no one has starved and not many have died of disease.

Relief work there has long been well organized, and the physicians have done much to prevent and to fight typhus. In its care of these refugees Tientsin has repeated on a much larger scale its experience of several years ago, when it provided relief for many who sought refuge there in flood time.

These thirty thousand are practically all farmer folk; with the coming of spring they will go back to their land to make ready for the harvest on which the five stricken provinces are depending for permanent relief. Physically their condition is much better than that of the great majority of the famine sufferers. They ought to be the best of the workers at planting time. They will go back, not as straggling individuals most of whose dear ones have perished, but as families.

And the presence of such families will be helpful in the reestablishing of social and moral order in the famine villages.

HABIT FORMATION

By Olive Roberts.

Mothers are often heard to say, "My children have such untidy habits, and I don't seem to be able to break them. I talk all day long, but it doesn't do any good."

No mother needs to endure her children's untidy habits, or any other undesirable habits, if she goes about her training in the right way, and is willing to take a little trouble to carry it out. Four simple rules based on psychology, may serve to give such mothers an insight into the means of forming right habits. If carried out faithfully, these rules cannot fail to produce results.

First, decide for yourself what habit you wish to form. Then start enthusiastically and determinedly to break the old and launch the new one. Say to your children, "Beginning today, we are all going to hang up our wraps, and put our books and rubbers in the proper places when we come home from school. Let's see who remembers every time and doesn't have to have mother tell her once about it." Arouse as much enthusiasm as you can about the matter. Be careful that you do not start to break and form anew too many habits at one time. Select one or two habits to work on, and keep at them until you are reasonably sure that they are well fixed. Then start on another.

Second, permit no exceptions to occur after you have once started. No matter how good the intentions of the children are, they will lapse into the old ways after a few days. That is when you will have to work. You will find that eternal vigilance on your part will be the price of your children's good habits. When Mary comes home in a hurry to go out to play, she will throw her books on the nearest chair. Don't say, "Oh, well, she is little, and it is hard to remember all the time. I'll let it go this time." That is where you will fail. Even though Mary has already gone away to play, she should be called back immediately and told in a kind manner, "You forgot your books today. Put them away, and then you may go to play." One or two experiences of that kind will soon make Mary more careful.

Third, repeat the desirable action as often as possible. We all know that the habit is most firmly fixed which we have been practising the longest. Seize every occasion to perform the act you wish to become a habit, and its acquisition will come all the sooner.

Last of all, act, don't talk. As Professor James says, in his Talks to Teachers, "Don't preach too much or abound in good talk in the abstract." When Mary throws her coat on the floor and her rubbers in the middle of the hall, don't tell her that nice little girls don't do those things, or that she is a careless girl and should know better, and a great deal more to that effect. Simply call her as soon as you discover what she has done, and tell her quietly and good-naturedly to put her things away immediately, and then see that she does it. Such treatment as this is far more effective than mere talking.

HINDRANCES TO SUCCESS IN GOD'S WORK

Of course, Satan often hinders, as realized by the Apostle Paul. But although we are not always responsible for Satanic hindrance, yet sometimes we are affording our great enemy an opportunity to hinder. It may occasionally be unwittingly done. Not infrequently, however, the cause of hindrance is neglectfully to watch and pray against Satan's devices. Sometimes it is because of insincerity of motive. The glory of God is not always sought. In short, self stands in the way to real success.

But certain personal habits often prove a hindrance to success in God's work. Harshness of speech, both in and out of the pulpit, and by persons who are not preachers, mars their influence and curtails their usefulness. Roughness and sternness in the family circle have this tendency, and parents sometimes wonder why their children remain unsaved. I recall an instance of a professedly Christian father who, many years ago and now dead, complained to me that none of his children were converted. But I suspected that his frequent harsh words and sometimes brutal punishment kept them from becoming Christians.

A spirit of levity sometimes counteracts one's influence for good. It is to be regretted that this evil prevails as freely as it does among professors of Christianity. It crops out even in the sacred desk. I once knew an unsaved young man who was somewhat deeply impressed with a sermon, but all his seriousness was dissipated by the undue joking of the preacher as they walked from the church.

Excessive sociability sometimes hinders preachers in their God-given work, especially just before entering the pulpit to preach. Too hearty eating and light chit-chat are detrimental to spiritual exercises generally. Years ago I read of a preacher of great renown who wrote in his journal that he "had a hard time preaching" on a certain occasion. He added: "But I know the reason. These sociabilities around the table, all well enough in their place, are not the thing for the man about to stand between the living and the dead."

Another prominent preacher-evangelist, whom I have often heard preach very effectively, declared, in a published article, that he had at one time known the sapping power to the mind and heart of the merely social life. But he had long ago discarded the elaborate dinings and tea-drinkings at which general gossip and idle chit-chat abounded. He now gave the time thus unprofitably spent to earnest prayer, and God had very greatly increased his usefulness in the salvation of souls and the sanctification of believers.

Unholy ambition greatly thwarts a preacher's success. A desire to be popular and regarded as highly intellectual, or eloquent, and the like, will lessen his spirituality and efficiency. At a convention of preachers one of the most prominent confessed that he had little true success because of his pride of education and a desire to preach sermons that would commend themselves to cultured persons and thus secure for him a reputation for superior intellectuality.

Discouragement is another hindrance. And this presupposes lack of faith in God. A discouraged man is a weak man in the conflict with the powers of darkness. He will yield to various things over which he ought to have victory. Discouragement is contagious, and will easily spread from preacher to people. To the discouraged person God says: "What man is there that is fearful and faint-hearted? Let him go and return unto his house, lest his brethren's heart faint as well as his heart."

Oh, for a close searching of our hearts and lives, that every hindrance to the high and holy work of soul-winning and soul-edification may be entirely and forever eliminated. The sacred Scriptures teach that every real element of success is at the disposal of truly consecrated Christians. Therefore there need be no insurmountable or permanent hindrance to our sincere work for God. But to such as seem unwilling to renounce every evil, let this divine word ring in their ears and revolutionize their lives, "Lest we should hinder the gospel of Christ."—A. W. Orwig in the Evangelical Messenger.

THE SLOW OF HEART

By Julia S. White.

John 20:25: "Except I shall see."

The slow of heart to believe are not alone the two who walked on the way to Emmaus all unconscious of the third who joined them—neither was Thomas alone among His companions in being slow of heart. He just chanced to have missed the first manifestations which had convinced the others. The slow of heart, with their lack of devoted application to the things of the spirit are necessarily those who seek visible evidence for things which are "spiritually discerned."

It was an unfortunate thing for Thomas that he was out of place on that first Easter day. But his absence and the solving of his materialistic demands have been the saving of all doubters of the resurrection in the ages which have followed. It is very fortunate that such an one as Thomas was among the twelve for the fact of the resurrection would not have been believed by such as he, had not Thomas' doubt silenced or rather satisfied the doubt for his successors in all ages.

Thomas is the one, too, who prides himself in not taking the testimony of others. He must see for himself, even if it should necessitate the reopening of healing wounds. Christ was very kind to this temperament and made it His first business to get rid of such slowness of heart. And while not taking the testimony of others is sometimes a good thing, here we see no doubt of their truthfulness but rather a questioning their mistake in fact. There was no unwillingness to believe. Vehement alike in belief and unbelief, and moved to faith or doubt by heart rather than by intellect—we do not wonder that Thomas rises to a high water mark of confession on the part of the disciples during Christ's life. When he exclaims, "My Lord and my God" the greatest doubter becomes the firmest and fullest believer.

Was Thomas so very bad after all—that he should be always branded the "doubter?" To be sure we find him gloomy but certainly not selfish or cowardly when Christ proposes to go to Bethany to the rescue of Lazarus. "Let us also go that we may die with him" is a devotion even unto death. That he could see only death was but again proof that he saw life in very realistic terms. And again when Christ uttered that most precious promise "In My Father's house are many mansions" it was Thomas who could not believe in a mansion he did not see. "How can we know the way" is not an expression of a desire for knowledge so much as an excuse for ignorance. To be sure rather than seek the light he is disposed to exaggerate the darkness.

But here on the day of the resurrection for some reason (we will hope it was a good one) Thomas was not with the disciples as they assembled in that upper room. He was out of place and absence from the place of prayer always brings loss to the individual, for to those assembled in His name, Christ always comes with a blessing.

Think you that Thomas actually "put his finger in the print of the nails" and "thrust his hand into His side"—never. The All Compassionate One tells him to do it, but with a tenderness and yearning which makes the light break upon Thomas and so he exclaims, "My Lord," the One with whom I had fellowship before the crucifixion; "My God," that is, "My Lord divine" and thus portrays his firm belief in Christ's divinity.

Shall we therefore encourage doubt? Never. Doubt is in itself so cold and heartless that it leads one to say harsh things. When the mind is in doubt the soul is in darkness and the heart becomes frozen in the chilly night. Granted that for him whose Christ is dead or him who thinks He is, there is sometimes the tendency to indulge in the luxury of solitary sadness, those who do such are just like Thomas and are missing a great revelation, a good sermon and a heart to heart touch with Christ. Can we afford to avoid public worship or the assembly for prayer, with its cheerfulness, its blessings? Had Thomas known what was coming, his doubts could not have kept him away. Shall we not learn the lesson to be there and then we'll be among those who see the Lord.

Here we have Christ in all His love dealing with one who is desiring much but hoping little, who takes nothing for granted and wants every statement explained, who leaves nothing to the imagination, nothing to the interpretation of the future. Christ sees the pathos of such, so we find Him in one of his most tender moods, most considerate attitudes, most condescending compassion. Then shall we conclude that it pays to be as disconsolate and miserable as possible in order to prove the love of the Father? Never. "The bird with the broken wing never soars so high again." And so we want no broken wings as life's handicap. Even though there is no doubt too hopeless, none too deep for Omnipotence to lift one out of and transform into a person of faith and energy, yet the world is far too full of those who are ready to demand "Except I see," and such comfort themselves with the hesitancy of Moses, the discomfiture of Isaiah, and the reasoning of Gideon. But just as all of these overcame by the presence of the Most High, so shall we by practising the presence of God, rise to Thomas' excellence of confession. The things of the Spirit are spiritually discerned and the one who lives the most in the spirit will have least need and be less likely to say or feel "Except I see," and the soul will rather find itself excelling in the cry of faith, "My Lord and my God."

The tendency of the age is away from the Spirit. It seems to me that we are so "slow of heart" that we cannot trust enough to the guiding energy and power of the Spirit. We are enough in the infant stage of spiritual living to want "to see" the wheels go round.

Let's hang our doubts out and they will ere long dissolve. Let's "throw the windows of our souls wide open to the sun" and we shall find a clarity of atmosphere which can so brace us that we "can trust and not be afraid." Let's keep so in the Spirit that the finer notes in life's symphony shall not be missed—let's keep so close to the Father of all by the prayer life that we may not fail in spiritual discernment nor miss the triumphant faith which cries out in very truth, "My Lord and my God."—American Friend.

DRIFTING

Are we over-educating our young people and emphasizing the adage that "a little learning is a dangerous thing?" The colleges are crowded and the churches are empty. Is there any relation between the two? Possibly, in the light of college statistics now being printed. Of the graduating class of Columbia University, for instance, fifty-two confessed that they never attended the campus chapel service, eight declared themselves without religion, and fifty-two were not sufficiently interested in the matter of church-going to answer it. Only one member put himself down as a regular attendant at chapel. Only one of an entire graduating class! But the favorite dances of these young gentlemen are set down as "the turkey trot and the tango." Thirty-six of these graduates are to become lawyers. No doubt the voices of some will be heard in our halls of legislation in favor of upsetting the established order of things and trying the new fangled notions with which all the experimenters are advocating. Let the people rule.—Sel.

THE MENNONITE

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EDITORIAL

The following statement from the Northwestern Christian Advocate might be of interest to our readers:

"Before the war the Mennonites were looked upon as very desirable citizens by the Canadians but on account of the refusal to participate in wartime enterprises they incurred the distrust of their neighbors. The Canadian government has passed some very stringent laws regulating their life with the result that they are reported to be selling their properties in Manitoba as rapidly as possibe with the purpose of settling in the state of Mississippi. There are about 150,000 of the sect in Canada and these have secured 100,000 acres in Mississippi near the Alabama line and have taken options on 150,000 acres more. The American Legion has taken the matter up in a vigorous way and other protests have gone in to Governor Russell but he seems to be little influenced."

Both the Northwestern Christian Advocate and The American Legion, if they wanted to be fair, might have taken the trouble to investigate the reasons why these Mennonites came to Canada and why they did not participate in was activities. They came to Canada from Russia upon the solicitation of agents of the Canadian government and the government guaranteed them exemption from military service in the event of their coming, as public documents will show, should any one take the trouble to examine them. The Canadian Mennonites took the promises of their government in good faith and, as a result, are no more regarded as good citizens. If it once becomes a crime that brands one as a bad citizen, who honestly accepts the assurances of his government as having been made in good faith, what must be the standing of a good citizen who will not have it that his government shall be as good as its word?

THE TIDE WILL RETURN

By Russell H. Conwell.

The tide will return and the religious interest will be more extensive and more intensive than ever before. The sense of need which depresses all classes now is the promise of a great revival. It will be naturally miraculous, if history is to repeat itself. The law courts, the money markets, the high costs of living, the rush for luxuries, the continued warfare, the starving children are unitedly driving us back to Christ. The awful need of His principles in society, and of His redeeming power in the hearts of statesmen and peasants, is forcing mankind to call for Him now. A millionaire told me a few days ago in his home, "I am tired of stocks and bonds, of schemes for making money. I want Christ. I can see that nothing else satisfies." The old new gospel that "Jesus Christ came into the world to save sinners" can now be asserted boldly and men will listen. Tell them now that the world needs the Savior and they will believe it.

Oh! It is such a comfort to find in my age that "the church's one foundation" has not moved a hair's breadth. Then too, that old Book is still the book of my life. Once the Bible my dear father read to me told me the truth that Jesus called little children to Him, and that then meant me. Then, later, the Bible said that a youth came to Him and that Jesus loved him. That then meant me in youth. Then the old Book told me of the need of a Savior and Friend, in college, in business, in travel, in the home, in the ministry, and in the administration of a university, and that too meant me. Now that I am so soon to go on a journey taken but once, I find the dear old Book with its worn edges is a complete guide to the country I am going to visit. No other book can tell me anything about the angels, the city, the glory, the songs of the redeemed. Take away all I have beyond my robe and cane, if I must lose them all, but leave me this Book in my memory and heart! Then I can wait or go on, knowing that it is an infallible truth, that all things work together for good to them who love God. Jesus is all the world to me now; and I yearn to tell all the world about it. He is surely coming again.

FAITH'S CHALLENGE

"Their rock is not our Rock, even our enemies themselves being judges."

Moses said this when comparing the idols of the heathen with the God of Ismel. Even the idolaters themselves, seeing the wonderful works of Jehovah on behalf of His people, could not deny that Israel's God was greater than their gods.

And the same challenge can be given today. The humble believer can face the skeptic who makes a god of his reason, and the licentious man who makes a god of his lust, and the self-seeker who makes a god of his ambition, and say to one and all of these —Your rock is not as my Rock, yourselves being judges.

What is the skeptic's "rock?" In what can he put his trust? As far as this life is concerned he must trust to luck, or to his own ability to take care of himself, or to both of these combined. By his own confession he has nothing to fall back upon in case of failure and of loss of friends or of health. And he has no hope whatever in regard to the future life; it is all a blank to him. He may indeed hope that there will be no future life, but he cannot even pretend to have any solid foundation for such a hope.

And the libertine; what is his rock? He does not pretend to have any. He simply shuts his eyes to consequences and devotes himself to the pursuit of pleasure; hoping, if he hopes at all, that it will be a long time before he gets to the end of his rope.

But the worldly-wise self-seeker has a rock, on which he builds with great confidence. To him, outward things seem to be the only substantial realities, and he intends to "make himself solid" as to the future by means of a big bank account or a large block of "real" estate, or by gaining a reputation for business or professional ability which will enable him always to command a large remuneration for his services.

Such a man has time to devote much attention to his spiritual interests. If he thinks it worth while on the whole to make some provision for his welfare after death, he goes about it in a business-like way, and takes out a fire insurance policy by joining some church. In doing so, however, he does not forget to make provision for his life also by choosing a church in which his social ambition will find opportunity for advancement.

But, let this man be rendered helpless by sickness or accident; let him be crushed by repeated disasters in business; or let him be brought face to face with death, and where then is his confidence?—Shattered. Gone. He had supposed he was building on a rock, but the rock has melted away and his house comes tumbling down about his ears. The man is dazed, helpless, desperate.

Not so is it with him who builds on the Rock of Ages. He has indeed no assurance that he will escape the trials, disappointments, defeats and hardships of life, but he has the promise of God, who cannot lie, that all things, even the hardest things, shall work together for good to him.

The believer cannot hope for freedom from the woes which are the common lot of mortals, but he can cherish under all possible circumstances the confidence that the will of God is being worked out in his life. He can comfort himself with the assurance that when he shall be able to look upon the right side of the finished pattern he will find the most beautiful designs and the richest coloring just at the places where his life seemed hardest and least profitable.

And if he is an out and out Christian, humbly submissive to the will of God and desirous above all things of doing God's will, he will find the working out of God's likeness in him a blessed experience even in the hour of his deepest tribulation. He will be able to rejoice even in the midst of the fiery furnace, because he will feel the presence of Christ most vividly when the flames are hottest.

It is a sad fact that the faith of professing Christians often fails them in the hour of trial, leaving them in as hopeless a state as if they had no Rock on which to lean. But that is not the fault of the religion of Jesus; it is because these professors have never learned their religion by heart. It has been an honest religion, perhaps, as far as it went, but did not go deep enough. It was chiefly a matter of habit, and observance, and of conformity to the religious ideas of the people about them. Such a religion will never give a man confidence in the time of adversity, but every observant man knows that there is a religion which proves itself most profitable at the times when its support is most needed.

No man can face this question thoughtfully and candidly without seeing that there is nothing on earth which can offer such a foundation for confidence as is possessed by those who with all their hearts believe in Jesus Christ. There is no other ground for confidence which will stand the test of fire and flood, which will be as strong in the evil day as in the prosperous day.

Truly, "their rock is not as our Rock, even our enemies themselves being judges." — Sabbath Reading.

A BOY'S APPEAL TO AN INFIDEL

One day, some seventy-five years ago, a little lad came out of the doorway of a low, unpainted house in Vermont, with a sorrowful, yet determined expression on his face. He trudged along the country road alone for a considerable distance; his countenance growing more and more troubled as he proceeded, till at length overcome, either by fear or distress, he turned and ran home, the tears coursing down his cheeks. After being comforted and encouraged by his mother, he started out again. On he marched to the house of a rather remote neighbor. It was Mr. —, an isolated, rough-mannered man, of whom the country people reported strange things; that he believed in no life apart from this earth, that he had been heard to say that he should come back as one of the birds, squirrels, or cattle, when done with this body; and, worse than all, that the Bible was not true, and that there was no God. Filled with concern by these reports, the little boy had for some days been thinking the matter over; had become oppressed with a sense of responsibility, and determined to visit the atheist. His mother had noticed his seriousness, discovered his plan, and fearing that he might encounter harshness or profanity, had tried to dissuade him from going, till, finding the idea was a fixed conscientious purpose, she had at length consented, and the child had set out on his errand. At last the two-mile walk along the hilly road was accomplished, and the house was reached. "Mr. —," said the child, "do you believe the Bible?" "No, no more than I believe in that dog's barking." Not daunted by the blunt negative the little missionary commenced trying to convince the unbeliever that there is a God. "Who sent you here to tell me that?" was the angry question. "Nobody sent me," returned the boy, "but I came to tell you that there is a God," He said it as he would have told a blind man that there is a sun; and then turned homeward, his mission accomplished, his mind at rest. That little boy was Nathan Brown who became Adoniram Judson's co-laborer in Burmah.

When appeals for reinforcements for the Burmah mission reached America, Mr. and Mrs. Brown heard as those who are listening for their Master's voice. "What Christian," wrote the former, "can read the appeals from Mr. Judson, and not feel a desire to go and stand for the help of the Lord against the mighty? For one, I cannot think of staying back." He wrote to his parents expressing his desire, and asking their advice. The letter fell like a bolt on the old home in Whittingham. Deacon Brown replied: "We received your letter and read it with many tears and sighs, and much anxiety about your future prosperity. We should be glad to have you spend your days in this country, but if God has designed that you should leave your native land, I hope we shall not be found to fight against Him, nor murmur at His dispensation, but say as Paul's friends said when he was determined to go to Jerusalem: 'When he would not be persuaded, we ceased, saying, The will of the Lord will be done.' "—Sel.

THOROUGHLY FURNISHED

H. L. Hastings.

Those men who have been most effective laborers in the Master's vineyard, and the most useful members of the church of Christ, have been the most close and careful students of the Bible. They have been men of one book; some of them have hardly known another; they having been debarred from the general range of literature. They have studied God's Word and their own hearts. From these fountains they have drawn forth living and perpetual streams. They may not have been able to read languages, nor indulge in the niceties of verbal criticism, but their hearts have been broken by God's hammer, and melted in His fire, and they have lived not "by bread alone," but by every word that proceedeth out of the mouth of God." John Bunyan, with his Bible and his God, could write words that would be read a hundredfold more widely than the writings of poets, critics, sages, and literati, because He knew the heart of humanity by the sorrows which he himself had borne, and he knew God's Word as the guide and light and support of the saint in his darkest and most trying hours.

No thoughts but the thoughts of God can thus energize the human intellect, and fill both body and mind with this heavenly aroma, this divine vitality, which is the peculiar characteristic of that Word of God which liveth and abideth forever. "For the Lord giveth wisdom: out of His mouth cometh knowledge and understanding." Whatever follies men may utter, God speaks words of eternal wisdom. Whatever falsehoods men may declare, God speaks words of everlasting truth. However, men's promises may fail and men's words fall to the ground, God's words shall abide when heaven and earth shall pass away. And he who would be stable, and strong, and wise, and victorious, and thoroughly furnished unto all good works, should saturate his soul with the words which God has spoken, and learn to live not by bread only, but by this immortal and unchangeable food. Thus "nourished up in words of faith and sound doctrine" he will be strong because God is with him, and overcoming every foe will be more than conqueror through Him that hath loved him and given Himself for him.—Common People.

WORLD-WIDE SUNDAY SCHOOL NEWS

Governor Sekiya of Shizouka Perfecture in central Japan, when entertaining a group of delegates who had attended the World's Sunday School Convention in Tokyo, told Frank L. Brown, LL. D., Secretary of that association, that at a recent session of the governors he had proposed that Sunday hereafter in Japan should be observed as a day of worship and religious instruction. This proposition was approved by the governors and is now before the Japanese Cabinet.

It is stated on highest authority that the Empress of Japan was so much impressed by the World's Sunday School convention in Tokyo that she is planning to have religious instruction in her household on Sundays. Further she stated that she saw that Sunday had been used too largely as a day of recreation. This action of the Empress would be generally observed in Japan, owing to the custom of following the example of the royal household.

Japanese leaders are seriously considering the introduction of Bible study at factory centers and in industrial groups in Japan as a character building and steadying influence. By special request Bible lessons applicable to industrial groups are being sent to Japan for the consideration of these leaders.

As one of the results of the unusual recognition of the convention by the educational authorities of Japan, missionaries are reporting that the opposition to Sunday school attendance by the principals and teachers in Japan has stopped and these very people are now encouraging Sunday school attendance.

Rev. Hiromichi Kozaki, D. D., a leading Congregational pastor of Tokyo, made the following statement: "The total impact of this convention upon Japan is good and only good. There can be no doubt but that we are at the beginning of a great forward movement in Sunday school work in this country."

Rev. J. C. Newton, D. D., president of the Kwansei Gakuin, Kobe, said concerning the convention, "I can only say it is simply marvelous. The comprehensive scope of the program, the intense insistence upon the spiritual and evangelical linked with due emphasis upon modern methods and technique, the perfect organization for the effective execution of the program, these things amaze and delight us. Nothing has ever produced impressions so deep and wide among the Japanese as this convention."

Rev. J. M. T. Winther of the Lutheran Seminary, Kumamoto, in writing about the convention speaks especially of the emphasis placed upon "the Bible, its value, its efficacy, its appeal to the child-heart, all this was emphasized in a way to fill the heart of an Evangelical Lutheran of the most orthodox school with joy unspeakable. I am confident that this convention with its strong array of powerful witnesses for the old Book and for the old views of the Savior and His salvation must bear fruit in this land. Personally, we feel fully repaid for the heavy expense in sending our theological students all the way from Southern Kyushu to Tokyo."

THE QUIET HOUR COMRADESHIP WITH CHRIST

Have you and I today
Stood silent as with Christ, apart from joy and fray
Of life, to see by faith His face;
To look, if but a moment, at its grace,
And grow by such companionship more and true,
More nerved to lead, to dare, to do
For Him at any cost? Have we today
Found time, in thought, our hand to lay
In His, and thus compare
His desire with ours, and wear
The impress of His will?
—George Klingle in Dixie Endeavorer.

THE C. E. TOPIC

April 17.

How Can We Improve Our Recreations?

I Cor. 10:23, 24, 31-33; 11:1.

Man is a social creature and as such he delights in enjoying life in company with his fellow men. Pleasures generally mean little to any one, unless he can share them with some one else. There is often something wrong with the one

who is only happy when he can go off by himself, to enjoy what he has, alone. The least that might be said of such a one is that he is selfish.

"All work and no play makes Jack a dull boy" is an often repeated proverb that has a great deal of sense in it when it is not made to mean: All play and no work makes Jack a dull boy. Recreation is a valuable and important thing for the health and contentment of everyone. Jesus reminded His hearers that the Sabbath furnished, in its religious exercises, a means for one kind of recreation, when He told them that the Sabbath was made for man and not man for the Sabbath. We must insist, however, that any form of recreation that strikes a blow at the Sabbath or deprives it of its religious significance is not the kind of a recreation into which the Christian can consistently enter. It is his business to oppose it with every influence at his command. The efforts being made today to throw wide open the doors to Sabbath desecration by the theaters, the ballparks and the moving picture shows are efforts, not for better recreation, but efforts by organized money-makers who would respect nothing that might stand in the way of their making more money even at the sacrifice of decency and piety.

We are none of those who decry athletics. They offer a splendid opportunity for the healthy development of the body, and, when entered in with moderation and under proper supervision help to develop a splendid spirit of manhood and womanhood. But Christians should keep in mind that the chief object of the Sunday school is not its baseball or consistently enter. It is his business is concern itself about souls. Churches, especially those in cities and towns, where it is important to surround young people with healthy and clean associations, may find it to their advantage to encourage athletic activities among their young people, but the chief interest of a church should never seem to be in its athletic association. It has upon its hands the responsibility for the care of immortal souls and the proclamation of the good news of the kingdom of God. When athletics stand in the way of these things the time has come to abolish athletics.

We must not allow the notion to possess us, however, that all recreation consists of participation or interest in athletics. Some of us are far past the period when such things appeal to our tired, old bodies, yet, that does not say that we are not in need of recreation. Perhaps we need it more than the rest. To us mental recreation has more interest. Some read for recreation. Good. But what do they read? Recreation means a renewal. If our reading brings us new thoughts, newer and purer ideals, greater inspirations and gives us a wider view of life we can well afford all the time we give to it, but, if we cultivate a taste for the senseless trash, or, what is worse, the obscene slush, that masquerades as literature in some of our magazines we are feeding the mind with injurious stuff. Reading is good recreation only when it is the reading of really good literature.

There are home-bodies who cultivate fads. Women delight in such things as needle-work or the cultivation of flowers. A consecrated needle may lead one to do as Dorcas did and provide comforts for the needy. An interest in flowers and growing things may impress us with what Jesus had to say about them. Why not then be reverent with flowers and seek in them a truth about the deep things of God?

THE S. S. LESSON

April 17.

Bible Teaching About Work.

Matt. 6:1-3; Jno. 5:17; II Thess. 3:6-13.

Golden Text: Not slothful in business; fervent in spirit: serving the Lord. Rom. 12:11.

Some people get the notion that God created man to do nothing at all and that work is a curse, but if we read the account of our first parents, we will note that they were placed in the garden to "dress" it. With sin, work instead of a pleasure, became a burden.

Work is the normal thing to occupy the attention of men. God made provision that six days out of every seven of our lives should be periods in which we are occupied with some useful work. We note in the life of our Lord that the greater portion of His life was devoted to following the carpenter's trade and when He began His ministry it was to take upon Himself the burden of greater work that was to have a most important bearing upon the eternal destinies of men. Paul illustrates the truth that a servant of God must be a busy man and does this by working with his hands at his own trade as well by working in the ministry. Time and again Scripture commends the busy life or urges us to keep faithfully at our tasks. The Golden Text is a sample of numerous passages that favor the busy life. A splendid exercise for our classes would be the seeking out of other passages that hold up labor as an opportunity or a duty. Observation will reveal to us that no consistent Christian avoids labor or spends his time in idleness. So much has been accomplished by some who seem to have been mere weak vessels that we cannot but believe that a Christian who takes his life seriously will accomplish much more than he would were he not a Christian. It is said that John Calvin suffered from a complication of twenty-six diseases, yet those who know his short life wonder how he was able to crowd so much into it. Carey, the greatest of missionaries to India, was a good shoemaker before he became a great missionary and much of the preparation he needed for his work was made while pegging away at his bench.

We must realize that idleness is the worst of many curses that may affect a community. Our mothers used to teach us a little poem about "Satan finds some mischief still for idle hands to do." And this applies as much to grown-ups as it does to children. Behind nearly every vice and back of nearly every crime that injures people or the community one may find idle men, women and children. It is the nature of evil to look for its agents to those who are engaged in no useful occupation. It will be observed also that the more anyone is occupied in any given task the more proficient that one will become. Good workmen are busy people. This principle may be applied to spiritual things. In them, as in other things, we improve by doing.

That work is a normal condition may be noted in the fact that it adds to the health of the body. An idle person is seldom a well person. The muscles must be kept active, the mind must be busy and even the nerves be tuned up, if we expect to eat well, sleep well and be contented with our lot in life. No wonder that the program for a Christian life is a crowded one. We are to "do good evermore." We are to "pray without ceasing." We are to do with all our might what our "hands find to do." The man who does nothing at all might just as well be in jail—really jail is an instrument for compelling idlness as a punishment—and the Christian who simply does nothing deserves no credit for his idleness and does deserve great condemnation for doing nothing, while souls are being lost and there is so much evil in the world to be fought and overcome.

No one will deny that one of the problems of our day which is becoming more and more acute is the labor problem. People who employ labor are often unjust. People who labor are frequently unreasonable. Between the two there is a great responsibility for unrest, poverty, violence and hatred. The Christian employer and the Christian employee have a serious duty to perform to each other and the community. There must be a just wage and a fair return of labor for wages received and each must recognize that the other has rights to be respected. This will only come about as the spirit of Christ is permitted to guide.

FIXEDNESS OF CHARACTER

Rev. J. H. Jowett, D.D.

"I have made thee . . . an iron pillar." Jer. 1:18.

That great, divine Word was spoken to a young prophet who was timidly shrinking from his stern commission. The odds seemed all against him. Principalities and powers were ranked in fierce antagonism. The priesthood was his foe. He had not even the support of the people. "Ah, Lord God, I am a child!" He felt like a broken twig in the fierce current of a river in flood. He felt like a desert-reed in a tempest. And it was just in that season, when his heart trembled before a tremendous task, that the Lord spake to him and said, "Be not dismayed; I have made thee an iron pillar!" The young prophet was divinely equipped for his divine calling. He was to be matched with the hour. His mind was to be established in the truth of God. His heart was to be confirmed in the purpose of God. His will was to be possessed by the holy strength of God. He was to confront all hostilities like an iron pillar — not breaking, not bending, not yielding — invincible to the onslaught of the world, the flesh, and the devil.

In all great crises these divinely fashioned pillars are the salvation of the state. The crises are not always times of war. They may be times of luxury, and apathy, and ease. The grave dangers, maybe, abound in Lotusland, in heavy and slumbrous afternoons. There are subtle perils on the Enchanted Ground as well as in Vanity Fair. Indeed, a warrior may fight his way through Vanity Fair and collapse on the Enchanted Ground. And so we need stalwart Great-hearts who are invincible in every place and season. We need men and women of absolutely settled and vital convictions, who are "rooted and grounded," as the Apostle Paul says in his agricultural-architectural figure—men and women who are able to stand against the enervating airs from the south and the fierce blasts from the icy north. It is the souls of this order, steady and determined at all times, who are the pillars of a people's hopes.

In his hero lecture on Cromwell, Thomas Carlyle has these words: "Perhaps of all the persons in that anti-Puritan struggle, from first to last, the single indispensable one was Cromwell. To see, and dare, and decide to be a fixed pillar in a welter of uncertainty; a king among men, whether they called him so or not." And that is the purposed office and distinction of every soldier of the Lord Jesus Christ, and pre-eminently so in the times through which we are passing. We are to be as fixed pillars among folk who are shaking in uncertainty. We are to steady those who are trembling. We are to be strong enough for timid hearts to lean upon. And this glorious strength we are to receive from our Lord as the gift of His grace. He is the fashioner of this royal character, and in His hands the reed, which is shaken by the wind, is transformed into an iron pillar which cannot to be moved.—Selected.

TRUST WHEN IT IS DARK

But do not be astonished, do not be disheartened if, when the trouble comes, there comes with it, as to Jacob, a more terrible struggle far, a struggle too deep for words; if you find out that fine words and set prayers are nothing in the hour of need, and that you will not be heard for your much speaking. Ah! the darkness of that time, which perhaps goes on for days, for months, all alone between you and God Himself. Clergymen and good people may come in with kind words and true words; but they give no comfort; your heart is still dark, still full of doubt; you want God Himself to speak to your heart, and tell you that He is love. And you have no words to pray with at last; you have used them all up; and you can only cling humbly to God and hold fast. One moment you feel like a poor slave clinging to his stern master's arm, and entreating him not to kill him outright. The next you feel like a child clinging to its father and entreating him to save it from some horrible monster which is going to devour it: but you have no words to pray with, only sighs, and tears, and groans; you feel that you know not what to pray for as you ought, know not what is good for you; dare ask for nothing, lest it should be the wrong thing. And the longer you struggle, the weaker you become, as Jacob did, till your very bones seem out of joint, your very heart broken within you, and life seems not worth having, or death, either.

Only hold fast to God. Only do not despair. Only be sure that God cannot lie; be sure that He who cared for you from your birth hour cares for you still; that He who loved you enough to give His own Son for you hundreds of years before you were born, cannot but love you still; do not despair, I say; and at last, when you are fallen so low that you can fall no lower, and so weak that you are past struggling, you may hear through the darkness of your heart the still small voice of God. Only hold fast, and let Him not go until He bless you, and you shall find with Jacob of old, that as a prince you have power with God and with man, and have prevailed. And so God will answer you, as He answered Elijah, at first out of the whirlwind and the blinding storm: but at last, doubt it not, with the still small voice which cannot be mistaken which no earthly ear can hear, but which is more precious to the broken heart than all which this world gives, the peace which passes understanding, and yet is the surest and the only lasting peace.

But what is the secret of this strange awful struggle? Can you or I change God's will by any prayers of ours? God forbid that we should, my friends, even if we could; for His will is a good will to us, and His name is Love.—Charles Kingsley.

THE INVESTMENT OF LIFE

The question of investment is the burning question with many in these days of intense commercialism. Liberty bonds, stocks of various kinds, real estate — each has its ardent advocates. That people everywhere are interested in investments which will yield large returns is illustrated by the ease with which glib-tongued agents or even blue sky propositions with absolutely nothing tangible behind them.

Surely it ought to be easy to secure interest in an investment which pays richly in contentment of mind here, and is absolutely certain of eternal reward; but it is not. Because the dollar-mark is missing, the opportunity goes begging. This dead-sure proposition; this gilt-edged opportunity is the investment of life in the world-wide service of Jesus Christ. Never was the door of opportunity so wide open. The great war has broken down walls between nations, has eliminated, to a large extent, the autocracy which has been a stone wall of opposition to the gospel, and has brought the peoples of the world into a relationship of sympathy and understanding never known before.

The call of the hour—the need of the age, the challenge to the heroic—is before the young manhood and womanhood of today. Thousands accept it for good business; why not thousands for the church? Standard Oil leaves a trail of rusting tin cans by the side of the paths which thread the jungles of the Congo and pierce the matted forests of the Amazon. The American reaper cuts the grain on the Siberian steppes and lays low the golden harvest of the Uruguay plains. The American drummer packs a sample case and a traveling bag on a few hours' notice and goes a thousand miles up the Yukon, or two thousand miles up the Yangtse, or to Manila, or Sidney, or Bagdad, all in the interests of good business, and, only incidentally of course, the monthly two or three hundred per, and expenses. If business, with the dollar-mark, written all over it, can surmount obstacles, endure privation, forfeit home and friends, accomplish the impossible and cheerfully take a chance with death, all for the consideration of gain, surely the compelling love of Christ can do as much and more for souls.

William Borden, died in Cairo, Egypt, in 1913, at twenty-five years of age. He was a graduate of Yale and of Princeton and possessed a million dollars in his own right. Business flung open inviting doors to the right and to the left; honor held her laurel wreath over his head; but the cross captivated him, the lure of souls possessed him, and to mission work among the Mohammedans of Cairo he gave himself until a fatal illness carried him to his reward. His million dollars by his will was divided among missionary societies, home and foreign, and Christian schools. His was the investment of life.

Edward C. Perkins is the only son of a wealthy Hartford banker. He is a graduate of Yale. While pursuing a law course at Columbia he was converted and decided to prepare for the ministry. Entering the Union Theological Seminary, he graduated in due time, and, before accepting a pastorate, took a vacation trip to Japan and China. While in China he became deeply interested in missions, particularly medical missions. After investigation, he decided his work was to be a medical missionary. Hence, back to America he came, spending a year in the Baltimore Medical School and finishing at the College of Physicians and Surgeons in New York City. A two-years' course in St. Luke's hospital followed. In the spring of 1914 he left for China, where he has built and equipped a hospital at his own expense. His is the investment of life.

The Judases of this world, to whom the dollar is the great and only consideration, cry out, To what purpose is this waste! But, the investment of life as made by Carey, Judson, Livingstone, Moffat, Paton, Duff, Morrison, Hamlin, and others, is the answer. Instead of being a waste, it is an investment that blesses the world, and yields a perpetual reward in the golden age when the moth-eaten and rust-corroded wealth of the slaves of mammon mocks the poverty of their souls.

The missionaries of the cross are the true empire builders. They are the true apostles of democracy. They are the pioneers of true progress. They are the strategic statesmen of the world. They are moral heroes of the highest type. Do you aspire to a big job? Are you ambitious to grapple with a task which will challenge all your powers? Are you a candidate for a life which will achieve the highest possible measure of true heroism? Then consecrate your life to Jesus Christ and plant the standard of the cross in the most difficult field in the world. In so doing like your Master, you will invest the gold of life —the only dead-sure proposition in this life, or the life to come, an investment yielding thirty, sixty and a hundredfold. — Sunday Sunday School Banner.

MARRIAGE

Haury-Kintzi.—March 19, 1921, Helen F. Haury, daughter of Dr. Samuel S. and Susie L. Haury, was married to Dr. Edwin J. Kintzi, by Rev. M. M. Horsch. The ceremony took place in Claremont College Music Hall.

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INVITATION

The Lord willing, Sister Loretta Lehman of Berne, Indiana, shall be ordained as a missionary worker at her home church on Sunday morning, April 17, preparatory for her departure to India. The time set for sailing is April 26, when both Sister Lehman and Sister Clara L. Kuehney expect to leave from New York on the steamer "City of Sparta." Large intercessory participation is urged in the name of the congregation and the Mission Board.

TO THE PASTORS OF THE CHURCHES OF OUR GENERAL CONFERENCE

Dear Brethren: The mission board finds it necessary to make a special appeal to the churches for $15,000.00 in April. The work expands and the expenses increase accordingly. But in view of the fact that about 150 new converts could be baptized during the last three months, and about two hundred more are waiting for it, we believe that our churches do not wish to see the work suffer for lack of new workers. Two sisters, Loretta Lehman and Clara Kuehney, are ready to embark for India on the 26th of this month. Others are willing to go as soon as permits arrive.

Thanking all the dear mission friends for the faithful support of this work in the past, we hope and pray that this money may be forthcoming.

In the name of the board,

P. H. Richert, Sec.

IN MENNONITE CIRCLES

Fifteen new members were recently received into the First church, Philadelphia.

On Sunday morning, April 10, Sister Clara Kuehney was publicly consecrated to the foreign mission work in her home church, Halstead, Kansas.

Sister Loretta Lehman of Berne, Ind., has received her "permit" and will start with Sister Kuehney for India some time during the latter part of the month.

Rev. Jacob Quiring of Berlin has definitely decided to take a position in Bluffton Seminary and is expected to be in Bluffton by August.

Rev. J. B. Epp of the Pretty Prairie, Kan., church has announced that he will sever his present relations as pastor this summer in order to continue theological studies. He proposes later to reenter the foreign mission work.

The Mary-Martha Circle of the Mennonite mission church of Los Angeles, Cal., rendered a most excellent program on Mar. 20th, containing just that what a rendering on that order should have to build up the spiritual life of the young people in the church.

Interest in the Sunday school of the First church, Philadelphia, Pa., has been particularly keen during the month of March. From a statement prepared by the pastor we learn that the average attendance, including visitors, was 314. With visitors subtracted the average for scholars present was 257. The average for March of last year was 182. The collections for the month were $83.07, or an average of $20.76, as contrasted with $57.42, or an average of $14.38 last year.

There are 287,426 Sunday schools in the world with 2,586,825 teachers and officers, 27,709,706 scholars and a total enrollment of 30,296,531. North America leads with 155,944 schools, 1,697,520 teachers and officers, 17,065,061 scholars and a total enrollment of 18,762,581. Central America has 167 schools, 606 officers and teachers, 13,061 scholars and an enrollment of 13,667. South America has 3,246 schools, 16,203 teachers and officers, 146,141 scholars and total enrollment of 162,344. The West Indies have 1,617 schools, 8,953 teachers and officers, 128,437 scholars and a total enrollment of 137,390. Europe, 68,189 schools, 680,189 teachers and officers, 7,943,440 scholars and a total enrollment of 8,623,629. Asia has 32,854 schools, 65,704 teachers and officers, 1,314,156 scholars and a total enrollment of 1,379,860. Africa has 10,015 schools, 46,007 teachers and officers, 660,218 scholars and a total enrollment of 706,225. Malaysia has 538 schools, 307 teachers and officers, 15,369 scholars and a total enrollment of 15,676. Oceana has 14,856 schools, 71,336 teachers and officers, 423,823 scholars and a total enrollment of 495,159.

The Friedenstal church near Tampa, Kansas, is planning a Bible conference for April 20. It is hoped that many of the brethren of the community will attend and share the blessings of the conference with the Friedenstal people.

The program for the 29th session of the Northern District Conference, which is to be held in the 1st church, Mt. Lake. Minn., on June 5,, has just been issued and provides for a missionary festival in connection with the conference.

The Eastern District Conference will hold its 123rd session in the Hereford church, Bally, Pa., April 30 to May 2. The meetings will begin Saturday, the 30th with preparatory service and baptismal at 2 P. M. Rev. Jacob Snyder will preach. On Sunday morning the Communion of the Lord's Supper will be observed. Addresses are to be made by Rev. A. J. Neuenschwander and Rev. V. B. Boyer. This service will follow the regular session of the Sunday school which begins at 9 o'clock. At 2 P. M. there will be a combined Sunday school and Christian Endeavor meeting. Addresses are to be made for the Sunday school by the brethren A. A. Moyer, and S. M. Rosenberger and for the Christian Endeavor societies by Norman Burkey and Newton Gottshall. At the Sunday evening service the retiring president of the Conference, N. B. Grubb, will deliver the sermon. The business session of the Conference begins on Monday and is to continue until the business is complete. On Monday evening Dr. Elmer Johnson, the Schwenkfelder historian, who has spent many years in Europe in the interest of his work, will deliver an address which is expected to bring many new and interesting facts relating to the Mennonites in their connection with the Schwenkfelder people to light. Dr. Johnson has recently secured the Pennypacker library, rich in historical material relating to both churches, for Perkiomen Seminary and will no doubt have much to say concerning it.

A WORD FROM THE PRESIDENT OF BLUFFTON COLLEGE

April 2, 1921.

Rev. S. M. Grubb,
Philadelphia, Pa.

Dear Friend: I have thought perhaps you would give space to this letter in the Mennonite, and there are two reasons why it might be well to publish it. The first is that Mennonites sometimes wonder whether Mennonite education amounts to anything since we are new in the work. In the second place, young people in looking around for a school are apt to feel that it is only the large university that can give them what they want, or at best our own colleges do not meet with the approval of educators in general. A letter like this ought to quiet fears in both directions. I quote it just as it is written:

"I desire to state that I have visited and am familiar with Bluffton College, its buildings and equipment, and its faculty. It has made more rapid, substantial progress in a short time than any other college with which I am familiar.

"The faculty consists of European and American trained men of character, culture and scholarship. It is well-balanced, efficient and progressive. The various buildings have, heretofore, been sufficient in number, size, arrangement and equipment to provide facilities for the maintenance of a good, high-grade college; but the increased number of students and the enlarged field of usefulness of this rapidly growing institution justifies its demands for increased equipment in order that it may do well its work in a field

continually offering new opportunities for usefulness.

"I have examined the curriculum and find the courses of study well selected, co-ordinated, suitable and sufficient to prepare the graduates for intelligent, efficient, fruitful service wherever placed.

"I unreservedly commend Bluffton College and its faculty as being entitled to the fullest consideration, most loyal confidence and utmost financial support of its constituents, friends and patrons.

"I sincerely believe that the friends of the college can now at a critical time in this developing institution do a very great service to religion, education, society, the state, and the church by further supplying a college which wonderfully justified its right to support, with additional buildings and equipment, increased faculty, and enlarged productive endowment.

"I am prepared to state that the colleges of Ohio recognize and appreciate the need, opportunities, and obligations of Bluffton College in the field of Christian education, and will be greatly pleased to learn that this most deserving college has been placed in a position to assume its full burden of education of the youth of Ohio, and of the nation in religious and democratic ideals."

Very truly,
(signed) **T. Bruce Birch,**
Secretary of the Ohio College Association.

President of the Ohio Society of College Professors of Education.

I should like to add that Dr. Birch received both his A. M. and Ph. D. at the University of Pennsylvania, which ought to be sufficient guarantee of his trustworthiness and ability to speak as an educator.

Very sincerely yours,
S. K. Mosiman, President.

CORRESPONDENCE

Chicago Mission: Some very pleasant and profitable experiences have been ours to enjoy during the past quarter of our mission's history. On the 23rd of January occurred one of the most inspiring of our C. E. missionary services. The speaker of the evening was a young lady from the Moody Bible Institute. She spoke on the manners and customs of the Chinese. She was born in China, her parents having been missionaries there for thirty-one years. Her stay at the Institute is to prepare to return to China for soul-winning purposes. It is our privilege to have with us frequently those who have either returned from the mission fields or are getting ready to go, which is a means of constantly increasing the mission spirit among our people here. At the close of the evening preaching service one of our young ladies, a member of Miss Niswander's S. S. class, came forward, giving the pastor her hand and her heart to Him who died to save her.

On February 6th the entire C. E. service was conducted by a number of our Mennonite sisters from Berne, Ind., and Newton, Kan. The service was of such spiritual moment that we concluded to carry the blessed wave already started, throughout the entire evening service, by making the preaching service a testimony service on the manifestations of God's providence in their life's experiences, which proved to be a very helpful soul-inspiring service. On Sun., Mar. 13, there was taken up a special offering for India and China. The morning offering was $78.50; the Birthday offering, $12.50; Women's meeting offering, $26.00.

Our Easter program was one of exceeding interest, and listened to by an appreciative gathering. Many other items of interest might be given did the time and space permit. Our total S. S. enrollment is 205, with an average attendance of 140. The largest number present was 158, smallest number present 123. On the whole, this has been a very wholesome and encouraging quarter for the Chicago work and workers. We shall, of course, always covet your prayers in behalf of the battles necessary to be fought for the Master here. In behalf of the workers here I want to thank those who have so kindly sent in special gifts for Chicago's destitute, in more ways than one. These gifts are all reported to the Board, but for special reasons were not reported in the papers. We hope very soon to organize our church, thus giving our mission the idea of permanency among the people.

Yours in His service,
1500 W. 72 Place.
W. W. Miller.

Bethany Mennonite Church, Freeman, S. Dak.: Dear Mennonite Readers: I will attempt to give a short review of some of the activities of our church. We must say that the Lord has been very near and dear to us this past winter. Many are the blessings the Lord has showered upon us.

In November of last year the Freeman College had a week of special meetings conducted by Rev. Neuenschwander. The services were all well attended and much interest manifested. It is only too bad that such meetings are usually too short.

At Christmas time we had our Christmas program, given by the children of our Sunday school. And I hope we are living the Christmas spirit every day of the year. I noticed our highest attendance in S. S. was 180 this year.

At the beginning of the new year the church affairs were also regulated and plans laid for this year's work. A very fine spirit has prevailed this winter. The church services have been well attended, in fact, our little church building has been too small on most Sunday morning services all winter.

On Sunday evenings we have English preaching, changing off on alternate Sundays with the Christian Endeavor, which is doing splendid work.

The pastor's wife with the help of some of the sisters, have organized The Dorcas Society for the younger married women of our church. They are laboring for home and foreign mission. The 13th of March they gave a mission program to a full house.

Also our younger people have been organized into a Junior C. E. and Bro. J. J. Engbrecht is working heart and soul with them.

Since the 6th of March up to Easter Sunday the writer has had the pleasure and privilege of conducting revival meetings every night. The week of March 6th to 11th, in the Bethesda (Thiessen's) church, and beginning with the 13th until Easter in his home church (Bethany). The meetings were all well attended and great interest was manifested. Fifteen young people decided for Christ, and many of the older Christians reconsecrated their lives anew to the service of the Master. May God bless and keep the young converts, that they may become shining lights and a blessing to His kingdom.

Probably a word about Freeman College will be in order. The writer has the privilege to teach Bible there. This year has been the best year in the history of the school. The enrollment was up to 140 this winter. Prof. A. J. Regier has been a tireless laborer in the upbuilding of the institution. In fact, all the members of the faculty, eleven in all, have done all they could to make the school the best of its kind. We also have a splendid set of students, and we hope many of them will some day be heard of in our church and school activities in the future.

All in all, we must say, the seven months we have been in Freeman have been full of work; but we have enjoyed it immensely. May our labors also not have been in vain. May God bless what is done for the upbuilding of His kingdom. Greetings to all.

J. C. Peters.

Donnellson, Iowa, Apr. 2, 1921. Dear Readers of the Mennonite: During Passion Week our congregation enjoyed the privilege of having with us Rev. Paul E. Whitmer of Bluffton Seminary. He gave us a series of ten Bible lectures, commencing on Sunday, March 20th, and closing on Easter Sunday. The subjects were: "Jesus, His Call, Ministry, etc." That these lectures were much appreciated by the members of our congregation and also by the other churches of our town was evident by the attendance and the great interest taken in these meetings. Professor Whitmer has a way of his own in making his discourses interesting, when he speaks with such comprehensiveness and yet in simplicity that no one can fail to grasp his thoughts, and understand his interpretations and teachings. We certainly had a blessed time during that week, and one cannot help to believe that these blessings will not only be temporary but also lasting and abiding. On Easter Sunday our congregation observed Holy Communion in which a large number took part. Also one family was received into the church upon application on that day. Our regular church activities are going on as usual. Our Sunday school has added the Cradle Roll department just recently. We are now using the graded lessons up to and including the Intermediates. Our Christian Endeavor Society is at this time making special effort to increase the membership. We have a C. E. program every Sunday before the evening service. Since last October our pastor, Rev. E. Basinger, has conducted a "Bible study class," meeting every Thursday evening. Quite a good number are making use of this opportunity of getting a systematic training in Bible study work. After the Bible class the choir is having rehearsals for the coming Sunday.

The past winter was exceptionally mild, with hardly any snow, But the first few nights after Easter we had such heavy frosts, that very likely the early fruit is all killed. Our town is now mostly supplied with electricity from the big power dam at Keokuk which is about 25 miles away. The linemen are still at work in town and also to the north, where they are extending lines to connect the towns and cities in that direction. This is a great convenience of having continuous service besides the small and unreliable plant we had up to this time. We have plenty of moisture, so that grass and fall grain as well as the early sown spring crops are making a good start.

With best wishes to the editor and readers.

The Correspondent.

Wadsworth, Ohio, Mar. 24, 1921. Even though we firmly resolve to write to the readers of the Mennonite during the early part of the year, the days and weeks slip by and still it has not been done. The first indications of spring give one a desire to finish any tasks which should have been completed during the winter months. To go back and relate some of the items of interest that have transpired since the last letter from here appeared in the Mennonite may betray how long ago it is since we have written, nevertheless, it will have to be done.

As we look over the past year we are moved to give God the glory for the blessings that have come to us individually and as a congregation. Contrary to the usual customs that the smaller congregations frequently are left untouched by feasts that are supplied from the outside, we had them quite abundantly last fall. The visits we received from a number of missionaries definitely proved that the inspiration a company of people receive from the presence and testimony of these men and women of God can't help but move them to compassion for such who do not have even a small part of the comforts of life which we enjoy, much less know anything about the joy that comes to those who know that the Redeemer liveth and suffered the cruel death on the cross for Jew and Gentile alike.

When Missionary Frey, Miss Abrams and the two Christian Indian girls were among us their message gripped our hearts and made us feel that we could never do too much to help spread the gospel. Rev. Frey related to us in a stirring manner some of the struggles they have gone through to bring the knowledge of a Savior to the American Indians. Then during the latter part of October Rev. and Mrs. Suckau were with us a few days. The stereopticon views are a great asset in helping to bring the work of the missionaries nearer to those of us at the home base. We are grateful that we were allowed to learn considerably more about the work in India through contact with those who have that field so near at heart. Miss Foth and Miss Franz from the Altoona City Mission also visited us. If all of us, preachers and laymen alike, would take our Christianity as seriously as some of the converts whom they told us about, the missionary treasury would soon be overflowing instead of showing a deficit. I am certain that we can give a very large part of the credit of the increased missionary contributions of this congregation to the impetus received through the contact with our missionaries who are sacrificing so much to live up to the highest calling that can come to anyone, that of living out the gospel among such who would otherwise have known nothing of the redeeming power of the Blood of the Lamb. We are glad to report that our missionary offerings have increased 1,000 per cent. over previous years.

A personal workers' class of young men meets with the pastor for an hour every Monday evening to study ways and means of bringing others to Christ. Sunday afternoon a class of young people and children meet for one hour of Bible study. Our C. E. society is not large but those who participate, manifest a sincere interest in the work. We have frequently been blessed in these meetings.

Brother Clayton Bartlett had been elected as deacon, taking the place of Bro. Gunsaulis who passed from our midst last fall. The ordination took place a number of weeks ago.

Recently one of our dear old mothers, Mrs. John Kreider, met with a sad death. She was 79 years old and those who were round about her expected that any time she would quietly pass away. Instead of that her clothing caught fire one day when she was sitting near the fire place. Though her husband had left the room but for a few moments she was badly burned before the flames could be completely extinguished. A hypodermic was applied to ease the pain and in the evening she breathed her last without having become conscious since the accident. Thus we see that time and again there is evidence that it is needful to be watching and praying that any unexpected event may not find us unprepared.

Mrs. M. M. Lehman.

Laziness is good nature gone to seed. Hustling is energy plus persistence.

Blessed is the thorn that has a rose to justify it.

THE ONLY WORD FOR THE TIME

By John R. Cary.

"If I then, your Lord and Master, have washed your feet, ye ought to wash one another's feet." But washing one another's feet seems to have gone out of fashion these days along with the use of sandals. We are pretty strong on criticizing the kind of shoes our friends wear; we don't like the broad toes, "they ought to be pointed." And as for us we insist upon hob-nailed heels that come down hard and leave a mark, and we distrust anyone who has rubber heels, "they are so sneaky." We are pretty slow and dull in learning the lesson that love and humble service are the conquering forces in the kingdom of our ministering (not ministered unto) Lord.

And just now when our God has been so good as to give us a second chance! We failed Him once and turned our attention to clothes and language when He was giving us an entrance into men's hearts. And now in a world full of hatred and strife following an awful war He has given our little group a marvelous opening for the message of love whose way has been opened by service, an opening too great for our powers, a second opportunity. We know beyond a shadow of doubt that the only word for the time is the message of love, to "seek peace," not self, but how can we speak it unless we are united and filled with love ourselves? This is a time which demands in an especial manner that we be welded together, melted in love and welded into such thorough union that criticism is impossible and even faults are overlooked as we lose ourselves in that wondrous life of love, Him of whom we have dared to call ourselves friends. How can I judge or withhold my fellowship from the man who is one with me in Christ, for is he not a part of myself also?

Let us learn from Nehemiah to say to these temptations from the low ground: "I am doing a great work, so that I cannot come down; why should the work cease while I leave it and come down to you?"—American Friend.

PRAYER

Rev. E. Troyer.

"And it came to pass, that as He was praying in a certain place, when He ceased, one of His disciples said unto Him, 'Lord teach us to pray.'" Luke 11:1.

First, I wish to speak of the possibility of prayer. There is nothing that the church of Jesus Christ needs more at present than that she should gather round her Lord and breathe again in. His hearing the prayer which the first disciples prayed, "Lord, teach us to pray." Not how to pray, but something greater, teach us to pray.

These men never asked Christ to teach them how to preach, and we do not find that He taught them how to preach. They never asked Him to teach them how to organize, and we do not read that He taught them how to organize. They asked Him to teach them to pray, and we read in this chapter His immediate answer to their petition. Not only here, but in His life and work, He answered that prayer.

All that lies at the foundation of prayer, and all that lies within the compass of prayer in its largest degree, man lost by his fall and this is restored to man through Christ.

Prayer is only possible to man as God has revealed Himself to man through Jesus Christ. Apart from Jesus Christ, I do not know enough of God to make me either want to pray, or able to pray, for what can a man know of God apart from the revelation we have in Christ?

Jesus said, "All things are delivered unto Me of My Father: and no man knoweth the Son, but the Father: neither knoweth any man the Father, save the Son and he to whomsoever the Son will reveal Him." Matt. 11:27.

This revelation is a revelation of love: love that reaches to the depths. He, the sinless One, made sin for me, bearing my sins, expiating my guilt, taking away all that excluded me from the presence of God. Prayer is not the privilege of caste. Prayer is the birthright of every child of God's love. Are we praying as we ought?

Preparation for Prayer

"If ye abide in Me, and My words abide in you, ye shall ask what ye will, and it shall be done unto you." Jno. 15:7. This verse contains a condition and a promise. A more marvelous statement never fell from the lips of Jesus. If ye abide in Me, and My words abide in you, we are lifted into the realms of omnipotence, and prayer is no longer a begging before God, but a moving with God.

If I am to pray so as to prevail, I must respond to the revelation of the Father, through the mediation of the Son, by the inspiration of the Spirit.

Turning to Luke's Gospel, the

(Continued on Page 4.)

THE MENNONITE

Rev. S. M. Grubb - - - Editor
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EDITORIAL

ARE PROHIBITION LAWS TO BE ENFORCED?

Hardly a day passes but that the press takes a fling at our prohibition laws, insisting that they cannot be enforced and that, after all, prohibition is not the thing that the people want. To this we answer that the people did want it to the exent of having two-thirds of our legislative bodies compel its adoption. It is all rot to say that it was a war measure and could only have been forced as such. Long before the war the wave started to roll and the war, while it stopped many other things, could not stand in the way of the determination of the American people to make this a dry nation in the constitutional way.

The fact that there is illegal traffic in liquor argues nothing, anymore than that the fact that there is stealing could be taken to mean that the people do not want laws to protect them from theft. Only the other day there was uncovered a case of slavery in one of the Southern states in which the master is said to have murdered a half-a-dozen of poor negroes who came into his power in order to prevent them from testifying against him. Yet with a case such as this before our eyes, no person of sense will say that slavery was not abolished by the will of the people many, many years ago. Exceptions, they say, only prove the rule and the violations of the liquor laws, about which we hear, only go to show that such laws do exist. As time goes on it will be more and more dangerous for men to defy the laws that declare that our nation shall be dry.

Now that we have law, it is in order for the people to insist that we have officials who will both enforce and obey the law. Unfortunately there are just now too many officials who think themselves above law. A few weeks ago a Philadelphia magistrate was sent to jail for operating an automobile while intoxicated and killing a man. The judge who sentenced him pointed out that there was nothing to be said in favor of such a criminal. If more officials who indulge in the illegal use of liquor were to be brought before courts that do their duty we would at least have the example of sober officials.

The New York Evening Post recently commented upon a shameless exhibition on the part of men who were sworn to enforce law, as follows:

"A disgusting exhibition in itself, and a striking comment on the regard for the spirit of the law that obtains in the police department, was the spectacle of sixteen hundred members of the force at last night's dinner of the police lieutenants' association carting their indispensable booze to the banquet in suit-cases and paper parcels. It was impudent challenge to the law that not even the most determined opponents of the Volstead act can regard with equanimity. It bespeaks a police morale which citizens cannot help relating to other problems than that of prohibition enforcement."

And, at this writing, we note a report in today's paper of another prominent police official in Pennsylvania being suspended and held under severe bail for drunkenness while operating an automobile on the public highway. People are beginning to note the drift of things and insisting that this shameless defiance of law by those who are supposed to be its guardians must stop. We will get a fair and honest enforcement of law when the people wake up to a realization of how their servants are trying to betray them.

PRAYER

(Continued from page 3)

12th chapter, the 32nd verse, Jesus gives us a revelation of the Father in these words, "Fear not, little flock; for it is the Father's good pleasure to give you the kingdom." There is in this passage the unfolding of the threefold fact of the Fatherhood of God, the shepherd gathering the flock, the Father loving the children, the King governing the nation.

If I want to pray effectively I must submit to this claim; surrender to the King, and be loyal to His kingship. The Lord is my Shepherd: If I am to pray, I must pasture in the provision of the Shepherd. God is our Father; if I am to pray so as to prevail I must be obedient to His will. Here is the qualification for prayer. Have we been praying, "Thy kingdom come" and prevented its coming in our own hearts? Have we been praying that God would gather the sheep into the fold while we have been murmuring against the provisions for us? Have we been praying for the return of the prodigal, while we have been exhibiting the spirit of the elder brother in our own self-centered life? These are the things which paralyze the power of prayer.

The gate of prayer is open to us. If we have not prayed for the sake of the church and the world, let us bow down now and say, "O Lord, teach us to pray."

The Practise of Prayer.

Within the church there must be individual and collective prayer. There is an opportunity and a responsibility that is wholly individual. There is an opportunity and responsibility that is collective; we must know how to pray alone, but we must also know how to pray in communion with others. There are two lines along which we ought to practise prayer. No man prays with power in the prayer meeting who has not prayed with power when alone.

Jesus said, "But thou, when thou prayest, enter into thy closet and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly." Matt. 6:6.

Here Jesus sets forth a time of prayer, place of prayer and privacy of prayer. Every child of God needs a special place to be alone with God. I am convinced that we must find our Bethels where we can meet God alone in prayer.

Again, prayer must be constant. "Pray without ceasing," I Thess. 5:17. Are you in danger? Tell your Lord. Are you tempted? Tell Him. Did you slip by the way and grieve Him? Tell Him at once; never wait for the evening hour.

Wherever you are, in train or office, on the street or in the field, amid the busy rush of life, express your need in prayer. All this is possible only as we are responding to God's provision for us.

There are particular things about which we ought to pray. Pray for all saints. Jesus prayed for all saints in great intercessory prayer. Pray for the Word of God that it may have free course. Pray for the ministry. If the churches would start praying for the ministry, there would be most blessed results. Pray for laborers. Jesus said, "The harvest truly is plenteous, but the laborers are few." Pray for all souls.

May He teach us to pray.—Christian Evangel.

THE MISSIONARY PHASES OF OUR RELIEF WORK

By Orie O. Miller.

The place was Halbstadt in South Russia, and the time, the morning of October 12, 1920, just a week after our landing on Russian soil. During our visit to the Mennonite Publishing House, Bro. Kroeker, the editor of the church paper, told us of the numerous requests from the Russian peasants of the surrounding villages, for Russian Bibles and Testaments. This, he told me, was so different from only a few years ago. Some walked from long distances, offering to trade wheat or other produce for these Bibles. We had previously heard about this present, deep, spiritual hunger in Russia. It was also in the mind of the Relief Commission before the Relief Unit was sent out. But as we stood there listening to the relating of these experiences, the thought came, "Well, it is actually so." Before we left Halbstadt, Bro. Kroeker visited us again about the same matter. The Mennonites of Russia were not in any position to raise any funds for such purpose. Our own funds were designated for the giving of physical relief. This we explained to him. But he still felt that the missionary appeal in this was such a strong one, that he continued to urge us to take the matter under consideration.

That incident was made the basis of an appeal to our mission board for a special fund, which could be used to meet the most pressing needs of this kind. The way has since been closed for such work in that section of Russia, as well as it has for the giving of relief. But side by side the need for both continues to exist, and is daily becoming more desperate. At some future day, and perhaps this day is near at hand, our workers can again visit that section, and the call will again be made to them. How shall they respond?

The missionary significance of the work of the Mennonite Relief Unit at Constantinople will be discussed under the three following headings:

First. The religious help given to the Mennonite refugees. These were practically all young

men, who had been strong supporters of and sympathizers with Gen. Wrangel's anti-Bolshevik efforts, and for that reason had to leave Russia. These men as well as their relatives who stayed back have passed through untold physical and mental suffering during the past six years. They were now located on the various crowded refugee ships in groups of from two to twenty. For them as well as for the others on these ships, the outlook for better things was indeed dark. From the ship to the refugee camp, and from there it might be Serbia, Cilicia, Africa or an indefinite period idly in the camps. In any case it meant continued hunger, exposure, and a hopeless outlook, with very little chance of getting back into normal self-supporting life, or to a land where there might be friends to help. We had earlier noticed how these physical sufferings had begun to sap the spiritual life of those in Russia itself. Add to that, these new conditions, with no opportunities of associating with others of their same faith, and the temptations toward losing all confidence in the God and the religious principles taught them from childhood, would probably have been too strong for many of them.

In addition to providing these men with a Home, and helping them to newly start a normal, active, self-supporting life, it was the policy of the Relief Unit from the beginning to provide regular religious services for them, and thus aid them in getting back their earlier spiritual relationships. These services have so far been very simply conducted, consisting mostly of singing, prayer, and Scripture reading. A short spiritual message is usually given by one of the relief workers. The increased attendance, the renewing developing interest shown in the faces and the singing of the men, the testimonies given by them, were all encouraging signs that good soil has again been found for spiritual seed. Quite a portion of these men, although from Mennonite families, have themselves never made the Christian profession. Later, special efforts will be made to win them for Christ and the church. The hope of the Unit is that in later years these men may be able to look back to this time when a new material start was made in life as also the time when Christ was again found. Providing the ways and means of doing this for these men may be considered just as profitable missionary work, as in bringing that number to Christ who had never heard of Him. This the Relief Unit could do.

Second. Religious teaching and influence in our other relief work. Among the children in the orphanage, very little can be done directly by the Unit. The barrier of language prevents this. With the Mennonite refugees, there was a common language, German. These children could talk only Russian. But daily prayers have been arranged, and weekly religious instruction is given by a preacher of the Russian church. At the camps and with the people to whom clothing is distributed, no efforts along this line have been made. Here again is the language barrier. But numerous requests have come in to the Unit from all sides for reading material. The special fund called for, for the particular need in Russia itself, which was before referred to, could be used in a most effective way in Constantinople. When people are otherwise idle; when they appeal for reading material at the same time that they ask for clothes, being able to hand them a tract or a portion of the Bible might be the turning point in the life of that individual. Along these lines lie wonderful opportunities, and our relief workers should be provided with special means to follow up these opportunities to the limit of the time they would have at their disposal for it.

Third. Preparing the soil for later intensive missionary effort. The Russian refugee population at Constantinople represent all classes of Russian life, as well as every important section and city in that immense country. While Russia's political and economic future is still largely to be determined, it is only reasonable to expect that the bulk of these refugees will finally find their way back to the places and to the kind of life that they left during these last few years. At Constantinople, just at the time when the outlook for them as individuals and as a nation is darkest, they come in contact for the first time with the Mennonite organization. Perhaps one or more of their children have been cared for at the Mennonite orphanage and well fed during the period when the parents could not possibly have provided the child with enough to keep it alive and well, perhaps the mother obtained an extra change of clothing from the Unit's supply, perhaps the family was living at Camp Makri Kuey, and in their hearts were thankful to the Mennonites in America for the baby's milk, the soap for washing, the wood for heating the water, or the fact that the Unit's representative cared enough about them to try and put them in touch with friends in some other camp or country. Just now they do not know what the word MENNONITE stands for. Some of them have hunted in the dictionaries for the word and could not find it. Others do not think of trying to find out. But later when our missionaries can go into the country itself, hearts will be favorably prepared for the truths of the simple gospel which we teach, believe and practise. The Spirit will then find readier entrance into hearts that have been touched first by the spontaneous gifts given them by these Christian people in the time of their great need and suffering. And, oh! how one is impressed in traveling through all these war-stricken countries of the people's need and hunger for some such simple faith and whole-hearted belief in a whole gospel which results in simple, peaceful living, for which our people here stand. This is an open door, which the relief work will make for the mission interests of the church, and of which the church will surely take advantage.—Gospel Herald.

A BOOK, A MAN, A NATION

By Rev. Edward Drew.

These are the world's three phenomena. They cannot be explained on purely natural grounds. Each of the three has a divine origin, a divine history and a predicted future. Through this Book, and this Man, and this nation will all the purposes of God be fulfilled. Through them will come the world's reconstruction and peace, and the earth be filled with the glory of God as the waters cover the sea. Isa. 35:2; Hab. 2:14.

The Book Is the Bible.

In it God hath spoken. Heb. 1:1, 2. Nowhere else is the pure Word of God found, and neglect of this Book has brought our nation to its present confusion. Jer. 8:9. In it was written beforehand the history of the world for three thousand years, (Daniel 2), and the course of the nations has run in that mould. Its pages alone tell us what is yet to come. In the present darkness and confusion it is a light. II Pet. 1:19. This Book has been saved from all its enemies, and God has declared that it is to be preserved from every generation. Psa. 12:6, 7. It is forever settled in heaven, (Psa. 119:89), and in a world where change and decay and death reign supreme, it is the only thing that lives. I Peter 1:23.

The Man Is Jesus Christ.

Lifted up on a Roman cross He became the world's Savior. John 1:29. Pouring out His blood that the world's sin may be washed away, He has been the hope of the sinner whose stain is scarlet, and the "fountain filled with blood" has cleansed the multitudes of the redeemed who will sing His praise through all eternity. Rev. 1:5. As lifted to a cross He became a Savior, lifted to the throne of David in Jerusalem He will be the world's King. Luke 1:32, 33. While Scripture predicts a glorious time of peace on earth, it also tells us that that time shall not come till He appears to reign in the city of David. Isa. 2:1-4; Zech. 14:9, 16. Through this Man will the Book find its fulfillment, and all the plans of God be completed. Rev. 19:11-16.

The Nation Is Israel.

Through this nation, divinely chosen, there have been given to the world the Book and the Man. Temporarily cast off by God, it has been kept for two thousand years, a standing miracle. Scattered and peeled, and hated in every land, they live on till God shall gather them again. Rom. 11:11-15. They are the only nation with a sure future. Other nations may have a future, Israel must have. They will be gathered by the hand of God from all lands, and their glorious predicted future will come to pass. Jer. 23:7, 8; Jer. 32:41. It is impossible that God's hand of blessing should be upon the nations to restore and build up and abolish war, while the chosen instrument to bring these things to pass, even the Jew, is kept out of the land. The Jew must be head of the nations. Deut. 28:12, 13. The nations will then seek the Lord in Jerusalem, and Israel shall be counted the most glorious among all people. Zech. 8:22, 23.

So the Book testifies that when the Man shall appear in His glory (Matt. 25:31) then shall the Nation of Israel be built up, (Psa. 102:16) and all the nations shall then seek the Lord, (Acts 15:13-18) and the earth be filled with His glory. Men shall beat their swords into plowshares, and their spears into pruning hooks and learn the art of war no more.

Let us believe the Book, pray that the Son of Man may come, and Israel again be called of God, My Glory. Isa. 46:13.—Prayer and Work for Israel.

STAMPS BY LUNAR MEASURE

Government's Stickers for One Year's Use Would Make Strip 763,220 Miles Long.

Until within very recent years all of our postage stamps were

printed for the government by a private concern under contract by the year. Nowadays they are turned out at the big factory in Washington that makes Uncle Sam's paper money.

The work is better done and at a great saving. There is a saving in ink (which is made on the premises); there is a saving in gum (likewise of home manufacture), and there is saving of the profit that formerly went to the contractor.

It is a huge job. During the last year the bureau of engraving printed 50,000,000,000 postage stamps. That (approximately) was the number required by the 110,000,000 people of the United States for mailing letters and parcels—an average of 454 stamps for every man, woman and child.

If all these 50,000,000,000 stamps were placed end to end in one strip, how far would the latter extend? A small calculation will show.

If you started at one end of the strip in a railroad train and traveled continuously day and night at a speed of sixty miles an hour, it would take you nearly a year and a half to reach the other end. You would get there in 12,720 hours, or 530 days.

This strip would be 763,220 miles long. In other words, it would extend from the earth to the moon, back to the earth, then back to the moon again, with enough of its length left to encircle the globe nearly twice at the equator.

Spread out in a single sheet, the 50,000,000,000 stamps (representing our annual requirement for mailing purpose) would cover 2,375 acres, or fourteen and two-thirds square miles.

To make that number of postage stamps requires 1,750 tons of ink and 2,125 tons of gum.

WORLD-WIDE SUNDAY SCHOOL NEWS

Help Everyone Can Render.

Bible picture rolls, which are used in every Sunday shcool in the home land, are being called for from hundreds of missionaries on the foreign fields. These requests come to the Surplus Material Department of the World's Sunday School Association, 216 Metropolitan Tower, New York. These same missionaries need the small Bible lesson picture cards and each missionary could use hundreds of these cards every week. The supply never equals the demand and yet there are tens of thousands of just such cards which are thrown away here at home. Other good pictures are also wanted. This Surplus Material Department has sent the names of missionaries to over thirty-seven thousand enquirers. In writing for a card of introduction to a missionary the name and denomination should be indicated. Packages should be sent directly to the foreign mission station and not to the World's Association in New York.

A missionary in Korea has just written not only for picture cards but also for a stereopticon and lantern slides. It seems that this particular station is located where the Chinese wait for steamers as they migrate twice a year between Vladivostock, Russia and Chefoo, China. Often there is a wait of ten days at this port in Korea. This offers an unusual opportunity for preaching the gospel and visualizing the message with pictures.

Special requests have just come for baby organs, clarinets, money to dig a well, patch work pieces of goods, little bags in which to place candy and tracts next Christmas, dressed dolls, bags for school books, etc., etc. Any one who will cooperate can have this direct contact with a missionary and so enter into a real partnership for Christian service.

The reputation for being a hustler is the best introduction to success that any man can have.
Confidence and a good purpose are the vital elements of success.
Hustling is the essential force of business. It is the power to marshall your resources—recruit the slackers among your abilities.

THE C. E. TOPIC

April 24.

A Good Name and How to Obtain It.

Prov. 22:1; Job 29:1-25.

A poor man who had long served Stephen Girod as a faithful employee determined to set up business for himself and, when called upon to give reference in a purchase for which he needed credit, called upon an acquaintance who went to the merchant and simply said: "He is all right. He was Stephen Girod's man for twenty-five years." The deal went through. A record such as that with a man of Girod's business integrity was enough.

It is said that the natives of Burma came to speak of Judson as "Jesus Christ's man." No wonder he attained such an esteem among those whom he endeavored to lead to a knowledge of their Savior. Another missionary in an out-station in China was endeavoring to tell his hearers of the Christ and described Him in all the loveliness and goodness that words could command. A native from a distant city, who happened to be in the crowd then said, "I know that man, he lives in our village." He had reference to another missionary who in that distant place was endeavoring to lead the Christ life. What a eulogy that was! Even the native heathen saw the Christ through that simple life.

The New Testament tells us that the disciples were first called Christians in Antioch. Perhaps the name was given by some way in derision to those who were living for Christ, praying to Him and dying for Him, but it hit the mark, and ever since has been applied to those who endeavored, with every effort they could command to be like Christ, as the name implies. It is a good thing to have a reputation for honesty and integrity, and such a name is the most valuable asset in the business world, but to bear the name of Jesus is the greatest satisfaction and the greatest benefit of all. Paul said that he, the slave of Jesus, bore in his body the marks of the Lord Jesus Christ. He had in mind the brand which the owners of slaves some times burned upon the bodies of their slaves to prove their ownership. In this case, instead of being the mark of degradation, it became the sign of greatest glory and could only be His as he had given to his Lord the greatest and best efforts of a life devoted to His service.

The poet somewhere asks: "What's in a name? A rose by any other name would smell as sweet." We reply that there is everything in a name. We think of sweetness just as soon as we hear the name rose mentioned. There is everything that is valuable in this life in a good name and in worthily bearing the best name, the name of Christ, there is everything worthwhile both in this life and the life that is to come.

The manufacturer of a certain brand of hats once heard a customer say: "I put my name on the hats I get from you and the buyers know that; when they see it, the hat is absolutely reliable and are willing to pay a better price." The manufacturer said to himself: "If the name on the hat I make means so much to him why should my own name not be there?" And from that time on he placed his own name on the goods. It made a reputation for him that made him immensely rich because behind that name there was honest and consistent material and workmanship. The life behind a name is the thing that either makes that name mean something good or something bad. Few of us are hatters, but all of us are building careers that may be destined for good or evil. The choice of what our destiny may be rests altogether with ourselves.

Some people inherit a good name from worthy fathers and mothers. Like all inheritances it may be treasured or blasted. We owe a debt of gratitude to the many fathers and mothers who give their children the good start in life that goes with the good name they inherit and of all the mean ingrates, the most contemptible, it seems to us, is the one who blasts the reputation given to him by the good name of his fathers.

Yet, in spite of the fact that some are born to a good name if they care to keep it, we must bear in mind that every one who is born has a chance to make a good name for himself. Some are unfortunate in not coming from families of good reputation, yet, if they will, they have an equal opportunity to make a name for themselves. Some of the greatest and best men on earth have been without the advantage of a respectable ancestry, yet the fact proved no handicap to the developing of their own blessed and useful careers.

THE S. S. LESSON

April 24.

Poverty and Wealth.

Isa. 5:8-10; Amos 8:4-7; Luke 16:19-23.

Golden Text: For where your treasure is, there will be your heart also. Luke 12:34.

The lesson gives us three voices, raised in protest against iniquity and abuse of riches. Two are those of prophets of the old Testament and one is that of our divine Lord Himself. In the Old Testament example, Isaiah is a man of the city, understanding the problems of the masses, and Amos, a man of the country, having an appreciation of the rural situation. Both had visions upon these problems and their bearing upon the whole nation. Isaiah protests against monopolistic rich who continue securing property after property to their own selfish interests and crowding out the poor. He foresees the dire result of such a condition and warns against the depopulation of the country and the ruin of its agricultural interests. A time is to come when ten acres shall only yield one bath, or 8 gallons instead of 500, and seed of an homer shall yield an ephah, or eight bushels of seed will only yield three pecks of products. The greed of the rich always means the ruin of a country and, if they only realized it, the ruin of the country will eventually mean their own ruin.

Amos gives more of the details of the godless and heartless madness of his times, which was a conspiracy for the utter ruin of the poor. Things had come to such a pass that a man in debt for the price of a pair of shoes, was sold into slavery. He was forced into debt by the dishonesty of the rich. Food-stuffs were made scarce and dear and only the inferior quality was allowed to go to the consumer. The purchasing power of money was deliberately made small while the prices for necessities rose higher and higher, making the poor poorer and the rich richer. In the light of what we know and are compelled to feel at the hands of the money-powers today, these prophetic descriptions might be aptly applied to present conditions as they exist in many quarters today. Both Israel and Judah were ruined by these conditions and their nations became utterly unable to maintain themselves because of their corruption. Should this not be a solemn warning to us today?

The word of Jesus on the subject presents a concrete example of the rich man and his suffering fellow. The name of the rich man is not given. It was unworthy of being remembered. The name of the poor man is enrolled with the saints in heaven. "There are remarkable contrasts in the parable: (1) A rich man clothed in purple (royal color) and fine linen (worn only by the wealthy) and lived in luxuries daily. (2) The poor man clothed in rags, afflicted with a blood disease, penniless, and homeless and wholly uncared for. (3) The rich man had no earthly want unmet. (4) The poor man had no earthly wants met. (5) The rich man was attended by a retinue of servants. (6) The poor man was attended by a retinue of dogs. Between these two extremes all classes of humanity are included. All the race is divided into two classes and this parable is a photograph of their condition. They both died and the inference is that both died a natural death. The contrast still continues but there is a reversal of condition."—Exchange.

The lesson leads us to ask: What might be the reason for poverty? (1) In some cases it is a matter of being born in that state, the subject having nothing to do with the causes for the condition under which he came into the world. (2) In other cases it is the cause of the subject bringing poverty upon himself by his lack of energy and indolence. (3) Sin frequently brings on poverty and (4) oppression and robbery often bring it upon innocent victims. What is the evil of riches? (1) They are frequently inherited to curse their possessors. Note the vice and sin of the idle rich who have come to their possessions by mere accident. (2) Great possessions engender great and dangerous pride. (3) God is frequently forgotten where there is no earthly want. (4) Materialism, which is but a modern form of idolatry, owes its existence to wealth.

The poor need not be poor in the best sense. They may be rich in faith toward God. Having Jesus they have all that is worthwhile in this life. Being rich in the service of God and good works for Him is better than all the millions in the world. The poor man will certainly not have his wealth come between him and eternal life.

There is salvation possible for the possessor of wealth, but we learn from Christ's own words that it is easier for a camel to pass through the eye of a needle though with God all things are possible. That is, a miracle is necessary—one that will regenerate his heart and lead to a consecration of his wealth to the Lord and His service.

MARRIAGE

Steffen-Leisy—At the home of the bride at Salem, Ore., Daniel A. Steffen with Linda E. Leisy. About fifty of the near relatives were present on Sunday evening, April 3rd, S. S. Baumgartner officiating.

Crippen-Giesbrecht—Clyde L. Crippen, a member of the Methodist church of Pocatello, Ida., and Gertrude M. Giesbrecht, member of the Emmanuel Mennonite church near Aberdeen, Ida., were united in marriage March 19, 1921 by Rev. E. D. Schmidt, at the home of the bride's parents in Aberdeen, Ida.

CONTRIBUTIONS

CONTRIBUTIONS RECEIVED

By the Executive Committee of Mission Societies During the Month of March, 1921.

Sewing society, Ebenezer, Mt. View, Okla., Mrs. Maria Krause, relief in Russia, $47.25; sewing society, Zion, Elbing, Kan., Miss Anna Andres, rest home, India, $100; ladies' aid society, Geary, Okla., Mrs. O. P. Ruth, girls' school, China, $10; sewing society, Donnellson, Ia., Miss Erna Weber, do., $20; sewing society, Johannestal, Hillsboro, Kan., Mrs. Bena Plenert, do., $26; sewing society, Los Angeles, Cal., Mrs. P. W. Penner, do., $25; mission society, Friedenstal, Gotebo, Okla., Mrs. J. H. Schmidt, do., $11; sewing society, Upland, Cal., Mrs. D. S. Dettweiler, reserve fund, $5; do. for campaign against "Horror on Rhine," $7.50; sewing society, Goessel, Kan., Mrs. B. J. Klassen, Esther Bai, India, $30.00; sewing society, Pratum, Ore., Mrs. H. Schroeder, famine sufferers, India, $15.40; sewing society, Hillsboro, Kan., Mrs. D. J. Klassen, do., $15; sewing society, Johannestal, Hillsboro, Kan., Mrs. Bena Plenert, do., $25; sewing society, Los Angeles, California, Mrs. P. W. Penner, do., $50.00; sewing society, Drake, Sask., Mrs. E. S. Bartel, for Montana, $50; do., for general mission treasury, $50; sewing society, First Menn. ch., Bluffton, O., Mrs. J. R. Thierstein, needy children in Germany and Austria, $25; sewing society, Wisner, Nebr., Mrs. Henry Boehr, freight on box to India, $4; sewing society, Aberdeen, Ida., Rev. E. D. Schmidt, $19.60; mission society, Chicago mission church, Mrs. C. A. Lehman, famine, China, $26; for postage expenses of executive committee: Dorcas society, Wayland, Ia., Miss Lena Schlatter, $2.40; sewing society, Goessel, Kan., Mrs. B. J. Klassen, $1; sewing society, Pratum, Ore., Mrs. H. Schroeder, $1.75; sewing society, Donnellson, Ia., Miss Erna Weber, $2.35; sewing society, Hillsboro, Kan., Mrs. D. J. Klassen, $1; sewing society, Alexanderwohl, Goessel, Kan., Mrs. P. H. Unruh, $1.10; sewing society, Sunmerfield, Ill., Mrs. B. K. Pletcher, $1.35; sewing society, Bergtal, Corn, Okla., Mrs. P. L. Heidebrecht, $0.50; sewing society, Upland, Calif., Mrs. D. S. Dettweiler, $2.15; sewing society, Hoffnungsau, Buhler, Kan., Mrs. A. B. Reimer, $1; ladies' aid society, Schrag, Wash., Miss Gertrude Allert, $1.05; sewing society, Deer Creek, Okla., Mrs. Anna Dester, $0.90; sewing society, Drake, Sask., Mrs. E. S. Bartel, $5; sewing society, Wisner, Nebr., Mrs. Henry Boehr, $1.25; sewing society, Inman, Kan., Mrs. H. W. Entz, $1.05.

Gratefully acknowledged,
Mrs. J. G. Regier, Treas.

FOREIGN MISSION RECEIPTS DURING MARCH 1921.

General Fund: B. F. Welty, Tacoma, Wash., $35; Friedenstal ch., Tampa, Kan., $61.46; Mission Friend, Beatrice, Neb., $30; Zion ch., Elbing, Kan., $1,357.25; D. H. Richert, Newton, Kan., $5; S. S. Friedensberg ch., Avon, S. D., $52.60; Mission sewing circle, Mt. Lake, Minn., $75; Grace Menn. ch., Pandora, O., $135; Mission friend, Berne, Ind., $100; Mission boxes, Berne, Ind., $11.25; Mission friend, Goessel, Kan., $30; Fred Komora, Schwenksville, Pa., $5; Grace Menn. ch., Pandora, O., $69; Mission friend, Wayland, Ia., $25; P. H. Dirksen, Moundridge, Kan., $20; West Swamp ch., Quakertown, Pa., $19.39; S. S. W. Swamp ch., Quakertown, Pa., $4.13; S. S. Menn. Mission ch., Beatrice, Neb., $59.69; S. S. Brudertal ch., Hillsboro, Kan., $70.42; Buhler Menn. ch., Buhler, Kan., $43.21; Friedensfeld ch., Lorena, Okla., $89.67; Mission friends, Newton, Kan., $10; Corn. Frey, Newton, Kan., $5.50; Tabor ch., Goessel, Kan., $107.55; Deer Creek Menn. ch. Deer Creek, Okla., $47; First Menn. ch., Hutchinson, Kan., $9.63; West Zion ch., Moundridge, Kan., $142; A. J. Schmidt, Whitewater, Kan., $20; Christian ch., Moundridge, Kan., $19.-90; Salems ch., Freeman, S. D., $300; P. P. Schmidt, Newton, Kan., $7.50 Mission friend, Berne, Ind., $500; W. F. Unruh, Goessel, Kan., $10; Aletta H. Krehbiel and mother, Clarence Center, N. Y., $30; Mattie A. Krehbiel, Clarence Center, N. Y., $10; Salem ch., Ruff, Wash., $9.92; S. S. and First Menn. ch., Philadelphia, Pa., $90.52; S. S. Johannestal, Hillsboro, Kan., $52.91; Menn. ch., Reedley, Cal., $69.65; Herold ch., Bessie, Okla., $13.-63; Hillsboro, Menn. ch., Hillsboro, Kan., $60.27; P. P. Warkentin, Hillsboro, Kan., $30; First Menn. ch., Aberdeen, Ida., $280; Swiss Menn. ch., Alsen, N. D., $33.58; S. S. and Lehigh Menn. ch., Lehigh, Kan., $35.-32; Menn. Mission ch., Los Angeles, Cal., $26.83; J. S. Schultz, Clara City, Minn., $20; a brother, Colo. Springs, Colo., $15; S. S. and Menn. ch., Pratum, Ore., $28.10; Salem ch., Munich, N. D., $20.50; Halstead Menn. ch., Halstead, Kan., $48.35; Menn. ch., Inman, Kan., $33; Menn. ch., Escondido, Cal., $17.12; S. S. and Wadsworth Menn. ch., Wadsworth, O., $63; Peter M. Krehbiel, Moundridge, Kan., (bonds) $200; Menn. ch., Woodlake, Cal., $13.-35; Mission friend, Halstead, Kan., $25; Friedenstal Menn. ch., Gotebo, Okla., $18.81; S. S. Hydro Menn. ch., Hydro, Okla., $3.20; Tabor ch., Goessel, Kan., $25; D. H. Unruh, Freeman, S. D., $10; Menn. ch., Pulaski, Ia., $20.22; Menn. ch., Upland Cal. $45.49; Bethel ch., Versailles, Mo., $39.40; Ebenfeld ch., Montezuma, Kan., $49.-84; Menn. ch., Beatrice, Neb., $196.12; Elizabeth Voran, Moundridge, Kan., $7; Christian Wirkler, Los Angeles, Calif., $50; S. S., Upper Milford Menn. ch., Zionsville, Pa., $30; Salem Menn. ch., Dalton, O., $59.87; Peter Dirks, Monroe, Wash., $42; S. S., Christian Menn. ch., Moundridge, Kan., $41.50.

Special Gifts.

John A. Unruh, Goessel, Kan., for Elizabeth, $30; H. H. Baumgartner, Berne, Ind., for orphan, $30; Daniel Hubin, Butterfield, Minn., for Penner, $12; Daniel Hubin, Butterfield, Minn., for Brown, $12; Herman Janzen, Elbing, Kan., for Philmona, $30; D. B. Duerksen, Hillsboro, Kan., for 3 orphans, $100; P. P. Quiring, Canton, Kan., for No. 113, Benjamin, $40; P. H. Dirksen, Moundridge, Kan., for P. A. Penner, $30; Jr. Society, West Swamp ch., Quakertown, Pa., for orphan, $27.10; C. E. society, Reedley, Cal., for No. 32, Esther, $35; Missionfriend, Inman, Kan., for evangelist in India, $50; Ben Nickel, Goessel, Kan., for orphan, India, $30; Gerhard Zerger, Moundridge, Kan., for teacher, $100; Mission friend, Reedley, Cal., for Joseph & Chandu, $100; B. W. Harder, Whitewater, Kan., for Elisha, $30; J. J. Kroeker, Henderson, Neb., for Liu Sin Yung, China, $60; Mrs. J. A. Ruth, Reedley, Calif., for Gin Tuisang, $150; C. E. mission com., Moundridge, Kan., for native worker, $50; Menn. ch., Pulaski, Ia., for Moyer salary, $380.63; C. E. society, Willow Creek, Cal., for orphan, $30; mission sewing circle, Mt. Lake, Minn., for girls' school, China, $25.

India and China Relief.

B. F. Welty, Tacoma, Wash., $15; mission friend, Upland, Cal., $50; H. P. Goertz, Canton, Kan., $20; Mrs. Chris. Zuercher, Orrville, O., $5; L. Weber, Deer Creek, Okla., $20; J. S. Schultz, Clara City, Minn., $10; Fredrich Dirks, Springfield, S. D., $20; a brother, Colorado Springs, Colo., $15; C. H. Regier, Elbing, Kan., $318.45; Mission S. S., Chicago, Ill., $91; mission friends, Dallas, Ore., $30; Mrs. J. A. Ruth, Reedley, Cal., $50.

Lepers' Fund.

H. P. Goertz, Canton, Kan., $10; Peter M. Krehbiel, Moundridge, Kan., (bonds), $100.

Gratefully acknowledged,
Gustav Harder, Treasurer,
Whitewater, Kansas.
J. G. Regier, Asst. Treasurer.
Newton, Kansas.

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"Other foundation can no man lay than that is laid, which is Jesus Christ."

VOL. XXXVI. BERNE, INDIANA, APRIL 21, 1921. No. 16.

MINISTERIAL CONFERENCE

Minutes of Meeting Held at Souderton, April 13th, 1921.

The opening devotional services were conducted by the secretary who read a part of II Tim. 2, and offered prayer. Nearly all the ministers and deacons of the Eastern Conference were in attendance.

The topic of interest—"What Constructive Work Can We Do on the Lodge Question?" was very practically treated by M. H. Kratz, Esq. We acknowledged the topic to be a delicate subject; a Christian problem which we should face as Christian men. An intelligent problem which should be faced intelligently. Perhaps not always treated that way, perhaps the reasons for opposing lodgism are not always the right ones. There certainly are good reasons we ought to be sure we are taking a logical and well based position. A beautiful and satisfactory position would be to have our people so trained and interested in the work and various activities of the church that they have no desires for anything that is worldly and sinful. The Mennonite Brotherhood is an excellent fraternity to take the place and counteract the lodge evils and false worship. We would not throw men out of the church but work them deeper into Christ and the church.

J. D. Moyer had prepared a very practical paper on the topic which was read by F. K. Moyer. In the paper the several congregations of conference are commended for the manifest spirit in the steps taken to meet, in the church, the beneficial features of secret organizations. Now before definite constructive work can be done there should be step by step much preliminary work done:

1) Our Conference organization, instead of being a mere advisory body should be a dictating authoritative body.

2) More teaching in the home in relation to oathbound societies.

3) From the pulpit and in the catechetical classes there must be more teaching relative to the inconsistency of membership in secret organizations with the principles and doctrine of the Mennonite church.

In the general discussion which followed it was evident that the younger element among our ministers and deacons are realizing more and more the profane, unscriptural and unchristian character of lodgeism in general and Freemasonry in particular.

The second topic on the program of equal interest and importance to the work of our Conference and church needs—"What Method Should be Employed to Attract More Young Men to the Ministry," was treated in an excellent paper by a new member of our Conference, Rev. A. J. Neuenschwander, the newly installed pastor of First church, Philadelphia. The paper treated the theme from a historical standpoint as an inspiration to the young men of our church to enter the ministry.

U. S. Stauffer gave a very practical address on the question from the deacon's standpoint. Gratitude and love to God are great incentives in the call to the ministry. The matter of finance is often a hindrance in deciding as to the call. Young men should have encouragement, and a suggestion will often help to make a decision. Educational institutions are a great element in making a decision.

Arthur Rosenberger treated the topic from a student's standpoint in a well-prepared paper. In the general discussion, the inward call was emphasized. Special stress was laid on mothers and fathers dedicating the unborn child to God and His service. Ministers are not made but born so the hand of the Divine has a part in the making of the truly born ministry. The matter of finance and education are great elements in the development.

"Do We Need a Uniform Confession of faith?" was ably treated both from a historical standpoint and that of our present needs. A brief general discussion followed. Several questions on the program were discussed.

It was decided that the various papers read be published in the church papers to which the readers are referred for a more full and connected consideration of the topics.

By motion the president was requested to appoint a committee to prepare a resolution on the lodge question and present same to our conference in May. The committee is not appointed at the time of writing these minutes.

A. M. Fretz, Sec.

Perkasie, April 14, 1921.

BRO. KLIEWER'S PROGRAM

Champa, C. P., India,
March 11, 1921.

Dear Brother: The last few weeks have had such a full program of travel while visiting different mission stations that I could find no time to send in reports to the "Mennonite." I fear that the next few weeks will be equally full. Maybe I can write again during the sea voyage. I thought perhaps some friends of our mission might be interested in our further travel program. If it please God it is to be as follows:

After we have visited the Mennonite Brethren mission about Secunderabad, we plan to return here to Champa for our farewell. About April 15th we hope to leave Calcutta for Port Said, Egypt, on the S. S. "City of York." Between ships we will visit the pyramids and Palestine. Then Mr. Habegger plans to visit Europe, especially Switzerland. I plan to leave Port Said about May 24th on the S. S. "City of Lahore," and to land in Boston about June 17th. My booking for this latter ship, however, is not definite yet, though I am registered for it. At the beginning of my journey I had included Europe in my plans, but a visit there would make my return to America so late that my plan of work for next year would be difficult of accomplishment. Since I have no special commission for Europe I will this time have to put work before pleasure.

Here in India the heat is gradually on the increase. During the hot hours of the day the houses are kept tightly closed to keep the hot air out. This week we drove 150 miles by auto in our visits to different mission stations. These drives reminded me very much of a dry August in Kansas or Oklahoma. As I write these lines, at 4 P. M., the thermometer shows 99 degrees Fahrenheit in the shade. What will it be by the middle of June? No rain will fall before that date.

I cannot close this communication without expressing my gratitude to God for the fine health He is giving my traveling companion and me. We know that prayers ascend for us.

With heartiest greeting,

Your brother in the Lord,

J. W. Kliewer.

THE LOS ANGELES MISSION

Mennonite Mission,
Los Angeles, Cal.,
April 5, 1921.

A few months before Dr. Hartzler of Bethel College came to our mission to give a series of Bible lectures on "Jesus and His Teachings," he stopped on his way through the city and preached one sermon. This was enough to make us anxious for the time when he would come again.

When the time did come a large crowd assembled the first evening to hear him. Some thought it would be impossible to attend every night of his ten lectures. But after hearing him the first evening it didn't seem impossible any more, and some who had said "I can't make it possible to go every night, I am too busy with school work or house work" or whatever duties they were engaged in, they somehow had changed their schedule or plan of work and were on hand every night. One family even moved into the mission house and camped for ten days.

His lectures fascinated the people. He explained some of the fundamental facts of the Bible in such an inspiring way that everybody that heard him felt richly blessed, I am sure. It would be hard to say which of the ten lectures were the best, each revealed the truth of the Word of God and all were very instructive.

The idea of a series of lectures appealed to the people living in the district. They were not afraid

to venture out for fear of having to make a public confession. Some people who had never been in church before were seen to come again. The subject, "Jesus on War and Peace" aroused quite a bit of interest. Many asking, what evening it would be given, in order not to miss it. Whether it was curiosity or a longing for wisdom and truth that caused this inquiry is hard to tell, one thing we hope that all who heard the lecture will feel convinced that war is unessential and against the will of God.

Students from the Bible Institute who came in good numbers every evening, came in a larger number on the evening of this same lecture. They came not only to hear, but were equipped with note books and pencils in order to take all they could with them.

When the course was over, we were not tired, but there was a feeling of regret to see Dr. Hartzler leave. But, since we have had this opportunity to hear him and to feel so extremely benefitted by what he has given us, we can say that we are glad our College is fortunate in having him as its president. We are glad also that they are not selfish in keeping him at home but are willing to let others know what his teachings are.

Correspondent.

FROM OUR FORMER EDITOR

Glendale, Cal.,
April 9, 1921.

Being far from home and friends it is a rare treat to read our church papers. They have informed me that quite a few of my dear friends were called home by death since I left Berne in 1919 for the West. Constant changes are going on in the homes, in the church and in business. Our church periodicals are a good, practical medium to convey them and keep our people posted. Evidently every Mennonite should earnestly endeavor to have access to the Mennonite or the Bundesbote.

Of course, there are cases where ignorance is considered as bliss. For some readers it is not very agreeable to learn of the great and urgent need of quick help. Deficits in the treasuries of missions and colleges are not encouraging. And yet they have to be faced in some way. Often what seems or is impossible for a few can be accomplished easily by many.

A business depression is felt in many parts of our country, which will in due time show its effect in the different treasuries. There are some laborers unemployed here in the West and at the same time Southern California is booming as perhaps never before.

The slogan, "A larger Southern California, Straight Ahead!" is pushed vigorously. A long list of preachers of Los Angeles was given in a daily paper who had promised to speak on this subject in their churches on Easter. To some people here this seems more important than the "risen Christ."

A few days ago we heard a man boast of his infidelity. He took pleasure to state that he does not believe a word of the Bible, a book of the Jews whom one cannot trust. The readers may be surprised at his other statement that he read the Bible through several times and served as Sunday school superintendent for many years. Who does not abhor such plain infidelity, when the Bible, God's Book, has been preserved miraculously for centuries; Jesus said, "Heaven and earth shall pass away, but My words shall not pass away." "For whatsoever a man soweth, that shall he also reap."

Is it possible that the subtle teaching of "higher criticism" in the institutions of learning (colleges, seminaries and universities) are a greater menace and more destructive than plain, outspoken infidelity? It is not only possible but should be a requirement of the instructors of the Mennonite institutions of learning that there is not a shade of doubt that they are sound in doctrine and stand four-square on the Biblical fundamentals.

Several new expensive churches will be built this year in Glendale. Regular services, Sunday school, C. E. meeting and prayer meeting are held in many churches. Did you ever hear that at a gathering of C. E. members the chairman or leader officiated in a "mock marriage," and then, they made a liberal contribution to the treasury for a new church building? There is danger of drifting in good organizations and purposes. In some places the C. E. sunrise prayer meetings are very popular. Here in the West it is possible, as facts give it, that a prominent movie man can take an important part in these meetings.

Glendale is privileged to have the state C. E. convention, June 25-29. About 3,000 people are expected. Union evangelistic meetings to be held in a new, spacy tabernacle and conducted by Evangelist John E. Brown will commence on April 17. Much good is anticipated.

I. A. Sommer.

THE ALTOONA MISSION

Greeting in Jesus' Name: "Not by might, nor by power, but by My Spirit saith the Lord." The holy One "who His own self bore our sins in His own body on the tree." Zech. 4:6; 1 Pet. 2:24.

We know that we of ourselves are nothing and can do nothing, apart from Him, but we do rejoice in all that He accomplishes, and the wonderful way the Lord is answering prayer. Our only desire is to be in the center of the will of God.

I was at my home in Oklahoma in the month of January, and thank God for the many open doors and invitations to present the need. Wish to thank all the dear friends for the hospitality. The work on the field is very strenuous, a change means much to us. Especially was my heart made to rejoice when I saw the interest manifested, and the assurance that your prayers would follow us. We covet the prayers of Christian friends more than anything else, knowing that "The effectual fervent prayer of a righteous man availeth much." And while you are praying God is working. "He is able to do exceeding abundantly above all that we ask or think."

We have had many mountain top experiences of late. The Lord is answering prayer and showering blessings upon us.

We wish to thank all our dear friends in His dear name, who have sacrificed and made it possible for us to have the most needed church. It was impossible to do justice to the Sunday school in the crowded little hall.

We had a blessed day on February 27th, which truly was a crowning day when the new church was dedicated, but sorry to say, not without debt. There is still an opportunity for others to help and have a share in the souls which are being saved at this place. Rev. Gottshall was with us for the occasion. We are always glad to have him in our midst. The plain gospel messages were not only an inspiration but a great help to all of us. We have witnessed some of the fruit from the seed which has been sown, but eternity alone will reveal to the full extent.

This has been another blessed month. Twelve more souls have witnessed the joy of sins forgiven, and others renewed their covenant with the Lord. A number of men who were bound with the chains of Satan and living deep in sin, for whom we have been praying ever since we came on the field, were gloriously converted. To God be all praise and glory.

One man who had not attended church for years, ran to the altar, started to call upon God to be merciful to him a sinner and restore the blessing. After he met God and the burden of sin rolled away he was filled to overflowing, is praising God that this is not a "hope so" but a "know so" salvation. I John 5:13. He is one of the lively kind, it would be hard to stop his mouth. He has worked hard for Satan, now wants to use his strength for the Lord. Several other men whom the Lord picked out of gutters, testified what a hard master they had been serving, in what awful torment they were, and how dark everything seemed before day-break. Satan works hard, but as you are faithful in holding us up before the throne of God, we have victory.

We thank God for answering prayer and for the souls which have been saved, but our hearts ache, when we see so many souls indifferent, do not heed to the call of God, never stop to think where they will spend eternity. It makes one tremble when we think of the great responsibility which is resting upon us as Christians. The world does not read the Bible but our lives, and they estimate God's love and power by what we let Him do through us. May God give us a greater vision of lost souls, and help us to live a more consistent life, that we may live conviction upon these around us.

We are often called to the bedside of the sick, who are strangers to us, also to our Savior whom we try to serve. How sad, many wait until the last hour, then they want something real to hold on to.

On Good Friday we were called to the hospital to pray with a man who had served Satan all his days, and found him a hard master. He told us that he was sick of sin, would gladly suffer physically if only his spiritual condition was different, if he had peace with God. Oh, what a privilege to point him to One who is able to save to the uttermost all who come to Him. He blots out our sins and remembers them no more. After the plan of salvation was made clear to him, that Christ suffered and died at the cross for him, all he could do was to come just as he was, and step out on the finished work of Jesus Christ, be willing to forsake sin, confess, believe and receive. We committed him to the Lord, knowing that not our but God's word shall not return void. He asked us to continue to pray for him and come back the next day, when he was ready and willing to confess Christ. Oh, what a change and joy to see the light of heaven break out on his face. Every one who came to the bedside made the remark of the wonderful change in his life. We are still living in the day of grace. The Lord still performs miracles. The greatest miracle is when a sinner is transformed into a saint. He was very anxious to get well that he might witness for his Lord who had done so much for him. He had faith if he could get home his family would accept the Lord as their Savior. At his request Rev. Jacob Snyder baptized him, he also partook of the Lord's Supper in the morning, at night he was called to his home beyond. He told us a few hours before he died, he had committed it all to the Lord. His will be done. Although his pain was great, he said Christ had suffered more than this for him. He was snatched as a branch from the fire, had only a few days to witness for the Lord, which he made use of. There are souls all around us who are hungry and dying, going to a Christless grave, for whom Christ died and we are responsible.

Easter Sunday was another day that will long be remembered. Twenty souls met at the church for a sunrise prayer meeting. After the praise service we all gathered around the altar for a season of prayer. God was with us in mighty power. It seemed as though the heavens opened and the old-time power filled our hearts to overflowing. At night the children had a part in the program by singing a number of songs. Five children were consecrated and nine souls were taken into the church fellowship. We also observed the Lord's Supper, Rev Snyder officiating.

At present I am alone on the field. Sister Franz has gone home on a vacation. The work is very strenuous and a change means much to us. We are having dark days at present. Thousands of men have been laid off from work. There is much suffering. The Lord has let this come upon the city for a purpose. The majority of the people live an independent life, forget God.

Trusting that you will continue to pray for us and the work, that many more souls may be brought to the knowledge of Jesus Christ.

In His glad service,

Elizabeth Foth.

2204 Eleventh Ave.,
Altoona, Pa.

Ere the shadows falling
Lengthen on our way,
Hark! a voice is calling,
"Work, while it is day."
—Stowell.

OUR WOMAN'S WORK

LETTER FROM MISS CHRISTINE HABEGGER,

Tung Ming Hsien, Chihli, China.

"The teacher has come," announce the children as they run from their play to the mother in the house. The Bible woman and I wait at the gate until the mother or grandmother of the school boy we have come to visit, comes out to invite us in. Quickly she buttons up her coat or gets up from her cramped position on the ground from sewing or spinning. "Come in and rest a while. I will pour you some tea." As it is a sunny day we beg to sit outdoors, rather than in the cold, dark, stuffy room. A bench is brought for us while the ladies of the house sit on mats or stand around us where they may get a good look at the foreign lady. Soon the women from the neighboring yards come in and the questions, spoken and looked, have begun. My heavy knit gloves are again the object of first admiration, for many of them have frozen hands. After much questioning about clothing, food and family relations, Mrs. Yeh, the Bible woman, asks them whether they know why we came. A favorite answer to her own question is, "I have come to bring you happiness." Then follows the presentation suitable for the type of women before us.

Here is an outline of one of her talks:

"There is only one true God, still the same who made heaven and earth—the old heavenly Father. Where do you come from? You say the second or third grandmother made you. Where did she come from? See, you do not know. Where are we going when we die? Don't know, do you?"

(Then follows the Poor Lazarus story.)

"You all have sin. What counts as sin?' Gambling (common among women and a source of many fights) making other peo incense to the gods? (Here she you going to get rid of sin so you can go to heaven? By offering incense to the Gods? (Here she tells a story about the origin of incense to which the chewing gum tales cannot compare.) Or do you think God wants the food you offer Him? No more than we would want the food of our domestic animals. No, there is only one way to get rid of sin. I am not only speaking of you, I used to do the same things. When I was forty-five my husband started to believe in Christ, but I scolded and fought him. I sought relief in a temple miles from home, gambled, and got into a fight with our neighbors. I had no happiness nor peace. Slowly my husband's patience won me. Instead of going to the temple I went to church where I received peace. Now all my children are Christians. My one unmarried son is in a Christian school and I am not afraid that he will get into bad company or start bad habits while we are here in Tung Ming."

Beside the visitation work there is the daily class in the new Phonetic system for such who are sufficiently interested to take the pains to learn to read the Bible by themselves. We have seven women who have come without a break for three weeks. There are thirty-nine symbols, which by themselves and in combination provide for all the four hundred sounds in the Chinese language. They can be mastered in a short time by men who have read before. But for women who have never looked inside of a book long enough to know what study means, the mastery of even these few symbols is no small feat. That da is not ta or ma or anything else but da is not as evident to them as to the primary children at home. Added to their handicap in general brain development are the children some have to bring every time or stay at home. None of them have ever learned to use a pencil or the Chinese pen. Any primary teacher knows about what their first efforts at writing must look like. But for the aid to memory one would not bother their stiff muscles to learn to write. They range in age from twenty-four to sixty-one. Among them are three mothers with nursing babies. Pity is lost in admiration for such pioneers. No superficial aim would make them stick to such a task in such a place. Even some of their husbands think they are too stupid and can't learn to read. Such thrills as they have when with the sounds they have learned they can put together a simple sentence! To the teacher "China Learns to Read" and other such headlines in the papers of a year ago have quite a different meaning since a few weeks ago.

These women who learned to appreciate somewhat the value of Christianity and its results wish to thank all of you who have helped and are still helping to make possible their opportunity.

You will not forget this **your** nucleus of a Christian community in which each one has to be a pioneer. They need all the spiritual and physical support you are able to give them.

GIRLS' MISSIONARY SOCIETY OF REEDLEY, CAL.

Our society consists of girls between the ages of six and fourteen years. We meet once a month on Saturday afternoon. The girls spend their time making articles for the missions. The little girls make picture books, picture post card books and card board animals. Those who are a little older make balls and bags. Another class make dolls and hem squares of cloth for handkerchiefs. They also make little quilts, about 36x45 inches. The girls who can sew on the machine make dresses and aprons.

The articles we made last year were all sent to India. For the money that was collected we bought Christmas presents for the missionaries' children.

Sincerely yours,

Mrs. E. M. Vogt.

MENNO LADIES' AID SOCIETY NEAR SCHRAG, WASH.

Greetings: Our society consists of twenty-one members, but not all attending regularly because of old age, and the distance some have to come. Our regular meetings are held on the first Thursday of each month. We hold our meetings at the different homes, the meetings lasting from one o'clock to four o'clock P. M. Sometimes we meet for an all-day gathering which is very interesting. Mrs. Galle, our president, opens the meetings, followed by Scripture reading and prayer by Rev. Galle, a song, and then close by all repeating the Lord's Prayer.

The time at our meetings is devoted to cutting garments, which are taken home to sew. Some do quilt patch work, some crochet, and some of our oldest sisters knit. We also make large and small quilts, mens' shirts, boys' shirts, womens' skirts, girls' dresses, underskirts, rompers, diapers, babies' shirts and kimonas, hoods (large and small) and knit wristlets. These garments are sent to Missionary Kliewer's at Birney, Montana. Collections are also taken at every meeting.

In the afternoon of last Thanksgiving day we had a sale. First a missionary program was given, followed by a sale of fancy work of all kinds of quilts, house dresses and aprons, home-made candies and popcorn balls. The Sister Aid Societies of Ruff and Lind, Wash., helped us with this sale.

Our work is progressing nicely and the interest shown in the work is very encouraging.

Greetings to all the sisters and readers.

In the name of the Aid,

Gertrude Albrecht, Sec.

THE MENNONITE

Rev. S. M. Grubb - - - Editor
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EDITORIAL

THE PROBLEM OF A UNIFORM CONFESSION OF FAITH

According to an accepted authority, the legitimate use of creeds is "to make and preserve and dissemate the attainments made in the knowledge of Christian truth by any branch of the church in any grand crisis of its development; to discriminate the truth from the glosses of false teachers and accurately define it in its integrity and due proportions; to act as a bond of ecclesiastical fellowship among those so nearly agreed as to be able to labor together in harmony; and to be used as an instrument in the great work of popular instruction."

One might be tempted to question the propriety of discussing the need of a uniform confession of faith after the late General Conference had determined to give us one, and, after the committee, selected by extraordinary procedure, has already probably started on the work of preparing it. But, since there was no discussion on the part of the people, before the move was made, it may be in order to put the cart before the horse and give the matter attention. At first thought it does appear that there was no very great demand for such a confession until Conference had acted: the church papers had not breathed a word of such a move or the necessity for it; the minutes of our district conferences do not show that there was a demand in this direction; no congregation, or group of congregations, requested it and few, if any of the leaders of the church seem to have been interested in the subject in any way that might indicate a need for such a uniform confession of faith.

Creeds are born during periods of great stress and are designed to speak with authority on troublesome matters. Had great controversies and intense feeling on doctrinal matters characterized the sessions of the Perkasie Conference, or had a strong party spirit developed and divided it into opposing factions, we would understand how that a majority might have been behind the move to create a uniform confession of faith in order to use it as a steam roller to crush a troublesome minority, or compel that minority to subscribe to its position. This did not seem, however, to apply to the Perkasie meeting. No General Conference of late years ever came so near to being a love feast.

We are led to realize that the Mennonites have always been more or less indifferent to creeds, placing greater emphasis upon correctness in the Christian life than upon an exact statement of beliefs. In other words, if one lived right, one's standing in the church was right, even though that one might have been unable to draw a hair line between theological distinctions. Our church fathers were not theologians and interested themselves rather in the practical manifestations of their piety than in the purely speculative matters of religion. When they did invade the realm of dogmatic theology they were weak, and naturally so, for they can hardly be said to have been products of the schools of that time. Menno Simon, and others with him, wasted much paper, ink and energy in affirming and defending their peculiar views of the incarnation which would hardly find acceptance in our day.

There have, nevertheless, been numerous Mennonite creeds, generally drawn up by factional elements for party purposes among the earlier Dutch Mennonites. Some of these have had an influence upon later times and are of sufficient importance to command special study. It would be an interesting contribution to our literature were some competent Mennonite theologian to give us the benefit of special investigation along this line. However, for our purpose, with the limited space at our disposal, we will confine ourselves to the notice of items which have appeared in print in this country as representing confessions of Mennonite faith.

1. The first of these is the long confession in 33 articles, dating from about 1600, which appears in the Martyr's Mirror as a statement of facts upon which Mennonites of that time were believed to agree by Van Bracht. Its authorship has been attributed to Peter Jans Twisck. This is rather an ambitious attempt. The author shows a wider familiarity with academic theology than was common with the Mennonites of that time, who were inclined to discredit such learning. As there were numerous editions of the Martyr's Mirror, both here and in Europe, and the work had a wide circulation, it had a decided influence upon Mennonite thought and practice. This confession was first separately published in America in 1837 by Joseph Funk, in Winchester, Virginia. The book was useful to the Virginia Mennonites during the period of the Civil War, when they submitted it to the Confederate government as containing a statement of their doctrine of non-resistance. It also had the distinction of having been acknowledged by the Dunkards as containing their position on the question of war. Thus we have in this book the unique distinction of a Mennonite standard of faith being appealed to by another body as presenting substantially its own position.

2. The Confession of Dordrecht in 18 articles is perhaps the best known and maybe the most accepted standard of the Mennonite confessions of faith. It was drawn up in 1632 after two previous attempts had been made to harmonize various factions of that day. It is short and therefore hardly touched upon doctrines other than those distinctly Mennonite. This confession has appeared many times in print. The Dutch issued an English translation in Amsterdam in 1712 for the benefit of numerous English dissenters who found a welcome reception in the fellowship of the Amsterdam church. It was the first printed Mennonite literature to be issued in America, when, as a result of a conference, it appeared in the English version in 1727, having appended to it the names of practically all the Mennonite elders in Pennsylvania. The fact that it appeared in English indicates that our fathers were desirous of having their fellow citizens know for what they stood and they no doubt realized that if the church was to continue an existence in this country it should have a literature in the language in common use. Nearly every Mennonite history printed here and in Canada during the past century contains this confession.

3. A popular statement of Mennonite beliefs that has gone through many editions is the Christian Spiritual Conversation on Saving Faith for the Young in Questions and Answers (Christliches Gemuths Gespraech, etc.) prepared by the celebrated Gerhard Roosen in Altona in 1702. The catechism, which is a part of the work, is still in use in the Old church. It was first printed in America, in the German language by Sauer, later by Billmyer, and after that by many publishers. The only English version known to the writer was prepared by a committee of Canadian brethren in Berlin (now Kitchener) in 1856. An American edition of this translation appeared in Lancaster in 1878. This work is worthy of greater attention by modern Mennonites and might well be arranged and revised for use in our schools and for general distribution and study.

4. The catechism of our General Conference, we should think, would present a sufficient uniformity of our doctrine to satisfy our people. It first appeared in Elbing, Prussia, in 1783, was reprinted in Waldeck, Hesse, in 1797 and made its appearance in Upper Canada, in 1824 and was adopted for use in Eastern Pennsylvania in 1848. It has passed through many editions and several revisions. That it is elementary and might be more comprehensive will be admitted, but we have yet to hear any serious differences of opinion concerning its subject matter. An annotated edition, prepared by some person or persons equipped for the work might be in order for the assistance of our pastors and teachers. Perhaps the Board of Education of our General Conference will some day recognize the need and take steps to supply it.

5. At the Triennial General Conference of 1902 in Berne, Ind., the publication of the "Articles of Faith" by Cornelius Ris was authorized in order to give our people a fuller statement of Mennonite beliefs than the catechism contained. Part of the program of that conference was devoted to combatting certain dangerous tendencies which seemed to threaten the integrity of our faith, and by pointing back to historic doctrines and reasserting them as our own the church made a wise move at that time. This confession was drawn up by Cornelis Ris, minister of the church in Hoorne, in 1766, for the purpose of forming a basic union between the Fresian and liberal Waterlander Mennonites of that city. Later it was accepted by a number of other churches in Amsterdam. A German edition appeared in Hamburg in 1776. It was again translated into German in 1849 by the late Prof. van der Smissen. The English version was prepared by Rev. A. S. Shelly in 1904. It is interesting to note that Ris, in the preface to the original work, expressed the hope that it might some time be found useful in the American colonies as well as in Europe. The action of the conference of 1902 brought about a realization of this hope 136 years after it was expressed.

6. In many congregations in times past systems of doctrine have been worked out which, if we had more space, might be examined and found interesting. We will give a few examples. The United Flemish, Fresian, and High German Mennonites of South Russia issued a confession of fifteen articles in 1853, which was reprinted in Elkhart, Ind., some years ago. Probably this is the one that has been authorized in the Western District Conference and is now in its second edition in a revised form. The Summerfield church in Illinois in 1861 drew up a "Gemeinde Ordnung" which embodied a confession of faith in accord with Mennonite principles. It consisted of a closely printed pamphlet of 35 pages, divided into 38 articles, the last one of which directed that the whole should be read in public service the first Sunday before Easter and the first Sunday before Christmas. The late Christian Krehbiel, who was one of the ministers of the church at that time, once said that he labored through the whole performance twice but balked at doing it a third time.

Aside from the Confession of Faith issued from Germantown in 1727, no church in Pennsylvania, so far as the writer's information goes, attempted a formal statement of its faith. The congregations have been content to declare themselves in harmony with the doctrines and practices of the Mennonite church and, in the case of our conference churches, subjected to the rules and regulations of the Conference. For example, the constitution of the East Swamp church says: "This congregation acknowledges the doctrines of the Mennonite church and accepts the rules and regulations of the Eastern District Conference." The constitution of the First church, Philadelphia, 1872 states practically the same thing, with the addition that it conforms to the requirements of General Conference. An interesting item in this last document is the rule that German shall be the language of the church so long as one tenth of the membership demand it.

So much for the formal statements we have, now let us ask: What is there to be harmonized?

Our General Conference accepts only those churches as members that acknowledge the authority of its constitution. By the way, it has little to say of theological subjects generally embodied in confessions of faith. It says:

"The Conference recognizes and acknowledges the Sacred Scriptures of the Old and New Testament as the only and infallible rule of faith and life. I Cor. 3:11. In matters of faith it is therefore required of the congregations which unite with the Conference, that they hold fast to the doctrine of salvation by grace through faith in the Lord Jesus Christ, baptism on confession of faith, the avoidance of all oaths, the Christ-taught doctrine of peace and non-resistance and the practice of Scriptural church discipline."

The constitution of the Eastern District Conference says:

"This conference . . . shall be composed of congregations which taking the sacred Scriptures of the Old and New Testament as the only infallible rule of faith and life hold fast to the doctrine of salvation by grace through faith in the Lord Jesus Christ and in their teaching and practice adhere to the Mennonite principles of administrating baptism on confession of faith, avoidance of the use of oaths, a life of meekness, peace and Biblical inoffensiveness and the practice of a Scriptural church discipline to the end of separating from the communion of believers the incorrigible and unrepentant transgressors against the law of God."

Any church that holds to a confession in harmony with these standards is eligible to membership in our conferences, local and general. A unification of doctrines must be one concerning those within the limits set by these constitutions, both of which make room for differences of considerable latitude. One of the chief aims of our General Conference was to unite the various churches and branches, all of which varied slightly in certain non-essential matters. If it is to be the task of the Committee on Uniform Confession of Faith to draw up a document to which every church in the Conference is to subscribe the committee has the biggest job on its hands that the Mennonites of this country have ever undertakn, and Conference will find itself walking on thin ice. There is the gravest possibility of giving great offenses that will either drive some churches out of the Conference and keep others from coming into it. Let it be noted that in the Mennonite church, besides a general orthodoxy, the field for uniformity is not so broad as might be imagined. As far back as 1830 Abraham Hunzinger, in writing on the subject, Religious, Church and School Matters of the Mennonites (Religions, Kirchen und Schulwesen der Mennoniten) noted only six points of general unity among the Mennonites of South Germany, namely: (1) Believer's baptism; (2) non-swearing of oaths; (3) the refusal to marry divorced persons; (4) non-resistance; (5) non-participation in civil government; (6) marriage only allowed within the membership of the church. No one could hope for uniformity along all of these lines now. After 90 years some of these distinctive features have become obsolete.

Within the confines of our General Conference there are differences that a uniform confession of faith, if it is to have any weight at all, as an expression of Mennonite doctrine and practice, cannot easily gloss over. Here is the matter of feet-washing. All of the standards I have mentioned, even our catechism, are committed to it, with the exception of Ris' Confession. And, even though this confession has a sort of endorsement from our General Conference, we have those in our fellowship—and they have a perfect right to be with us—a number of churches that hold strongly to the washing of the feet of the saints as a Christian ordinance.

There are also those in our fellowship who favor immersion as a consistent form of Christian baptism. Ris' Confession sidesteps this doctrine with the observation that the northern climate makes the practice impracticable. The argument might have had weight in Holland at the time he wrote but it would lose its effectiveness in California or in Louisiana where there are Mennonites today. If the committee wishes to embody a statement on these two points it will certainly have to resort meaningless ambiguity or attempt to fight over the questions again with no greater prospect of settling them than former controversies had. A positive statement for or against these rites will divide the church, yet they are issues that some one is likely to force if an opportunity is afforded.

(To be concluded)

WORLD-WIDE SUNDAY SCHOOL NEWS

A Sunday School Forward Movement in Korea.

Beginning with October 1921 the special attention of the churches in Korea will be given to increasing the membership and helpfulness of the Sunday school. Rev. J. G. Holdcroft, of Pyeng Yang, who has just returned to the United States for a few months, in a letter to the World's Sunday School Association, states, "Everybody is thinking Sunday school. There is a great field for the Sunday school in Korea, and it may be the greatest movement we have seen since 1908 when literally thousands upon thousands crowded into the church. There is an awakening over the whole land." The leaders in Christian work in Korea feel that they cannot adequately take advantage of the opportunity without having trained Sunday school specialists who will work with the missionaries and native Christians. One man is needed to devote himself exclusively to the preparation of Sunday school lessons and teacher-training institutes and classes. A Sunday school field worker should be set aside for this work by each of the leading denominations in Korea, and in addition, two ladies should be sent out to look after work for the children and the classes for young women.

For the coming two years at least, a number of Koreans will give a large part of their time to conducting teacher-training classes. In the Presbyterian church, composed of the Presbyterian church North, South, Canadian and Australian, request has been made that in each of the thirteen presbyteries a man be engaged to work within the bounds of the respective presbytery. The Methodists are making a similar plan for their Conferences. A strong appeal has been made to the World's Sunday School Association, begging that some trained worker be sent out from America for at least six months, who would inspire, and cooperate with, the workers in Korea. Mr. Holdcroft says, "If you cannot find one man able to do about three men's work send us three such men. They should arrive in Korea soon after September first in order to attend conferences, general assembly, etc., when final plans for the Sunday school drive will be made, and then they could work all winter long in a cause which would be a joy to them as long as they live."

"LET SOMETHING GOOD BE SAID"

James Whitcomb Riley

When over the fair fame of friend or foe
The shadow of disgrace shall fall instead
Of words of blame or proof of thus and so,
Let something good be said.

Forget not that no fellow-being yet
May fall so low but love may lift his head,
Even the cheek of shame with tears is wet,
If something good be said.

No generous heart may vainly turn aside
In ways of sympathy, no soul so dead
But may awaken strong and glorified,
If something good be said.

And so I charge ye, by the thorny crown,
And by the cross on which the Savior bled,
And by your own soul's hope of fair renown,—
Let something good be said.

THE C. E. TOPIC

May 1.

Thy Kingdom Come. V. In My Country.

Matt. 6:7-15.

The people of Israel expected that the Messiah, when He should appear, would set up an earthly kingdom which would make the military glory of David's reign and the grandeur of Solomon's reign fade to insignificance. Jesus, when He declared Himself, stated that His kingdom was not to be of this world. In other words its power and grandeur was to manifest itself in a spiritual sense in which He was to be the Lord of lords and King of kings in the hearts of the people and the grandeur of His kingdom was to show itself in the noble lives of His subjects. For He taught men to pray that His kingdom should come and, as is the rule with prayer, they were by their efforts to do all in their power to bring about the coming of His kingdom in the way He wants to establish it. For centuries the world did not understand this ideal. The ambition of the church of Rome was, and is, to erect a political power as well as a spiritual supremacy. The state churches of Europe were but another way of expressing this desire of Rome. The movement for the separation of state and church, inaugurated by our Mennonite ancestors and now an accepted principle of democracy and most of Protestantism is the only logical way of applying the idea of the kingship of Jesus to the masses.

In the first place, we cannot establish the kingdom of God in our country by legislation. Laws of the state are only a measure designed to protect the right living from the abuses of those who will not recognize the rights of others. No human made law ever effected a regeneration in the heart of any man. All they could do was make it dangerous for wrong-doers to practice their wrongs. In the spiritual applications of the kingdom of God to present day conditions all depends upon the individual's heart and his following the promptings of the Spirit of God in the heart. So long as society is what it is, law will not make the world acknowledge the authority King Jesus and do His works in love. This does not mean that as citizens of our nation we should not be interested in the efforts of law to make the land a decent place in which to live. Only as the right living and right thinking element in our population asserts itself, will there be decency, honor, order and justice in the making and administering of our laws. Such an interest on the part of Christian people must not be construed to being an attempt to erect a faith on religion by the capture of political power. The most that the Christian citizen can hope from his interest in civil affairs is to be a balance wheel, keeping the machinery of government running safely and sanely.

The kingdom of God is established only after proper preparation. All Jewish history was a preparation for the coming of Jesus and John, the Baptist, was a special agent of God sent to call upon those who lived when He was to appear to a life of repentance and preparation for His coming. Jesus will be King, ruling in the hearts of men, but there must be preparation. The first preparation is the preaching of the gospel to all men. That is the part of those who are His disciples. The proof of the sincerity of our desire to see Jesus enthroned in the hearts of all men lies in our being actively engaged in declaring the good news of the kingdom. Some people insist that the church has a field along the line of social service or education or benevolences. No doubt all of those go with the establishment of the kingdom, but only as incidents. The first duty is upholding Jesus Christ, the Redeemer, as men's only and sufficient Savior. Not every one is a preacher but all have a part in the preaching mission. We may bring others under the hearing of the gospel, we may establish churches, we may support the gospel financially, we may live the gospel. There is enough need of preaching in this country today to command all of the resources of all of the churches and all of the Christians belonging to them.

The kingdom of God is established by works of love. Jesus illustrated the principle of love. He came to instil by devoting the greater portion of His active ministry to service. Wherever there was misery or distress He recognized the necessity of being there with the relief He had to bring. So long as men are selfish Jesus cannot be their King. He wins them by His unselfish interest in them and we, like Him, do Christ's work when we unselfishly devote our time, energies and talents to relieving them of their distresses.

The kingdom of God is built upon the foundation of faith. Only as there is faith in the nation will it be possible for it to come under the rule of Jesus. This faith must include an acceptance of the Bible as the Word of God and the only rule of faith and life. It must be a faith that has the confidence in God to take Him at His word in all things.

THE S. S. LESSON

May 1.

Bible Teaching About Education.

Deut. 6:4-9; Prov. 3:13-18; Luke 2:52.

Golden Text: Wisdom is the principal thing: therefore get wisdom. Prov. 4:7.

Knowledge is progressive. The longer we live the more we may learn, and the longer the world stands the greater may become its store of knowledge. The people who will not learn fall behind and fail and the nation that thinks it has nothing more to learn is on the downward path that heads for destruction. We represent in our present state, all that has gone before and, if we will progress in the future, it is important that we profit by the lessons of the past. Israel's great sin was that it would not remember and therefore would not learn. God, to save it, was continually sending the prophets, His teachers, to keep and lead them in the paths of true knowledge.

There are three passages selected for us in connection with the lesson, the first is from the book of Deuteronomy, which was composed of a series of addresses by Moses to the people, in which he repeated the law that was given to them as a preparation for them in the promised land, which they were shortly to take and in which they were to live as a settled nation. An analysis of this passage leads us to note: (1) the standard, up to which they were to measure. They were to love the Lord their God with heart, soul and might. (2) This standard was to be upon their hearts, that is, it was to become a part of their lives. (3) It was to be the subject of their teaching to the children. (4). They were to be diligent — ever at the business of teaching. (5) They were to have this law ever before them, as though it were printed on their foreheads, written on their hands and inscribed on the doors of their houses.

Christian education varies little from the ancient method prescribed by Moses. Because we are in advanced state of civilization it is but wise to bring up our children with as much knowledge of the things that are useful to acquire the best in life as it is possible to secure; but the most important of all knowledge is that which concerns the things of eternal life. Missing the things of God in our training for life we lose the best use of all the other information one may acquire. An education without a standard toward which to educate is useless and purposeless. The standard of Christian education is the training of the youth to grow up in the knowledge of God so that he or she will make the very best use of that knowledge to the best advantage of themselves and all those with whom they come in contact. In this, as with all other things that are rightly done, we must begin with God. Christian education is more than just a learning about God. It must instil habits of life that are good and the most profitable and therefore, in stating the standard, the aim of instruction should be to the end that the Lord our God be loved with heart, soul and might. He is to be known and loved as the best, He is to be worshipped as the best there is for the spiritual life and this love is to command every ounce of power one possesses.

Notice that as Moses is addressing a nation it becomes that nation's business to teach. No one can stand in right relation to God without realizing that he is divinely commissioned to teach. You cannot teach what you do not know. The command here involves (1) knowing the law that one may live according to it and (2) knowing the law that it may be taught to the children. All truth is taught by precept and by example. The two must go together and no one can truly impart a knowledge about God unless that one lives that knowledge in his life. Christians are teachers. Christ commanded His followers to make disciples of all nations. This calls into commission our teaching abilities. (3) Children are to be taught. The most important lessons, especially those that concern religious duties, are taught, not in schools, but in the home. One cannot expect the school to supply that which belongs to the home but is neglected.

The reference to writing the precepts of God upon hands and heads and houses suggests that all that go with them must be consecrated to their observance. The precepts of God are a matter of the head, intellect, the hands, service, and the house, family.

The passage from Proverbs is a eulogy on wisdom. "The fear of the Lord is the beginning of wisdom." (1) It assures the greatest happiness. (2) It is more precious than all the other treasures of life. Unlike the possession of gold, wisdom cannot be stolen, it need not be lost. (3) Length of days, riches and honor are promised to the possessor. (1) His days are longer in that one can get so much more that is enduring in them by the possession of wisdom. (2) The riches are the treasure that may be laid up in heaven. (3) The honor is that which God bestows. Wisdom is like a tree bearing an abundance of good fruit.

The reference to the life of Jesus all that we know of Him between the time of His visit to the temple and the time of His public ministry is an analysis of His development. It tells of growth in (1) Wisdom, knowledge, (2) stature, physical growth, (3) "In favor with God" spiritual growth and "man," social development.

RELIEF NOTES

(Conducted by Vernon Smucker.)

The following cablegram has just been received at this office from our Russian Unit:

"MILLER SLAGEL SAILED NOVOROSSISK OFFICIAL PAPERS LACKING LADING (Landing) UNCERTAIN.

STOLTZFUS.

Novorossisk is on the east shores of the Black Sea in the Kuban province, and a considerable distance from the point the brethren wish to reach. The message is interpreted here to mean that the Brethren Miller and Slagel set sail for the port named without the official papers usually considered necessary and that it is therefore uncertain whether or not they will be allowed to land. Failure to secure traveling papers is no doubt due to the extreme reluctance with which officials grant permission to travel in Russian territory at this time. The outcome of their trip will be anxiously awaited by all.

At a meeting of the members of the Unit prior to the departure of Bro. Orie Miller from Constantinople the following plans were outlined for Bro. A. J. Miller's trip to Russia:

1. To proceed to the Taurin region of South Russia as quickly as possible and by whatever manner he may deem best.

2. To get in personal touch with Bro. Kratz, and send out word concerning his safety and whereabouts in the safest and quickest way possible.

3. To inform Bro. Kratz that he is to have the privilege of returning to Constantinople if he so wishes.

4. All plans and policies decided on between Bro. Kratz and the South Russian Mennonite Committees already in effect and agreed upon are to be continued where they are not inconsistent with the instructions left for Bro. Kratz and these committees in the letter left with K. Heibert (Sebastopol) in November.

5. Whatever relief work necessary and possible be organized and carried on at once.

In a letter just received it was stated that when Bro. Miller found it possible to leave Constantinople, he would probably be accompanied by Bro. Slagel. It had been thought by all members of the Unit that it would be far better and safer for two to attempt the trip than for one to go alone, but the urgency of the work at Constantinople made it seem inadvisable heretofore for more than one to leave. Now, however, with the long delay in getting started, and with two new workers soon to arrive, it was thought possible for Bro. Slagel to go. The journey, while not necessarily a dangerous one, will be full of hardships and inconveniences, and the outcome is necessarily uncertain. We are sure that the brethren will appreciate an interest in our prayers.

Bro. Stoltzfus writes that they are anxiously awaiting word as to the plans which the German Lutherans in this country and western Europe may have for the help of German Lutheran refugees in Constantinople, some of whom are now under the care of our Unit. Many of these men are just as deserving and as worthy as any of the Mennonites, and earnestly desire to come to this country or to western Europe. The Lutherans of Europe are planning to give some aid, as a result of a conference which they had with Bro. Orie Miller some weeks ago when on his way to this country.

One of the concerns of the Unit at Constantinople is the religious welfare of the young men in the Mennonite home there. Many of the men have gone through severe trials in the past few years, having done noncombatant service in the army, or perhaps suffered severely as a result of the persecutions which were visited upon them in the various invasions of their territory and homes. The result in some cases was a partial loss of religious fervor and zeal. Bro. Stoltzfus reports that through the weekly Sunday services many of them are making very satisfactory progress, and a number are taking active part in the services. A part of the service consists of a discussion or a paper prepared by one of the men themselves, on some subject of religious interest. Bro. Stoltzfus promises to forward some of these papers, and very probably some of them may be published in the near future.

Bro. Brunk has begun giving English lessons to a group of men in the Mennonite Home on the Bosphorus. He meets with the group two or three evenings per week, spending the night in the Home. In this way they hope to get into more intimate and personal touch with the men than would be otherwise possible, at the same time rendering them a very distinct service.

The shipment of clothing contributed by our people which left New York for Turkey early in January, arrived safely at Derindje early in March. Arrangements were made for storing the goods for a time with the hope that they might soon be used for use in Russia if the way opens up for their distribution there.

Several letters have recently come via Germany from Mennonite colonies in Siberia with reference to their desire to migrate to Germany. A long letter, just received by Orie Miller and forwarded to this office seems to deal in detail with conditions there. Interesting parts of the letter will be made public just as soon as possible. It is written, of course, in the German language.

April 8, 1921.

DEATHS

Lingenfelter — Died at Roaring Spring Hospital, March 27th, Lena Lingenfelter, daughter of Herbert, deceased, and Lottie Lingenfelter of East Freedom, Pa. She left to survive her widowed mother and two sisters, Ruth and Violet. She was 17 years of age. Previous to her death she united with the Mennonite church at Roaring Spring. Funeral was on the 29th, held at East Freedom United Brethren church, Rev. E. J. Berkey officiating. Interment in Greenlawn cemetery, Roaring Spring.

Ruth—Mrs. Anna Ruth, nee Schowalter, was born in Ashland county, Ohio, September 3rd, 1848. In her early youth she came with her parents to Lee county, Iowa. In 1862 she surrendered her life to her Savior, was baptized and joined the Mennonite church near Donnellson, Lee Co., Iowa.

She was married to Daniel Ruth October 18, 1868. Soon after, they moved to Summerfield, Ill., where they lived till 1874. In that year the family moved to Kansas and lived at Halstead and Moundridge till 1915. The family then moved to Upland, Cal., their present home.

Fifteen children were born into the family, 10 sons and 5 daughters, of which 1 son and 2 daughters preceded the mother to the heavenly home.

Two weeks ago she enjoyed an auto journey to Reedley, California, to attend the S. S. and C. E. convention and visit her sons, relatives and friends. While thus away from home, she became seriously ill and at 2 P. M. of April 3rd, in the home of her son at Parlier, close to Reedley, she passed away to be with her Lord. She brought her life to 72 years and 7 months.

Preliminary services were held in the Reedley Mennonite church, then the funeral services in the Upland Mennonite church, Thursday, April 7th, at 2 P. M. Words of comfort were spoken by Rev. M. M. Horseh in German, text Luke 24:29, and by Rev. H. J. Krehbiel in English, text Isaiah 3:10.

CONTRIBUTIONS

Received by Treasurer of American Relief Commission for Month of March 1921.

For Russia: Brudertal ch., Hillsboro, Kan., $118.46; Rev. Alfred Wiebe, Upland, Cal., $5; Grand View S. S., near Lustre, Mont., $55; Leisy Orphan Aid Society, Halstead, Kan., $200; Eden Menn. cong., near Inola, Okla., $43.31; 1st Menn. ch., Alta Loma, Cal., $16.94; Prof. G. A. Haury, Newton, Kan., $15; Garden tp., cong., Hesston, Kan., $14.50; R. J. L., Newton, Kan., $5; Orchestra of Salems ch., Freeman, S. D., $26.25; Friends of the Poor, Freeman, S. D., $15; Rev. H. R. Voth and family, Goltry, Okla., $5; Goessel Menn. cong., Goessel, Kan., $50; Anon., E. L. E., Newton, Kan., $5; Gnadenberg ch., Whitewater, Kan., $29.38; Katie M. Unruh, Newton, Kan., $5; Bethesda ch., Henderson, Neb., $230.44; Christian ch., Moundridge, Kan., $104.25; Friedensfeld ch., Lorena, Okla., $44.34; Bergfelder cong., at Delft, Filiale of Mt. Lake, Minn., $15.20; Bethel Menn. ch., Mt. Lake, Minn., $100; Truth Seekers' class of 1st Menn. ch., Phil., Pa., $10; A. W. Reimer, Newton, Kan., $10; Pulaski Menn. ch., Pulaski, Ia., $4; Andrew Jantz, Ruff, Wash., $10; P. H. Eck., Ringwood, Okla., $15; J. H. Johnson, Tologa, Okla., $6.95; Sewing soc., Ebenezer, Mt. View, Okla., $47.25; Inman Hoffnungsau cong., Buhler, Kan., $99.14; Anon., per Rev. David J. Wiph, Freeman, S. D., $12; total—$1,317.41.

For Germany: The heirs of Johann Franz, deceased, Buhler, Kan., $50; Heinrich Neufeld, Medford, Okla., $5; 1st Menn. ch., Alta Loma, Cal., $16.94; Mr. and Mrs. John Goebal, Deer Creek, Okla., $5; Mrs. David Erb, Deer Creek, Okla., $1; Rev. H. R. Voth and family, Goltry, Okla., $10 (for Dr. Schneller); Jacob Thimm, Plaines, Kan., $5; Will Langacker, Kismet, Kan., $3; Bergtal ch., near Corn, Okla., $43.50; Anon., per Bethesda hospital, Goessel, Kan., $5; S. S. at Fairmead, Cal., $56.91; Rudy Badertscher, Orrville, Ohio, $32.50; Eden cong., Inola, Okla., $26.65; P. H. Eck, Ringwood, Okla., $10; P. M. Claassen, Newton, Kan., $10 (for Dr. Schneller); Rev. and Mrs. J. B. Epp, Pretty Prairie, Kan., $25 (for Dr. Schneller); Bergtal Cong., Corn, Okla., $53.17; sewing soc., 1st Menn. ch., Bluffton, O., $12.50; John P. Claassen, Newton, Kan., $10 (for Dr. Schneller); total—$381.17.

For China: Bethel ch., Bethel College, Newton, Kan., $217.05; the heirs of Johann Franz, deceased, Buhler, Kan., $50; Bethel Menn. ch., near Fortuna, Mo., $106.94; Linda Penner Niles and Walter Niles, Plevna, Kan., $25; 1st Menn. ch., Newton, Kan., $57.50; Bethel ch., Bethel College, Newton, Kan., $10; Anon., Newton, Kan., $10; Deer Creek ch., Deer Creek, Okla., $79; Rev. C. Frey, Newton, Kan., $3; Hoffnungsfeld-Eden ch., Moundridge, Kan., $373.13; P. H. Eck, Ringwood, Okla., $10; Christian Wirkler, Los Angeles, Cal., $10; total—$951.62.

For Europe: Salems cong., Munich, N. D., $38.22; C. W. Claassen, Newton, Kan., $25; Leisy Orphan Aid Society, Halstead, Kan., $700; S. S. of Berne, Ind., ch., $1,082.24 (for Hoover Fund); Brudertaler cong., Mt. Lake, Minn., $50; Anon., Butterfield, Minn., $250; J. P. Eitzen, treas., Munich, N. D., $12; Schweizer Menn. ch., Alsen, N. D., $25; Christian Wirkler, Los Angeles, Cal., $10; Anon., Halstead, Kan., $100; Wm. Andreas, Beatrice, Neb., $100; J. P. Andres, Beatrice Neb., $50; Anna Andres, Beatrice, Neb., $50; Johannestal cong., Hillsboro, Kan., $54; total—$2,546.46.

For India: Buhler Menn. ch., Buhler, Kan., $48.90; the heirs of Johann Franz, deceased, Buhler, Kan., $50; Anon., by W. B. Unrau, Canton, Kan., $25; San Marcos Menn. ch., Paso Robles, Cal., $16.32; children's coll. of the Friedensfeld ch., Lorena, Okla., $18.60; Rev. H. R. Voth and family, Goltry, Okla., $10; 1st Menn. ch., Newton, Kan., $57.50; Anon., Newton, Kan., $10; Hoffnungsfeld-Eden ch., Moundridge, Kan., $373.12; P. H. Eck, Ringwood, Okla., $10; total—$619.44.

For Austria: The heirs of Johann Franz, deceased, Buhler, Kan., $50; D. S. Rempel, Mt. Lake, Minn., $5; sewing soc., 1st Menn. ch., Bluffton, O., $12.50; total—$67.50.

For Syria and Armenia: S. S. of the Berne, Ind., ch., $1,082.24 (Near East Relief Fund); Gleaners of the Menn. ch., Pawnee Rock, Kan., $10; total—$1,092.24.

Gratefully acknowledged,

C. F. Claassen, Treasurer.

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IN MENNONITE CIRCLES

At a recent meeting of the ministers and deacons of the Eastern District Conference, the brethren M. H. Kratz, S. M. Rosenberger and J. D. Moyer were appointed a committee to prepare a resolution expressing the sentiment of the Conference on the lodge matter.

Private information from China brings the information that one of our missionaries, Rev. Kaufman, at Kai Chow has been seriously afflicted with small pox.

A new compound for women's work and girls' school has been added to our church building in Kai Chow. Bro. Boehr is overseeing the work and writes that since the exchange is more than twice as high as it was a year ago, the U. S. dollar goes twice as far as it did a year ago.

Rev. W. H. Grubb of Schwenksville, Pa., has closed out his work and shipped his household goods to Normal, Ill., where he will assume the pastorate of the Mennonite church. Rev. A. S. Bechtel was the former minister in this place.

In connection with the Eastern District conference to begin May 1, in Bally, Pa., a joint Sunday school and C. E. meeting will be held on Sunday afternoon. Following are the topic: For the Sunday school (1) Are we using the Sunday school to the full extent of its possibilities as a soul-winning agency? A. A. Moyer. (2) Would observance of Decision Day be practicable in our Mennonite circles? If so, how best could it be worked out and how should it be followed up? S. M. Rosenberger. For the C. E. (1) What can we do to arrive at more spiritual results in Christian Endeavor? Norman Berky. (2) What part of the congregation should be sought as members of the Christian Endeavor society? Newton Gottshall.

The Ladies' Aid Society of the Bally church is preparing for the many conference visitors. They will offer dinners at 35c and suppers at 25c, the proceeds to go for missions.

According to the quarterly report of the Menno-Friendly Beneficial Association of the First church, Philadelphia, Pa., the assets of the association amount to over $8,800.00.

Sister Loretta Lehman, who sails from New York for India, is expected to visit the Philadelphia churches on April 24.

In the Deaconess Home and Hospital, Beatrice, Neb., recently three sisters, Elizabeth Graber of South Dakota, Anna Franz of Kansas and Betty Adrian of South Dakota received the full garb of their office. Special services marked the occasion.

An Old Mennonite colony is being promoted in the vicinity of Gulfport, Miss. A tract of 5000 acres of land has been secured. Twelve families have already located on the land.

HOW DOES THE FAMINE AFFECT OUR FIELD?

That there is now raging the worst famine in northern China of which people know since about a hundred years ago may be known by most of our friends at home. It may further be well to know that our field borders on the southern part of the large stretch of northern China where some forty-five million human beings are suffering because of a year's drought and the consequent complete failure of crops during 1920. And one third of this number face starvation unless adequate relief comes. Great efforts are just now being put forth by missions and other philanthropic organizations to save as many human lives before the wheat harvest in June — where the people could sow wheat; some may not have been able— as the resources in money and relief workers will permit. Our mission is willing to let me off so I can go with the Ford to assist in relief work for about two months before the wheat harvest. The call is urgent for Chinese-speaking foreigners to administer famine relief of various kinds. I may possibly be engaged in automobile road building where famine stricken laborers are at work. This work is under the American Red Cross some 175 miles northeast of here in the Province of Shantung.

The district of north China in which the General Conference Mennonites carry on mission work is marked on the famine map as "can carry on," and that is about all that most people here can do. In fact many cannot carry on, and so there has been an immense increase of beggars in this district. And not only that but ever since last September there has come a fairly steady stream of famine refugees across the much feared Yellow river, on their way south to wherever these people either can beg sufficient hard bread to subsist, or to do a trifling small business in order to keep body and soul together. They come with bag and baggage right past our door here in Tung Ming Hsien, for we live on the main road from north to south. Whole families with all their belongings on a wheelbarrow, or carried by a man at the two ends of a carrying pole. Practically daily we see them and just now rather more than heretofore. One of our closest neighbors is a famine refugee family, and as we go to church in town we pass by one of these filthy families into which we were called a few times to help a sick son; but alas, he had to succumb to some disease in a strange land. We thought that possibly he died of typhus, the famine disease, which according to reports seems to have crossed the Yellow River already and takes some victims in this district now.

Our mission compound includes two former inns, and the north suburb of Tung Ming Hsien has three more inns. Five inns in one part of a smaller town seem to point to prosperous business in years gone by, but they have certainly not yielded much during the years that we are here—except possibly one or two. However with September of 1920 these three inns did good business, for grain carts from north of the Yellow river have been passing our compound back and forth from dark to dark practically daily, and from a dozen to one hundred and more. One evening I went to the three inns near our home and counted ninety carts, either loaded with grain from the south or empty from the north, jammed into the yards of these inns which are made to accommodate only about one-third that many guests. Horses and mules and donkeys mingled freely with men and boys, and one wondered that not some of the sleeping boys and men were badly hurt or killed by idly roaming horses or mules. These carts are from ten to twenty days or more on the road until they finally land the grain at the much needed place. Some carts were out during a heavy snow, and so they had to be dragged over slushy roads so that the poor animals were overexerted. On my way to the Yellow River, where had arrived a boat with our building material from Tsinanfu Shantung, I met a large family on a high load of grain on the way home to Lintsingchow, Shantung. These people had left their home some 175 miles northeast of here some months ago, and now were returning with enough grain — as they thought they needed—to last them and their animals till the wheat harvest.

This hauling of grain in addition to the meagre harvest in our section of course has caused a rise in grain prices unheard of, and so the well subsisting class of people even find it very hard to make ends meet, whereas the normally poor simply have to beg or hustle pretty well to keep fed. The self-respect of the Chinese is proverbial, and hence no wonder that one hears of large families, which normally have sufficient to live, but now suffer because of the poor harvest of last year.

But it must be understood that there is grain, and that we missionaries do not have want in any way. Some people at home are under the impression that the missionaries too are short on things necessary to live comfort-

ably. One lady missionary told how excited her home folks had been when she wrote of the famine that they immediately packed a few boxes of flour, and other boxes with other provisions, and sent them to her in far away China. No, we are not suffering because of our own physical wants, but we can hardly bear to see so many people suffer even in this, the non-famine community, and still being unable to relieve the need. Hundreds of beggars have gathered at our door, and we sometimes must press our way through the filthy mass of beggars, but one never knows when and how many to help either with a little dark flour or a copper. It has not seemed wise to our mission to start relief work to any extent in our field, and so we help a little here and there and must let the bulk of them go to find help at other doors. For a short time we at Tung Ming sold a grain soup for half price to those in need; this was made possible through a gift from my home church's women's society. For this gift we were very thankful, and it enabled us—and still enables us—to do a little—possibly as much as we should do till there is food enough for all—by wheat harvest time, as we trust; for the wheat looks very promising for a good harvest.

We are glad that our church has sent a gift of $1,000 for the China Famine Relief, and there is undoubtedly opportunity to send much more for that purpose. Such moneys go to the proper organizations in Peking or Tientsin where they are used in the United International Famine Relief work. This paper will reach our friends who read the Mennonite possibly only a month before the wheat harvest in this part of China, and so is more for information than for purposes of arousing the spirit of liberality in the matter of giving. But one does not yet know how the wheat harvest will come out; let us hope and pray.

Sincerely your co-worker,

P. J. Boehr.

PRAISE AND PRAYER

Canton, Oklahoma,
April 13, 1921.

Dear readers of the Mennonite —Greetings to all! We have again passed through the season of Christ's sufferings and death, and His glorious resurrection. And if any season should arouse us to prayer and praise, this season indeed must be one of them. Oh, what love speaks to us in the sufferings of Christ! And then the joy unspeakable when He goes forth victorious from the grave! He went forth to greet His own and to help them out of their sorrow to a new and living hope. He brings a new and living hope to all ages, yes even to our time. We may go and tell it to everybody and tell them that He is now calling to everybody to come.

Shortly before Easter we had the joy of one young man turning to Christ. What joy it gave to us to find one who was willing to accept Jesus as his Savior! And the hours we spent together in Bible study preparatory to his being baptized were happy ones. He is of a quiet disposition, but was very sincere in all things. For the day of baptism many Indians gathered in the church. Many came out of curiosity. For it had been over two years since we had been permitted to have baptism here, only two school children having been added during these years and they were baptized at Cantonment by Bro. Chassen. But the Christians were well represented at this meeting also. And it has seemed to us, that they have been greatly encouraged by one being added to their number and this a young man. It seems to us that they have been coming to church better since our baptism. May it continue thus, and may the young man grow strong in his Christian life and become a great worker for Christ among his people!

So we have special reasons for feeling thankful and prayerful. May we show our thankfulness in more consecrated work for the Master! And may we pray continually for the small band of Christians here, that they may live more true lives for their Master! They all need our prayers very much. And let us pray for these people, that many more may turn to Jesus for their salvation! We sometimes think that we begin to feel a different spirit about us. They have been so indifferent during these past years. But now it seems as though at times they are showing more willingness to give the gospel of Jesus at least some consideration. May a new day dawn for our Cheyennes is our prayer!

Yours in the Master's service,

Heinrich T. and Anna Neufeld.

CONSTRUCTIVE WORK ON THE LODGE QUESTION

John D. Moyer.

(Address at the ministerial conference of the Eastern District Conference.)

I wish to commend the spirit of the several congregations composing the Eastern District Conference for the steps which they are taking to meet in the church —the beneficial features of the secret organzations.

"What constructive work can we do on the lodge question?" is the subject for consideration.

I like the thought of this question if I have correctly what it means. I understand the thought is what can the whole Eastern District Conference as a body and the individual members of the several congregations do about the lodge question?

I based my discussion on the latter meaning. Before definite constructive work can be done, there must be done step by step much preliminary work:

1st. The organization of the Eastern District must be changed;

2nd. There must be teaching in the home in relation to oathbound societies;

3rd. The pastors must teach the congregations from the pulpit and the catechumens in class relative to the inconsistency of the Mennonite principles and doctrine and membership in secret organizations.

My knowledge of the constitution of the Eastern District Conference is from hearsay only. On this account it is limited and may not be accurate. As that part of it which I have in mind had been repeated to me over and over I believe I have it practically correct.

I understand the constitution gives the Conference no authority over the congregations in regard to discipline, of members, form of worship, modes of baptism, selection and election of pastors, deacons, and other officers, and that each congregation is, so to speak, a law to itself. It must be evident to all of us that if we mean to withhold membership after a fixed time to those who apply for admission on account of their affiliation with secret organizations that it must apply to all of the congregations. The lamented Lincoln said, This country cannot exist half slave and half free. Neither can a conference be freed from members that belong to lodges when some of the churches receive them as members and others do not.

One of the preliminary steps will be in my opinion that the constitution must be amended so as to give the conference a democratic form of government. Conference must be vested with disciplinary authority to enforce its measures upon the congregations composing the conference. This is essential to secure a uniform practice in the several churches.

"What king, going to make war against another king, sitteth not down first, and consulteth whether he be able with 10,000 to meet him that cometh against him with 20,000?"

Before effective constructive work can be done in general to counteract secret orders in the church: before the amending of the constitution even should be attempted, the views of the pastors, deacons, and lay members, regardless of sex, should be ascertained relative to receiving lodge members into the church. If the result of the interview shows that from 5 to 10 per cent. of the membership of the conference favor exclusion, constructive work and the amending of the constitution, success appears possible and plans should be put into operation.

After practical plans have been devised and are in operation, a sentiment must be created and fostered both in the church and in the home which is in full accord not only with what has been substituted for the benefits derived from lodges but also with the teaching that members of a denomination whose creed is nonresistance, opposed to military training in any form and war may not affiliate themselves with oathbound societies.

It is not the meaning of the subject discussed nor that of the speaker to tear down lodges. Unless they integrate from within themselves secret organizations are bound to endure. Attacks from without avail but little. The speaker has reason to believe that men who hold membership in the more exclusive secret orders are of his best friends.

With much charity, patience, sacrifice and unity on the part of those interested, I trust and pray that the Lord will grant His people success.

A people who have pledged themselves to raise $60,000 in three years as a Thank Offering and have paid over $20,000, the first of the three years, possess the spirit of sacrifice required to supply the means to begin and carry on successfully this constructive work. This people is the "Eastern District Conference."

THE HISTORICAL SIGNIFICANCE OF THE PREACHER

A. J. Neuenschwander

We are all more or less inspired by the lives of men who have lived in the past, but who have made a definite contribution to the world. We sometimes think

that such honor or distinction comes only to statesmen or generals, but such is not the case. A more careful study of the progress made during the last few centuries will reveal the fact that ministers and religious leaders have played a truly important part in the onward march of world events. For this reason it seems to me a legitimate source from which to draw, inspiration for the ministry, and for the enlisting of new recruits so much needed today. We believe that a knowledge of these facts will bring a definite challenge to our young men, and at the same time it will serve to show them the far-reaching influence a true servant of God may have.

With the close of the 12th century, the Crusades came to a close and it seems as though Europe took a moment's time to think. Immediately it dawned upon the religious leaders that the former emphasis on learning was seriously neglected during the strenuous days of the Crusaders, so these far-sighted men quietly but definitely revived the desire for more learning. This movement was destined to have far-reaching results. The Roman Catholic church had until now studiously endeavored to keep the masses in blissful ignorance, but this new revival of learning brought new problems that demanded a solution. In continental Europe the Catholic church succeeded quite well in keeping the learning in the hands of the few. In England, however, the power of Rome was not so definite and here we find that John Wyclif became the direct champion of the masses in their search for learning and religion. Wyclif translated the Vulgate Bible into the vernacular English. He did more, he carefully trained men in the Scriptures and sent those out over all England to teach the people. Rome denounced him and called him a heretic; but all the denunciations that Rome could send could not uproot the good seed he had sown, and in due time we shall see how this seed was the forerunner of the Reformation in England.

During the following century, we find the Roman church so engrossed in national and political intricacies that religious teaching was sorely neglected. We find, however, here and there such men who are truly concerned about the spreading of God's Word and so we find that the Bible was being translated into the every day language of many nations. John Huss, a religious leader of Bohemia, undertook to reform the Catholic church and remain a true Catholic. This was a failure and since the Council pronounced him a heretic he was burned at the stake. Rome, however, did not know that the sparks from this stake would set religious leaders all over Europe afire, so nothing more was done. Soon, however, religious leaders, of whom Savonarola was chief rose up all over Europe, teaching religion to the masses.

The Sixteenth century was so crowded with international affairs relative to the discoveries and possessions of new lands, that one might think of little besides this.

The mouldering religious fires that had been kindled here and there by God's ambassadors burst into flame when Luther, in 1517, nailed his famous 95 theses upon the church door at Wittenberg. Powerful leaders rose up on every side. Zwingli became the champion in Switzerland, while John Calvin stayed in France. In Scotland John Knox, statesman and reformer, became their religious leader and virtually built up the Emerald Isla. Menno Simon, our own church father, with many others raised their voice for the Protestant cause against the Catholic church.

The Reformation spread fast, mainly because the new religious leaders addressed themselves to the masses who had long been neglected and suppressed. This, in turn had another far-reaching effect. England, a monarchy, saw the rise of the individual and as a direct result, turned from its monarchial form of government and became the leader in constitutional government.

In Germany the Reformation leaders were strengthening their grip on the masses. In France, the Christian ministers developed a very high state in the art of preaching. Ornate oratory, persuasiveness and grace in the pulpit are always associated with Fenelon and Saurin. But before we have the 17th century we must pay a high tribute to Jeremy Taylor and John Bunyan. Taylor, as the writer Coleridge says, was "the most eloquent of divines," and Bunyan possibly the most gripping writer, of his age, on religious subjects.

With the dawn of the 18th century we find the Conformist church of England, somewhat staid, cold and lifeless, but God called three men, who were destined to revive the religious fervor of former days so that it has not died out yet. We refer to John Wesley, the preacher, his brother Charles, the sweet singer, and Whitfield, their efficient helper.

As we turn to our own land, we find here an array of ministers that have left their footprints very definitely on the 19th century. We cannot mention the names of such leaders as Lyman Beecher, Wm. C. Channing, Horace Bushnell, Charles G. Finney, Matthew Simpson or Philips Brooks without a definite thrill and challenge. They opposed certain evil practices of their day with a fearlessness that is bound to win. Our national history cannot be written fully without mentioning the work of these men. Beecher opposed and practically eradicated the dueling. Channing was an outstanding leader of the North against slavery, Bushnell placed a new emphasis on the importance and worth of the child and its religious rights, while Finney and Simpson are examples today for their faith, in the efficacy of prayer and Christian education.

One more look across the waters and we see Charles Hadden Spurgeon, the evangelist; John Henry Newman, the Puritan; Frederic W. Robertson, the soldier-minister; Alexander Maclaren, the prince of expositors, and Thomas Guthrie, the Scotchman, stand out as leaders of the great English nation.

Our time is up without even to mention any of the saints, heroes, statesmen and empire builders in the mission field. Suffice to show the importance and the glory of being one of God's ambassadors.

CORRESPONDENCE

Reedley, Cal., April 15th, 1921. —We have been having such a wonderful time of spiritual blessings that I thought it ought to be reported in the Mennonite in order that others might rejoice with us. March 6th to 14th Dr. J. E. Hartzler, President of Bethel College, gave us a series of Biblical lectures which were a help and inspiration to all those who heard them. Having extended an invitation to the other churches of the town the attendance was so large that we could not find room to accommodate all who came. The two lectures which impressed me most were the one on "Jesus and War" and the other "Jesus and the Cross." The former emphasized our Mennonite doctrine of non-resistance and was presented in such a manner that even the American Legion could not take objection to it. The thought came to me that if Dr. Hartzler would write this lecture out in full it would make a splendid tract for the Mennonites to distribute among themselves and also among other people. The other lecture set forth the foundation upon which our Christian religion rests. March 25-27 we had the California Mennonite Sunday school and Christian Endeavor convention meet in our church. There were about 45 visitors present. The interest and enthusiasm shown were inspiring and each paper presented seemed to surpass the preceding one. I trust some of them will appear in the Mennonite. I was agreeably surprised at the ability and consecration shown by these young people which augurs well for the future of our churches. On Easter morning many of our members, with their visitors motored to a hilltop 15 miles east to hold a sunrise prayer meeting. At the Easter morning service 14 young people were baptized upon their confession of faith and received into the church membership. At that service and the following Sunday four others were received by letter. At the baptismal service Rev. D. B. Hess, Rev. J. C. Mehl, Rev. Wm. Neufeld and the pastor made short addresses. The convention was closed Sunday evening by a sacred concert given by our men's chorus which was greatly appreciated by everybody. This men's chorus of 24 voices is the pride of our church, but they are becoming so well known that they have an invitation to sing at some place nearly every Sunday evening and when they go we miss them very much at our evening service. On Sunday, April 3rd, we had a richly blessed time in celebrating the Lord's Supper and now we are getting ready to participate in a union revival meeting to be conducted by Evangelist John Brown of Arkansas May 8-29th. For this purpose a tabernacle seating 2000 persons is to be erected and preliminary prayer meetings are being held in different parts of the town twice each week. May the Lord bless this united effort to win souls for Him.

H. J. Krehbiel.

WILL YOU?

By S. E. Roth

Will you suffer loss that others may
Be helped in the dark and trying day?
Will you give that others may receive
A chance to hear and believe?

Will you go that others, too, may come
To that bright, eternal, happy home?
Will you labor hard (where the Lord sees best)
To help others to receive His rest?

Will you suffer, give and go and work
And never once your duty shirk?
If you will, God surely will help you
To be faithful, helpful, kind and true.

THE MENNONITE

Rev. S. M. Grubb - - - Editor
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EDITORIAL

THE PROBLEM OF A UNIFORM CONFESSION OF FAITH

(Concluded)

Again there are differences of interpretation concerning the matter of non-resistance. There were almost as many Mennonite conscientious objectors as there were Mennonites in the army during the late war. Can we broaden the application of the principle of non-resistance so as to include all who make the matter an issue with the military authority, or narrow it down to the few who would do absolutely nothing that might be construed as making them a part of the war-machine or recognizing its authority?

Once more, we believe in adult baptism. In the light of our participation with others in many Christian activities and in face of the fact that we recognize them as brethren, what have we to say in regard to receiving them into our church membership by the hand of fellowship instead of by the form of baptism to which we are committed? Some congregations do this, yet such is not a logical application of the doctrine of believer's baptism. We fear a precedent cannot be satisfactorily undone by the mere reassertion of an ancient principle. To change the practice, if that is one of the things to be desired, the uniform confession of faith will have to have teeth.

In our day emphasis, entirely out of proportion to other truths, is being placed upon certain phases of Biblical interpretation, especially in the matter of the second coming. (We expect this statement to bring a deluge of protesting letters). The feeling kindled by several Bible schools is leading some to the conclusion that our own schools and seminary, under the direction of our own church and taught by the instructors of our own faith are unsafe. This may be true of the schools and seminaries of other denominations, but such places are not the ones where we should send our young people for their training. We owe them no concern but to keep away from them. We have an absolute confidence in our own schools, colleges and seminaries, whose instructors should be trusted as brethren and, loved as fathers. We have the confidence to believe that they all will subscribe to any standard, might be consistent with the constitution of the General Conference, and we believe that they will now and always be unreservedly opposed to anything that may be inconsistent with it.

Critics in some quarters have gone so far in their assertions concerning the millennium as to declare that those who differ with them must part company. The writer of this article has his own idea of that phase of revelation, but not to the extent of wanting to read those out of the church who honesly differ with him. The teachings of Moody Institute are not a final court of appeal for the Mennonite church. We have no serious difference of opinion with the Institute's teaching on the second coming, but Dean Grey, as an apologist for the war, when the Prince of Peace was shamelessly abandoned by those who professed to be His ministers will not create a safe atmosphere for young people who hope to be useful in the Mennonite church. Owing to the activity set in motion by schools of this character there is not doubt that the committee will hardly be on the job before it will be urged to draw up some radical statement concerning the second coming, anathemizing all those who do not accept it as the committee states it.

While some of the problems have been noted which will need careful consideration in giving us a uniform confession of faith, permit us to say that present-day issues do certainly call for authorative statements on many of the subjects that are vexing the church. A detailed discussion of such issues would call for the writing of a book, but in closing allow us to mention several.

The Mormon menace has long ago sufficiently entrenched itself under our government to become a political power and get for its Senator from Utah an influence in the controlling party that makes him a power in the capitol and the White House to be reckoned with in important matters of statesmanship. Do we think that the church of Joseph Smith, of Parley Pratt, and of Brigham Young will be slow in following up the advantage! It has in Washington and in the balance of power it controls in a half a dozen states? Has our church ever raised a voice against its immorality? Are our people fortified with the information and arguments needed to combat its cunning agents who go from door to door everywhere?

Russellism continues to flood the country with its misleading literature. Christian Science did not die with Mary Baker Eddy. New Thought claims that it is gaining. Spiritism has become more than a fad or a superstition with the unlearned. Theosophy still continues to make appeals. And so on. We owe it to our people to have something to say on subjects of this kind. If our position is Scriptural, if we are to preserve our existence in the face of a great falling away from the faith, if there is any excuse for our being a separate people, we must have the reason ready. Our people have a reasonable right to look to the church to state these reasons, and offer a remedy.

Whether a new creed will be the satisfactory solution of these problems is a question, but there must be a standard of some kind in which all have confidence and to which we may appeal for authority.

WHAT METHOD SHOULD BE EMPLOYED TO ATTRACT MORE YOUNG MEN TO THE MINISTRY?

By Arthur Rosenberger.

It seems to me that the reason so few of our young men are taking up the ministry as a life work lies in the fact that they do not realize the need of ministers or understand the nature of the ministry as a calling until after they have settled upon a life-work. They choose their future occupation and many times it never occurs to the young man, that he, perhaps, should enter the ministry. Then after the choice has been made, even should the young man hear the call of this profession he may find it hard or extremely difficult, if not impossible, to make the change.

There are undoubtedly in our churches a number of young men who could qualify themselves to enter this profession. If the challenge of the ministry is definitely, personally placed before them, I believe a number would respond to the call.

Although not acquainted very well with the work done in our churches at the present time as far as getting recruits for the ministry is concerned, it seems to me that call that has been sounded has been too general, that it does not make itself felt to each man as an individual as it should and he does not feel compelled to stop and consider, does this call mean me, or, am I one of those called for this task.

In other words, the call of the ministry does not come to him so as to make a definite impression upon his life. There are some professions that claim the attention of a young man easier than others. This may be because of the money that can be earned, because it is easy to get a start, because it seems a more or less secure task or for some such reason. The ministry on the other hand does not have this ease of appeal. It must be understood before it can be appreciated.

For this reason, the someone, probably the pastor, should be responsible and see to it that any capable young man comes face to face with the challenge of the ministry. The background our young men have of Christian home and Christian training should help make it easier to present this and help the young man understand better the problem and consideration involved. This method of presenting a direct challenge has worked very well in the case of the Student Volunteer movement. Young people are brought to a realization of the needs of the world, problems and difficulties of the task explained and they know that it is going to be hard work, yet many respond to the challenge. Surely the ministry has its needs, its problems, its difficulties and its hard fields. And just as the young men accept the challenge of the Student Volunteer movement, so they should accept the challenge of the ministry.

Even if a young man felt the call of the ministry, he would naturally hesitate to enter into it, if he knew nothing of his ability for the work. An active home church will do much to help a young man find out where he stands in this respect. Here he will be given the chance to enter various activities and find out, as well as develop his talents. Considerable urging getting a young man started in such activities may be repaid by having a splendid worker a little later on.

Although a young man may be willing to enter the work and feel that he has the ability for it, he may not see his pathway clear to preparing himself for it. This

itself has probably kept a goodly number out of the ministry. We are coming to recognize more and more the need of adequate preparation for any life task and this is in many cases hard to attain. Problems of this nature vary with individual circumstances. To one preparing for the ministry, they are further complicated by the fact that after one is through with his preparation and started on his career, the opportunity to save much in order to pay any debt is not very large. Here the young man again needs the advice of those of more experience, in order to help plan this period of preparation. (I do not mean that all the money necessary is to be accounted for before one starts school but there must be some assurance that with the help of God it can be obtained somewhere.)

I do not believe that the solution of the problem of attracting more young men into the ministry lies in increasing the material rewards of the profession, although this will help. A minister has a right to expect a decent living from those whom he serves, but he is not in the business to store up money, except perhaps a little against the proverbial rainy day. A young man contemplating the ministry feels that he will give his best in service to God and his congregation. To give his best service in this respect, his physical wants must be supplied. The assurance with such provision with the knowledge that now he can give his best, may help influence the decision but further than this I do not think the problem will be solved by increased salaries, necessary though it may be.

The influence of the Christian college in putting the appeal of Christian or altruistic professions before its students can not easily be over-estimated. From the time one enters such an institution until one graduates, he is constantly in contact with Christian influences. He has held up before him continually Christian ideals, he becomes familiar with a Christian program and has a splendid opportunity to begin living out a practical Christian life. Then, too, visiting speakers may give a glimpse of opportunities in Christian service. A conference may be attended which will present anew the need of laborers in Christ's vineyard and furnish fresh inspiration. In various ways the challenge of Christian service is constantly held before a man and the result is that from time to time numerous students decide to enter upon some form of Christian life-work.

A man who cannot decide whether or not he is called to the ministry may thus find his answer through the Christian college or there for the first time hear the call. As I write, a Junior who when he entered the college never thought of taking up the ministry, is now seriously considering taking this step. This is only one of the large numbers of such decisions influenced by the appeal of a Christian institution.

The Seminary always realizes its responsibility in this respect in helping to supply as well as train young people for Christian service. With the support of its constituency, this institution can do much to furnish properly trained workers. A seminary will solicit students and in this way place the challenge of Christian life service. It is able to offer what courses are needed to complete the training and has a variety to offer according to the previous training the student has had and the time he wishes to spend or is able to spend in preparation. The seminary faculty come to understand their students, their nature and temperament to a large degree. At the same time they are acquainted with the people of the various churches. Thus the seminary is placed in a position where it is qualified to be of service, to the student in directing him to the church where he can do the most good and fit in best and to the church by directing to it the best man for the place. Thus the seminary is an important agency in helping to clear the pathway, removing the obstacles, training men to be efficient and helping them to a place of service. The Mennonite seminary at Bluffton constantly receives requests to provide different churches with men. It receives far more such requests than it can fill, yet the efforts it is putting forth are doing much, and it is to be hoped will do more in the future to relieve this situation of such a scarcity of ministers.

The ministry is generally regarded as a hard task. There may be those who will shrink from entering upon it for that reason but the average young man likes to undertake a hard task. All he wants is a little encouragement and this, it seems to me, should not be so lacking for the young man who feels willing and called to take up this work. If one man has to plot along without gaining any recognition another is more likely to be discouraged from trying. One man, now successfully started on a ministerial career, said that during most of his college days he was tempted to back out from his decision and that it was only the fear of what his parents would say that kept him from doing this. Another remarked that he was often times discouraged because he said that no one cared whether he kept on preparing himself for the ministry or not. Such experiences are probably the characteristics of ministerial students, only but they are included in this paper to show the disadvantage under which students often labor, and the possibility that at any time one may change his decision, thus losing another prospective minister for the people. (These remarks are not to be interpreted as personal on the part of the writer for he with a number of his friends feels more than ever that his place of work is in the ministry, but they are a condition to be met in some cases.)

To my mind, if more young men are to enter the ministry, they must be brought face to face with the challenge. They must feel it a personal problem when the need of ministers is discussed and the call for recruits sounded. Once there is a better understanding of the profession and this personal appeal is felt by the young man, I believe more will become ministers. Narrated in this presentation then, are the home, the church, the pastor, the Christian college, the seminary. And what we need to emphasize most now, is to my mind this personal call, instead of sounding it generally.

A young man not called by God will not respond. But by this personal challenge we may be able to help him hear the call and understand it. In this way, I believe we can help God in getting more young men into the service.

Bluffton, Ohio.

"THE DAILY VACATION BIBLE SCHOOL"

God said of Abraham: "For I know him, that he will command his children and his household after him, and they shall keep the ways of the Lord to do justice and judgment." Gen. 18:19.

Paul writes to Timothy: "And that from a child thou hast known the holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus." II Tim. 3:15.

From these passages of Scripture we can see that God chose Abraham to become the progenitor of a great people because God knew that he would teach his children the ways of the Lord and command them to walk in these ways. The second passage shows us that it was a great blessing and advantage for Timothy that he had been instructed in the holy Scriptures from his youth. Every one here is agreed that such knowledge is a great blessing. The question which I desire briefly to discuss is, how can we impart to our children this knowledge of the Scriptures? The way Abraham adopted, instructing his own children and household is perhaps the best method and if Christian parents today instructed their children in the Bible there would be no need of discussing the matter here. But parents are not doing this today nor are they in a position to do this as was Abraham when he dwelt with his family in a tent at Ur of the Chaldees or at Hebron in the land of Canaan.

Today in the mad rush which business has assumed here are families that never eat a meal together. The father goes to work in the morning before the little children are awake and returns after they have retired. If this be not the case the children or parents have some engagement, religious, social or otherwise that calls them away from home and there seems no time in the whole week when the family could get together for Bible study.

To make matters worse there is no Bible in our public schools and with the separation of state and church there is no prospect of introducing Bible study into the public schools. So it becomes an obligation resting upon the Christian church to see that the children of Christian parents receive instruction in the Bible.

The Sunday school has been doing a great work in this direction and by the introduction of the graded lessons the work of the Sunday school has been made more efficient. But with the best of equipment and material it can be readily seen by everyone that the 30 minutes given for Bible study in the Sunday school on Sunday morning is not adequate to give to the coming generation a comprehensive or even workable knowledge of the Bible. To have our own schools and give this instruction is not feasible as we come into conflict with the law requiring our children to attend the public schools. Besides, we could only conduct such a school provided we had a licensed teacher and taught besides the Bible the curriculum of the public school which would incur a greater expense than the churches are willing to bear.

To have an evening school for

Biblical instruction during the time that the public school is in session does not seem practicable because it is difficult to get the children together in the evening, two or three times a week and then, too, such an arrangement would interfere with their work at the public school. So it seems that under the present conditions the Vacation Bible School is the only solution for the problem, the only answer to the question.

At Reedley we made an experimental attempt last year with the Daily Vacation Bible School which succeeded beyond our expectation. The pastor announced that a week after the close of the public schools there would begin in the church a free Bible school to which all children were invited. The sessions were held 9 to 11:30 a. m. with a short intermission. At the end of the first week the attendance had grown to over 50 and the pastor had to secure an assistant. To pay this assistant and the books we made a charge of $2.00 for each child which the parents gladly paid. We used the books issued by the Presbyterian Board of Publication for such schools. The children enjoyed it so much that a litle girl invited by her mother to go to a picnic asked that she might go to the Bible school in the morning and come to the picnic in the afternoon.

For this year we are planning to have the school for one month and use besides the books by the Presbyterian Board, which are not entirely suited to our purpose, "Bible Stories with Questions and Helps." A translation of Dr. Zahn's "Biblische Geschichten," and also a translation of Prof. C. H. Wedel's "Sketches from Church History for Mennonite Schools." Perhaps we shall also use Dr. Smith's "History of the Mennonites."

No one questions that such a school is necessary if our children are to receive proper Biblical instruction and religious training and that it can be made both attractive and profitable for the children has been demonstrated.

Our wish is that each church of our Conference might have a Vacation Bible School.

H. J. Krehbiel.

If in the morning, just when you awake,
You'll read the Book, and with a silent prayer
Ask God to help you, just for Jesus' sake,
You'll be surprised how it will lift your care.

Then, everywhere your life will bring good cheer,
And you'll be helping others every day
To trust in God; and, serving without fear,
You'll scatter sunshine all along the way.

THE C. E. TOPIC

May 8.

Living Close to Christ.

I John 3:18-24; John 15:7-10

There recently died an aged man who was known the country over as a fascinating writer on nature. Birds, animals, flowers and forests mean more to thousands because they have read the writings of John Burroughs. The secret of his prominence was to be found in the fact that he lived close to nature, made natural things his hobby and the subjects of his careful investigation. He could tell many others the wonderful things he knew because he found them out for himself in and around his little cabin in the woods. He used the eyes and the mind God gave him for the benefit of others. More wonderful are the secrets of Christ and His love than all the mysteries of nature and they may be discovered if we but seek for them. Having discovered them we are in possession of rich treasures which give us all the more joy in unfolding them to others. Let us use our faith as men do their hands and eyes and the richness and goodness of the Christ character and work are sure to unfold. We must, however, go to Him and live with Him if we are to possess all He has to bestow upon us.

Scripture recommends a worthy walk. Life is a journey and as in other journeys good companionship makes a hard trip easy and a long journey short. It was one of the greatest delights ever conferred upon men when the disciples were permitted to walk with the Christ over the hills of Galilee. In our life's walk it is important to have a companion, the right kind of a companion, one who will give us joy in having him with us. We may have the companionship of Jesus. The writer knows a teacher, an expert on botany, to walk with him over a field is a rich treat, to cross the back lot with him is a revelation, to spend a day with him in the woods or by the riverside is an education. One gets all this because he is just bubbling over with enthusiasm for his subject and ever ready to reveal new things of interest which his trained eye can automatically discovers. The Great Teacher was all love. He saw in everything around Him evidences of the Father's love and every word and act of His life imparted some new phase of that love. Close and intimate association is bound to give one a rich measure of that love which must betray itself in one's own life and words.

To live close to someone means frequent conversation. It would be a great punishment if we were to be condemned to perpetual silence. One of the delights of life is the opportunity we have to share our mutual confidences. Said a wise old teacher to his pupils: "I know you well enough to be able to name the persons you have been talking with if I but hear ten minutes of your conversation at the close of the day." Any one who has been talking to Jesus unconsciously declares it in his speech. Who is there who has not been thrown in contact with some one who has some striking mannerism of speech who does not shortly afterward discover that he has fallen into making use of these same mannerisms? To associate with correct speaking persons is a better training in the use of language than all the grammars of the world can give. Think then of what talking with Jesus and having Him talk with us means. Surely all will note that we have been with Jesus. Peter once forgot himself and proved by his speech that he was a Galilean but Peter's future life also was a demonstration of the fact that he had been with Jesus.

Living close to Christ is the same as loving Him for no one will be close to Him without having the fire of His life touch his life and kindle it with love. How do we know we are that close to him? The answer is clear and simple: "If ye love Me ye will keep My commandments." It is not sufficient for us to be saying that we love Him. We must prove it. We must obey Him and obedience to Him is proved in a continued and consistent attitude of love to others—all others.

If we love our Savior and are close to Him we will love His people and keep close to them too. "Tell me who your friends are and I will know what you are." If we live in a country we will speak the language of that country. If we are subjects of the kingdom over which Jesus rules we will speak the language of the kingdom. We wear the clothes of that country. Do we in the kingdom of Christ wear the robe of righteousness? It is the badge of our citizenship.

The closer the guard is to the king the more he is trusted and the greater danger he is expected to face in defense of his lord. We are soldiers of the Great King. He has advanced us to the post of honor near to Him that requires that we do all and sacrifice all for His honor and His life. Thousands have been so close to their Christ that they were willing to die for Him. Nothing less can be expected of us than that we give our entire life to Him and that we be prepared to go to the limit of sacrifice for Him.

Jesus is like the master who endears himself to his workers by working as hard and as long as they. "We are workers together with God." Our nearness is indicated by our activity. One who does not his full share of His work is surely not near to Him. This implies that we are ready for any work He has for us to do. With most of us that work is right at hand. With others it may be far away but wherever it may be we must be "on the job." The faithful worker is noted and will be rewarded, the unfaithful worker is also noted and his reward will be according to the way he has performed his trust.

THE S. S. LESSON

May 8

Rest and Recreation.

Lev. 23:39-43; Deut. 5:12-15; Mk. 6:31, 32.

Golden Text: And the streets of the city shall be full of boys and girls playing in the streets thereof. Zech. 8:5.

The Feast of the Tabernacles was designed to be a week-long celebration of the time when Israel lived in the wilderness. It began on the 15th day of the seventh month. Whatever day that fell on was to be observed as a Sabbath, the days following were devoted to joy and feasting. As this event occurred after all the fruit had been garnered in, it was possible for the whole nation to take a week off and make the memorial week also a week of Harvest-Home. In the celebrations of this feast they were to dwell in booths, as did their fathers before them in the wilderness when shelters of this kind were all they had. They were to appreciate the contrast between their present comfortable homes and the crude structures upon which their ancestors had to depend as a protection from sun and storm.

The institution of the Sabbath as a day of rest for the people of God was made by Jehovah a fundamental part of the law governing Israel. By example God taught that one day out of seven should be a day of rest and in the application of the law of the Sabbath to the government of Israel severe penalties were attached to its violation, even the building of a fire or the collection of fuel was punishable by death. God wanted His people to devote this part of their time to keep Him in mind and worship Him. He also, by the institution of this weekly day of religious festival, recognized that the body, for its own good, needs a period of rest and recreation, an entire change from the usual routine of daily toil. It is an established fact that people are more contented, the body is healthier, and the spiritual life develops in proportion to the way the Sabbath is kept. The question of whether Christians are justified in observing the first day of the week instead of the seventh is frequently raised. The answer is that the first day, when properly observed, satisfies the demand that one day in seven is to be kept. The first day celebrates the most joyful event to the Christian in that it is the day upon which the Lord rose. It further distinguishes the Christian church from Judaism. We are living under a new dispensation. The New Testament furnishes a number of references which confirm us in our first day observance. Paul speaks of Christians coming together on the Lord's Day and John was in the spirit on the Lord's Day meaning, of course, the day upon which the Lord rose.

The passage from the Gospel of Mark enlightens us on how that Jesus, even amid the scenes of greatest activity, recognized the propriety of withdrawing from the daily business in which He was engaged for a season of rest and recreation.

In the light then of the fact that the passages of our lesson show divine sanction, and even divine command for rest and recreation it becomes all Christians to consider how this may be done.

The Sabbath rest means the rest that is good for body, mind and spirit. Much is being said to ridicule the so-called Blue-Laws that contain worldly elements are endeavoring to break down in the interest of making the Lord's Day one for worldly pleasure and godlessness. But if we divorce the religious significance from the Sabbath day we will have no Sabbath at all. It will mean a day spent in physical and mental excitement which, instead of resting the wearied bodies and minds of men, will leave them exhausted and certainly will result in spiritual starvation.

A Sabbath day, like the Feast of the Tabernacles, should be the day of joy made bright by the thoughts of thanksgiving to God and His glorious victories won that we might be happy. It should be an occasion for the assembling of the faithful together in sweet fellowship to hear the messages and exhortations that will give renewed strength to meet the responsibilities of the coming week.

The institution of the Feast of the Tabernacles supplied a want for what we now might speak of as a vacation. Notice that this observance was one of the quiet joys in which excesses and absurdities had no place. Rest is needed for the whole man. It should be a rest that builds up and strengthens and prepares one to be in a better condition to meet future cares and responsibilities. It was a feast that took a whole people back to the simplest kind of living. Ask any one who has been confined long to trying business cares and worries what he longs for most and the answer is sure to be a quiet rest, where nature in its beauties and grandeur may be enjoyed undisturbed.

Men, women and children in our day are being deprived of so much—even the pure air, sunshine and beauty of field and forest are denied them in their crowded city quarters. The more fortunate owe to them the duty of making it possible sometimes to enjoy them and be inspired to newer vigor by them.

THIRST FOR IMMORTALITY

The soul is the principle by which we live and move and have our being. It is that which forms and perpetuates our identity; for it makes us to be the same yesterday, today, and forever. The soul has intellectual conceptions and operations of reason and judgment independent of material organs. Our own experience clearly teaches us this important point. Our minds grasp what the senses cannot reach. Such a principle, being independent of matter in its operations, must needs be independent of matter also in its own being. It is therefore, of its nature, subject to no corruption resulting from matter. Its life, which is its being, is not extinguished and cannot be extinguished.

It is well known that there is a constant waste going on in every part of the human body, which has to be replenished by daily nutrition. So steady is this exhaustion that, in the judgment of medical science, an entire transformation of the physical system occurs every seven or eight years. New flesh, bone and tissues are substituted for those you had before. The hand with which you write, the brain which you exercise in thinking are composed of entirely different materials. And yet you comprehend today what you learned ten years ago; you remember and love those with whom you were then associated. How is this? You no longer use the identical organic substance you then possessed. Does it not prove that the faculty called the soul, by which you think, remember, and love is distinct from organic matter; that while the body is constantly changing, the soul remains the same; that it does not share in the process of decomposition and renewal through which the human frame is passing and therefore that it is a spiritual substance?

We may find nations without cities, without the arts and sciences, without mechanical inventions or any of the refinements of civilized life, but a nation without some presentiment of the existence of a future state we shall search for in vain. Now, whence comes this universal belief in man's immortality? Not from prejudice arising from education, for we shall find the conviction prevailing among rude people who have no education whatever, among hostile tribes, and among nations at the opposite poles of the earth who have never had intercourse with one another.

We must, therefore, conclude that a sentiment so general and deep-rooted must have been planted in the human breast by Almighty God, just as He has implanted in us an instinctive love for truth and justice, and an inveterate abhorrence of falsehood and injustice. Not only has mankind a firm belief in the immortality of the soul, but there is inborn in every human breast a desire for perfect felicity or happiness. This desire is so strong in man that it is the mainspring of all his actions.

Now, God would never have planted in the human heart this craving after perfect happiness unless he had intended that the desire should be fully gratified; for He never designed that man should be the sport of vain and barren hopes. He never creates anything in vain; but He would have created something to no purpose if he had given us the thirst for perfect bliss without imparting to us the means of assuaging it.

It is true that this desire never can be fully realized in the present life. Can earthly goods fully satisfy the cravings of the human heart and fill up the measures of its desires? Experience proves the contrary. Can honors adequately gratify the longings of the soul? No. The more brilliant and precious the crown, the more heavily it presses upon the brow that wears it. Can earthly pleasures make one so happy as to leave nothing to be desired? Assuredly not. The keen edge of delight soon becomes blunted. We find great comfort in this life in the society of loving friends, but how frail is the thread that binds friends together! Another source of exquisite delight is found in the pursuit of knowledge. The higher we ascend the mount of knowledge, the broader becomes our view of the vast fields of science that still remain uncultivated by us.

But the greatest consolation attainable in this life is found in the pursuit and practise of virtue. This founded hope of future bliss rather than the fulfillment of our desires. Thus we see that neither riches, nor honors, nor pleasures, nor knowledge, nor the endearment of social and family ties, nor the pursuit of virtue can fully satisfy our aspirations after happiness. The more delicious the cup, the more bitter the thought that death will dash it to pieces.

Now, if God has given us a desire for perfect happiness, which He intends some day fully to gratify, and if this happiness, as we have seen, cannot be found in the present life, it must be reserved for the life to come. And as no intelligent being can be converted with any happiness that is finite in duration, we must conclude it will be eternal, and that, consequently, the soul is immortal. Life that is not to be crowned with immortality cannot be happy. "If a life of happiness," says Cicero, "is to end, it cannot be called a happy life. Take away eternity, and Jupiter is not better off than Epicurus." Without the hope of immortality, the condition of man is less desirable than that of the beast of the field.

Man may imprison and starve, may wound and kill the body, but the soul is beyond his reach, and is as impalpable to his touch as the sun's ray. The temple of the body may be reduced to ashes, but the spirit that animated the temple cannot be extinguished. The body, which is from man, man can take away, but the soul, which is from God, no man can destroy. "The dust shall return into its earth whence it was, and the spirit to God who gave it." As well might one born blind attempt to picture to himself the beauty of the landscape as for the eye of the soul to contemplate the supernal bliss that awaits the righteous in "the land of the living."—Hervin U. Roop in The Religious Telescope.

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Marriages in the Wayland and Emanuel, Ia., congregations—Alvin L. Roth and Addie Garrard, December 22; John Widmer and Mae Edwards, January 30; Jno. Widmer and Sarah Graber, February 10; David Graber and Maud King, February 16.

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VOL. XXXVI. BERNE, INDIANA, MAY 5, 1921. No. 18.

NOTES AND COMMENTS

With 5,000,000 starving people in North China known to be dependent on aid still to be sent from America, a special appeal has gone out from the American Committee for China Famine Fund to the churches and Sunday schools of the entire country asking their active and continued cooperation in the intensive fund raising effort to be made during "China Famine Week," from May 1 to May 8 inclusive.

More than $5,000,000 has already been sent from America to save the lives of the millions of people in the famine stricken provinces of North China, much of this coming from the churches and Sunday schools, is the announcement contained in a letter from the Committee to Sunday school superintendents throughout the country. Great Britain, Canada, Australia and China herself have also given generously.

"A cable just received from the China Famine Relief Committee in Peking, on which the principal missionary boards are represented, advises, however, that, notwithstanding all which has been done, five million men, women and children have no hope until the next harvest arrives, about July 1st, unless the flow of money from American can be continued and increased. Another cablegram indicates that the month of May will be the most critical period of all."

Various Sunday schools and denominational boards have also sent out communications urging cooperation by churches and Sunday schools whose members are asked to give generously, during "Famine Week," especially to the fund for the saving of so many human lives.

Contributions may be made through the Sunday schools or churches, or may be sent direct to Vernon Munroe, Treasurer of American Committee for China Famine Fund, Bible House, New York City.

Sunday School Cooperation Becomes a Fact.

Christian workers and those outside of the church will rejoice in the latest evidence of the determination of representatives of Christian agencies to join their forces and energies at every possible opportunity. There are two great interdenominational Sunday school organizations in the United States and Canada, the Sunday School Council of Evangelical Denominations, which includes in its membership 32 different denominational Sunday school boards and agencies and the International Sunday School Association with lines running out to every state, province, county and community in the land. For a number of years these two great organizations have planned and worked independent of each other. But now the impossible has occurred. They are uniting their efforts to put over a program of religious education that will more adequately reach, teach and save for Christ and Christian citizenship the 26,000,000 children in the United States not now receiving any religious instruction. The significance of this is apparent when it is considered that religiously trained, they insure a Christian democracy tomorrow, and that untrained they are the potential criminals and anarchists and unsafe citizens of the future.

The clothing shortage in Vienna is only slightly less acute than the food shortage. Relief workers report that even in middle-class homes, where all of the family are employed and the standard of living is above the average, there is no money left over for clothing, after food and fuel have been purchased. Many cases are cited of young girls, seventeen and eighteen years old, who have had no new clothes since their childhood, and whose garments will not cover them. Hat-stretching has become as common as shoe repairing, since boys and girls cannot afford to get new ones. Mending has become exceedingly ingenious. An investigation of the dresses of shop girls will reveal that a dress is a combination of two, three or even four outworn garments.

To meet the clothing shortage and also provide work for unemployed women and girls, the American Red Cross has opened 58 workshops in Vienna and Gratz. A recent Red Cross report for one month shows that more than 150,000 finished articles of clothing were delivered by these workshops for distribution. A single shop in Gratz employs 2,000 workers. Among the supplies donated during the month were 2,260 yards of cloth for children's clothes, 16,000 pounds of wool yarn, 2,400 knitting needles and 870,000 yards of thread.

C. D. Amstutz of Marshallville, O., deeded his entire farm, valued at $20,000 to the General Mission Board (Old Mennonite) to be used in support of an Old Folks' Home.

A FEW THOUGHTS OF A DEACONESS REGARDING THE DEACONESS WORK

A few days ago I read in the Sunday School Times a very interesting article by an archeologist stopping in Italy enroute to the Orient. In describing an old church of the 14th century he says: "Here is San Martino with its exquisite wood carvings; this wonderful pavement of marble mosaic wrought by one monk in 42 years, his life work; this beautiful altar and altar rail of rare and most expensive marbles and everywhere around the walls the wood carving and most delicate inlay of colored woods in mosaic patterns. What was the motive for this patient skill of artists? In what spirit did these monks work, and why can no such work be done now? Why does this boasted age of ours produce no great artists worthy to be mentioned with these of old?

"This age works for money, sometimes for fame; these monks wrought for devotion. However, much the mold cankered the monastic life, service was the moving spring of their labors, and this is a blessed something which the modern industrial and commercial world has almost lost. We, in this age watch the clock and ask, 'How much am I going to get out of it?' and these two anxieties are the evil genii of our activity. For the associated desires, to make money and to get on in the world, can it ever be that we may substitute something of the spirit of service?"

It is sadly true that the present world is far from this ideal spirit of service, and that it, in a general way bears far too plainly upon its face, the imprint of the two above mentioned desires. But as I pondered these things in my heart, there came to me a vision of artists who have in a spiritual way wrought more wonderful things in long years of faithful toil and devotion. And God be praised that we can number many such "artists" among our people, who have in years, yea lifetimes of consecration, wrought "beautiful pavements of mosaics" of "living stones," making level in desert hearts a highway for our God. How much greater in the eyes of God are the "mosaics" which have been prepared for Him by our faithful ministers, teachers and missionaries, who have labored neither for gain nor for fame. God be praised that His Spirit still works whole-hearted devotion and consecration in the hearts of men and women!

In a very modest way the deaconess calling is also privileged to give to the world a simple testimony that "courts are being paved" before the beautiful door of the temple, where lie the sick and the helpless, the lame and the halt begging for alms from those who go in to worship in the temple of God. And these courts are being paved with simple but earnest devotion, by those to whom the realization that the Lord enters the innermost holy shrine of the heart by way of the outer court, has shown this work for the bodies as a blessed privilege of service to the Master. Surely no one will dare to question the fact that God must work out definite and great plans for the spiritual welfare of man through the suffering of bodies, through pain and distress, why then is the church so ready to leave this service to the world, or the secular profession of nursing? Why has she forgotten her plain commission to heal the sick? What a sad thing it is that even ministers of the gospel show so little sympathy or understanding

for those who have consecrated themselves to this work with whole-hearted devotion, why is it that often when a young woman wishes to enter this field of service, the ministers themselves instead of helping her into a full and decided consecration, will cloud the way for her through their own personal opinions which show little deeper thought, and certainly no understanding of the inner joy and freedom, which comes through full surrender. There is a great difference between one who has made the work her own, and a "hireling," and this calling claims for itself a rank next to that of wife and mother to satisfy the heart of woman just because it asks for so much devotion and sacrifice, for only that makes the work precious and satisfying.

Let me quote from a secular writer, Dr. Richard Cabot. "Our profession cannot remain secular. If it attempts to do so, it becomes a trade and a low one, . . We deal with human life, not with bodies alone, and yet we are trained exclusively in the care of bodies. No wonder that the souls in those bodies rebel, now and then, and demand someone who recognizes their existence; or else, what is worse, catch from the nurse the materialistic and mechanical view of things toward which all the nurses' training trends. When our training schools admit that to minister to a human being we must know the whole thing, and not only half of him, then it will be impossible any longer to keep them secular, and the spirit of religion will bring about a reorganization of the training there given, and of the type of nurse that graduates."

O young woman, dare to consecrate yourself to the work among the sick, dare to believe the promise of the Lord that He will reward even the drink of cold water given in His name to one of the least of His brethren! His reward will come to you right in the service if you dare to put your hand to the plow and neither look back nor to the right nor left, but just to Him who gave so much of His time and strength to this work while He tabernacled among us! How His countenance leads, and the vision of Him grows clearer and clearer, and just how He sustains, leads and guides, is only made plain to those who dare to trust the Lord in full surrender. And how blessed the service of the sick is in His name, is only made plain to those who consecrate themselves to this service.

Come, prove and experience.

A HOPI CHRISTIANS' CONFERENCE

Oraibi, Arizona,
April 20, 1921.

Dear Friends: The first three days of April, there convened here at Oraibi a Hopi native Christians' Conference. The first one was held several years ago, and the purpose now is to make it an annual event. This spring our Christians invited the Christians of the first and second mesas where the Baptists work. The whole conference, including the planning of the program was in the hands of the native Christians. Nearly all of the Christians from the other Hopi villages had come. The villages of the first mesa had been quarantined for months because of measles, and were still under quarantine when the invitation for the conference went out. But two or three days before it began the quarantine was lifted, and they were free to come. God's hand was evidently in the matter, and the native Christians themselves also considered it so.

The first session on Friday evening was given to prayer. But in connection with this meeting questions were brought up, which were to be the topics for discussion the next day. Otto Lomavitu, the native helper at Oraibi conducted all the meetings. The interest from first to last was very good.

A morning and an evening session were held Saturday, the afternoon being free. At these meetings the questions raised the previous day were considered. Otto had answers from Scripture for most of the questions. The following are a few examples of the questions discussed:

"Will all men be compelled to believe on the Lord Jesus?" The discussion of this question was Scriptural, based on the following passages: II Cor. 4:3,4; Phil. 2:10, 11; James 2:19.

"Is it right for the native Christians to ask the heathen Hopis for particulars about the dances or ceremonies?" In the discussion Otto reminded of the longing of the children of Israel for the onions and garlic of Egypt, (cf. Num. 11:5) Whoever eats of these, because of his foul breath becomes very obnoxious to those who abstain. The heathen ceremonies are like onions and garlic. Whoever longs for them again, desires something, which makes the breath foul.

"When we talk to a man on his death bed, how should we approach him?" Several knew from experience, how difficult this is, and the answer was, that one would need to be directed by the Holy Spirit.

"Are we permitted to eat blood?" This was an important question to them, because blood sausage and the like are favorite dishes among the Hopis. So this question was discussed at some length. Acts 15:28 was quoted. It was also remarked, that the blood represents the life of the animal. Several also said, that they now regarded the blood with respect, because we are bought with blood, so they can no longer eat it. This seemed to be the opinion of the majority of the Hopi-Christians present.

A question which I raised was this, "Have any of your missionaries ever instructed you that you must leave all the Hopi ways and never attend or witness any of the ceremonies?" Several of the Christians from the Baptist missions said, "Yes, some of our missionaries have taught us that way." The oldest Oraibi Christian said, "I was a priest of the Marawu-ceremony. The missionaries have always taught me to leave it all. When I became a Christian, I therefore gave up all my ceremonies, and keep away from them." The old blind Talasnoemtiva said, "Mr. Voth always told us, to leave the heathen life and ceremonies. Since we have become Christians, we therefore remain away from everything."

Such is conclusive evidence, that the labors here, of the first missionaries has not been in vain. It was not their privilege to reap the fruits of their labors. But they sowed the good seed, and quietly it took root and grew, unnoticed many a year, and others could come and reap. It gives joy and encouragement, to notice how the older ones remember their first missionary and his labors.

Our native Christians desired, that we have our regular Sunday school on Sunday morning. So I conducted the class for the adults, as usual, while Amy Talas also had her regular children's class. At the services in the afternoon three of the visitors gave brief talks. The plan was, to divide all the Christians into two groups after this, and hold a street service in each village. A fierce stand storm prevented this.

In the evening were held the farewell services. After a brief address by Otto, a number of the other Christians gave testimonies, especially expressing also their gratitude for the blessings received.

To us missionaries it is a joy and encouragement to see so many native Christians together at one time, Christians who are not merely church members, but who live a life of separation from the world. The Baptist missionaries also had all come, affording seasons of rich blessing and fellowship for us also.

Requesting anew your intercessory prayers for this work and its workers.

With greetings of Christian love,

Karl Friesen.

THE PRICE OF LEADERSHIP

D. Hess.

We are living in an age similar to that in which Israel was living when the prophet Isaiah called out to his people, "Awake, Awake! put on thy strength." Isa. 52:1.

Today the same call comes to us from every field of activity.

The army and navy are calling for the physical strength of the young manhood of our country; the public schools system calls for those who are intellectually strong; the rapidly increasing membership of the Cults in this fair land, is challenging those who are spiritually strong, and from the slums and the underworld of our great cities comes the demand for the strength of those who are morally strong. This age therefore demands leadership. Efficient, trained leadership. Trained leadership has become an axiom in every well organized modern movement. No person can go through life without noticing that there are persons whose gifts for attracting and influencing others is greater than their power of intellect, or force of will seems to account for. These are natural born leaders. But a moral leader must be made as well as born, he must not only possess certain gifts but he must win the right to use them. His purpose must be to earn for himself the right and the power of taking the initiative among men to the bettering of the common work, and to the helping of the world and the saving of the lost.

There is no nobler ambition to set before young men and young women than the earning of the right and power of taking the initiative on the field of moral activities. There are certain prerequisites of leadership which we should consider as a foundation for the consideration of our topic proper. The first of these prerequisites I would mention is:

A Vision of the Needs of the Field Upon Which a Leader Expects to Work.

A leader, in order to become successful, must know the things which the field upon which he expects to labor, needs.. Without this knowledge it is impossible for him to render the service he desires to render, nor can he render the service which the community expects him to render without this information. A few examples from the pages of history will suffice to show the truth of this statement. Take for instance Dr. Martin Luther, convinced in his own mind that the church of his time was not reaching men and women as it should he set to study the desire and need of his people and to find means whereby their need could be supplied with the greatest rapidity. He found that their greatest need was more religious freedom and that the means of obtaining it was the preaching of God's Word in a language which they could understand. Thus he became a leader in the great reformation of his time.

Again take the life of Florence Nightengale, who during the Crimean war became interested in the welfare of wounded soldiers, studied their needs and ministered unto their suffering, and she became the leader of a movement out of which grew our modern Red Cross. So we contend a leader must have a vision of the need of the field upon which he expects to labor. A second prerequisite to leadership is:

Steadfastness of Character.

Without this qualification no person need hope to become a successful leader. The work of a leader of necessity brings him face to face with propositions which are hard to handle. It is there that the possession of this quality is the only thing that will keep him a leader. Decision will have to be made, and made on the spur of the moment, and without steadfastness of character the leader will not be able to stand. If he lacks this most necessary qualification he is liable to be swept about by diverse winds of doctrine, which would eventually lead to his failure as a leader. A third prerequisite is:

Love to the Work.

A leader of young men must love young men, a leader of the smaller brothers must love boys. The same is true of a leader upon any phase of life's activity. A leader who has a desire for the success of the cause in which he labors is always driven by the dynamic power of love. Of all forces which enter into the living of a successful life love is the greatest. Love will make a leader hold himself and his own interests worthless in order that the cause he represents may prosper.

Gordon in the Soudan said: "If I could stop this traffic in human souls I would gladly be shot this night. Also said Knox of Scotland, "God give me Scotland or I die." The same spirit is seen in the prayer of Paul, "My heart's desire for Israel is that it might be saved."

In discussing this topic I have taken for granted that the committee has reference to Christian leadership. Let us now consider the demands which also form the price of leadership in C. E. and S. S. work.

Let us bear in mind that the truly consecrated Christian leader is a co-partner, and a co-worker with God. This being the case it naturally follows that the first demand that leadership makes of the leader is:

Prayer.

Being a co-partner with God he must necessarily plan with God, he must commune with Him to determine His will, he must live close to Him, and keep in close touch with Him who is the source of his power

A real moral leader shares the imperfect development which is a part of the order of life. He is often full of inconsistencies like his fellow beings, like them he has moments of weakness, but at the center of his being there is unchanging and unchangeable integrity, but integrity itself is not sufficient.

Consecration to a great end is not simply or fundamentally a decision of the mind, it is also a decision of the will. But the will of the human is sometimes a very stubborn and perverse thing. It must be brought into subjugation to the will of the Senior partner of the partnership named. This can only be done by persistent, constant, sincere and earnest prayer. Prayer inevitably becomes not an endeavor to get God on our side, but rather an endeavor on our part to get our lives opened up so that God can do in us what he wants to do. True prayer is deliberately putting ourselves at God's disposal. Prayer cannot change God's purpose but it can release it and put it to work. The leader, through prayer gives God a chance to work in and for and through Him. The leader who misses the deep meaning of prayer has robbed himself of the sublimest privilege of life, namely the friendship of God. A second demand of leadership is:

Purity.

A leader must be penetrated with his convictions and he must live up to his ideal. A Christian leader must by the very nature of things have pure ideas and must lead a life of purity. Right feeling and right action are the very soul of leadership. One of the sad observations of life is that person otherwise intellectually well equipped for leadership are morally weak.

Many are willing to sell their reputation for one night of debauchery. Some are still, who sell their birthright for a mess of pottage.

Leadership demands incorruptible purity of motive, of spirit, and of life. A leader must be pure in order to be consistent in getting others to lead a pure life. A third demand of leadership is:

Honesty.

Shakespeare has said there is no legacy so rich as honesty. How true this is in leadership. Here also the great truth of the poet is seen when he says: "To thine own self be true and it must follow as night the day thou canst not then be false to any man." If we think over the history of the past decade we need not amplify this thought. How well we remember the results of the dishonest thoughts, deeds and actions of the leaders of the affairs of the world. In so thinking we will also deeply feel the need for honesty in Christian leadership.

Sacrifice

Is the fourth demand of leadership to which we would call attention. Sacrifice, I think, includes unselfishness and self-denial. Unselfishness is a very important factor in Christian leadership. Christian work is essentially work for the other fellow. Our efforts are not for ourselves but for the good of others. Someone has said, "A man is not called selfish because he pursues his own good, but because he neglects the good of his neighbor while seeking his own."

A person dominated by an unselfish spirit will naturally possess the other element required to sacrifice, namely self-denial. A Christian leader must have faith enough in the worthiness of his cause, that he will face dangers and even death is necessary. However, many people have a misconstrued idea of the sacrifice made by leaders. Society has been given to extolling its leaders as if they had made an untold sacrifice. It is true that the self-denial and responsibilities of leadership are great but leadership is not all sacrifice, in fact it is to be considered rather a privilege so great as to compel men to sacrifice anything worth while in order to gain the right to be a leader.

It can only be secured, however, as stated before, by integrity, purity and courage. Self-denial is simply an expression of friendliness. It is readiness to take account of the other man The secret of all successful leadership is a knowledge of how to deny yourself. Someone has said, "Self-denial is the result of a calm, deliberate, invincible attachment to the highest good, flowing forth in a voluntary renunciation of everything inconsistent with the glory of God or the good of our fellow men." The truth of this statement is evident, and just a little further thought upon this idea will convince any one of the necessity of this quality in leadership. This brings us to the fifth demand of leadership, which is of equal if not greater importance than the fourth.

(To be continued.)

CORRESPONDENCE

Goessel, Kan., April 25, 1921: With thanks and gratitude toward God and Jesus Christ our Savior, I can with thankful heart send in a short report of the things and happenings here at Tabor church.

God surely answers prayers for this is again manifested in the fact that we have seventeen young souls that are taking catechetical instruction in preparation for baptism on Pentecost.

Another event of interest and instruction were the three lectures given by Chris. E. Krehbiel, field secretary sent out by the Western District Conference to awaken more interest in home and foreign missions, education and publications.

Our church choir gave a cantata on Easter Sunday, "The Lord of the Easter Tide," under the direction of P. J. Voth, our song leader.

The Christian Endeavor is also doing its bit, and to awaken more interest in Endeavor work, Alexanderwohl gave a program in our church upon invitation and Tabor now served with a program there.

I also have the death of my father to report, who has served eleven years as deacon with our church, as reported under deaths.

And now with spring here and everything coming to life again we also feel a new something in our midst and that is the wish for better and nobler things.

Corr.

DON'TS FOR CHURCHGOERS

By JAMES G. TUCKER.

Don't visit. Worship.
Don't sleep out loud.
Don't hurry away. Speak and be spoken to.
Don't stop in the end of the pew. Move over.
Don't monopolize your hymn book. Be neighborly.
Don't wait for introductions. Introduce yourself.
Don't lounge or loll or sit on the back of your neck.

THE MENNONITE

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THE HOLY GHOST IN THE KINGDOM OF CHRIST

Dr. S. S. Haury.

Acts 1:4-14; 2:1-4.

We can divide the dealings of God with man into three periods: From the fall of man to Abraham, 2,000 years; from Abraham to Christ, 2,000 years, and the third period, from Christ to His coming again. This period is the age in which we are now living, or the dispensation of the Holy Ghost.

Only eleven chapters of the Old Testament are devoted to the first period. The entire Old Testament with the exception of the first eleven chapters concerns itself with the second period, whilst the New Testament almost in all its bearings has to do with the third period, the present age.

The Holy Spirit was manifesting itself in all of these periods in God's dealing with man.

We will confine ourselves to the discussion of the Holy Spirit in this dispensation, concerning God's dealings with the world lost in sin and under the power of Satan, to save it into the kingdom of Jesus Christ.

At Pentecost the Holy Spirit came as He had never come before to be for this dispensation not only a visitor but an abiding resident in the church. The baptism by the Spirit was equal in importance to the coming of Christ into this world; it was closely allied to it and was its direct consequence. Compare the two remarkable statements: "The Word was made flesh, etc.," and, "I will pour out My Spirit upon all flesh." By the coming of the Holy Spirit on the day of Pentecost as the result of the finished work of the Son of God, we enter upon the Holy Spirit's dispensation, that in which we live. The Holy Spirit is now the Administrator, the Revealer of the absent Lord, Jesus Christ, whom the world has rejected and crucified.

What was promised in the old dispensation (Joel 2:28-30) was fulfilled on the day of Pentecost. "And it shall come to pass that I will pour out My Spirit upon all flesh; and your sons and your daughters shall prophesy, and also upon the servants and upon the handmaidens in those days will I pour out My Spirit."

If you read in John's Gospel, chapters 14 to 16, you will find important statements concerning the Holy Ghost. Jesus endeavored to prepare His disciples for the advent of Pentecost. After His resurrection He directed them to wait upon the baptism of the Spirit. Acts 1:4-5: "And being assembled together with them, He commanded them that they should not depart from Jerusalem, but wait for the promise of the Father."

Why were the disciples commanded to wait for the promise of the Father? Surely because they were not prepared to receive the baptism of the Spirit. Let us recall a few events that took place in the circle of the disciples immediately preceding the crucifixion of the Lord Jesus Christ.

I remind you of the criticisms by them of the anointing of Jesus by Mary, in the house of Simon the leper; or let us recall to mind their jealousy of each other as to who should be the greatest among them in the kingdom; or their quarrel over who should do the feet washing in that upper room at their last feast of the Passover; or of their desertion of the Lord Jesus in Gethsemane when He was made captive by sinners and led away. Then came Christ's crucifixion, and all the disciples deserted Him. What unbelief the disciples manifested after the resurrection we may infer from that stern reproof two of them received on their way to Emmaus, Luke 24:25-26, "O fools, and slow of heart to believe all that the prophets said: Ought not Christ to have suffered these things and to enter into His glory?"

Then came the forty days which Jesus spent among them after His resurrection. It is of the greatest importance during these days to trace the different appearances of Jesus to various persons upon different occasions, in different places and ways, teaching them concerning His kingdom. Yet, after all this, they still entertained the hope of an earthly kingdom — just before Christ's ascension. Acts 1:6: "Wilt thou at this time restore the kingdom of Israel?"

These were the men who should wait "for the promise of the Father." Do you suppose the Holy Spirit could find room in their hearts? What a lesson for us, for me, for you, for this convention! What crowds the Holy Spirit out of our hearts and lives? Oh, may the Lord Jesus grant us the Spirit to wait and pray for the Baptism of the Holy Spirit.

The disciples waited—they prayed for the fulfillment of the promise. What else could they do? They were "fools" Christ had told them; they knew not what to do, but to pray and as they waited and prayed there was revealed unto them the "foolishness" of their unbelief, their jealousy of each other, their selfishness, their sin and "suddenly" it all was consumed as by fire, and they were all filled with the Holy Ghost. Acts 2:2-4.

There had been no church of Jesus Christ until they all were filled with the Holy Ghost—then they were made one living organism, The Body of Jesus Christ. II Cor. 13:14; I John 1:7 and 1:3. Up to this time that little company in the upper room was composed of single individuals without any band of unity, or any living and abiding fellowship, but now they are one living body, the church of Jesus Christ. No one has ever been admitted into this church by water baptism or by vote of members. Persons are admitted into church fellowship not for the purpose of becoming living members, but because they are such already. We read in Acts 10:44 and 47; John 3:5.

The work of the Holy Spirit in the kingdom of Jesus Christ has two aspects: I. There is the work of the Spirit in the believer. II. The work upon all flesh in the world.

The work of the Holy Ghost began at Pentecost and will come to an end when it will be fulfilled what those angels announced to the company of believers after their Lord had passed out of their sight ascending into heaven. "Ye men of Galilee, why stand ye here gazing up into the heavens? This same Jesus which is taken up from you into heaven shall so come again in like manner as you have seen Him go into heaven."

The Holy Spirit is the comforter for the believer, but not for the world. In John 1:6-7, we find these words: "Nevertheless, I tell you the truth. It is expedient for you that I go away; for if I go not away the Comforter will not come unto you; but if I depart I will send Him unto you." And again in John 14:16: "And I will pray the Father, and He shall give you another comforter, that He may abide with you forever." Also John 16:26-27: "But when the Comforter is come, the Spirit of Truth, He shall testify of Me, and ye also shall testify." John 16:14: "And He shall glorify me." But the Spirit's work for the world is to convince the world.

In a number of other places, chapter 14 to 16 in John's Gospel, you have in your English Bible the word "Comforter." There are words in the Holy Scriptures the full meaning of which cannot be conveyed by translating them into other languages from the original. Such a word is Comforter. It means Intercessor, or Advocate, or Representative. It means all this to the believer and infinitely more. It was the Holy Spirit, (the Comforter) that revealed, unveiled, lifted up and glorified Jesus to that praying, penitent company, of a "broken heart" and a "contrite spirit." Ps. 34:18 "The Lord is nigh unto them that are of a broken heart; and saveth such that be of a contrite spirit."

Now the Holy Ghost had an open door into the hearts of that little company of believers and "could teach them all things" and bring all things to their remembrance which Jesus had taught them. He could enable them to preach with power, Jesus Christ crucified and risen, and then their witness to glorify Him in the hearts of thousands who had heard the word and were convinced by the Spirit "of sin, of righteousness, and of judgment" and finally asked "what shall we do to be saved?" It was Peter who preached the word to his hearers, but it was the Holy Spirit who threw the word into their hearts with His "light and fire" and convinced them.

If Peter had preached that sermon word for word the day before, it would not have produced the effect. It was the Spirit of God that took the word of God, which Peter preached and burned it as it were, into the hearts of the hearers.

So from Pentecost until now, the Spirit has been revealing Christ and presenting Him in the hearts and lives of His disciples.

But the Spirit's work has another aspect—it is His work upon all flesh in the world. Jesus said of the Spirit in John 16:8: "And when He is come He will convict the world of sin, of righteousness, and of judgment; of sin, because they believe not on me; of righteousness, because I go to the Father; of judgment, because the prince of this world has been judged."

The Spirit "convicts the world of sin" because as Jesus said they believe not on Him. Because Jesus is the Savior from sin, refusal to believe on Him, is the specific sin which lies at the root of all other sin. Unbelief is the attitude of a life disobedient, and declares God to be a liar.

The Spirit "convicts the world of righteousness," because Christ has ascended to the Father. Because of that, the Spirit can come down and make the Word of God plain and effective in the heart of the hearer. Belief is not only for the putting away of sin, it is also for the bringing in of righteousness.

The Spirit convicts the world of judgment, because Christ has judged the prince of the world, and all who believe in Jesus shall share His triumph over sin and Satan.

The demonstration of these truths to men, is the work of the Holy Spirit in the kingdom of Jesus Christ.

How did you find your way to Jesus Christ as your Savior? Was it not by some sermon, tract or book, or some other agency, which the Holy Spirit used as a means to convict you of sin, of righteousness, and of judgment, accomplished on the cross of Jesus? And thus you found forgiveness of sin and peace in the Holy Ghost.

It is not by earthly power and might, it is not by man and money, the slogan of the time in which we now live, but by the Word of God and the Holy Spirit, that sinners are saved into Christ's kingdom, and that believers, i. e., His church, are endued with power from on high and made ready for service in the King's use—Till He Comes.

A PARABLE AND SOME THOUGHTS IT SUGGESTS

In times of shortage of rain, constant pumping will often empty wells which before seemed well-nigh inexhaustible. Many wells, moreover, do not have, even in the flushest times, a large body of standing supply. When, therefore, the inflow weakens or ceases, the pump soon sucks air, and air does not satisfy where water is wanted.

This simile applies to both our mission treasuries. The inflow into these wells, or cisterns, if you please, has at no time been much more than to keep pace with the necessities of the interests for which they were created, and the lessened inflow during the financially dry months has for a number of years, made it necessary for the foreign mission board to replenish the exhausted funds by means of the artificial expedient of temporary loans, to be turned back with interest when the inflow of gifts regained its normal and at times more abounding strength.

In the case of the home mission treasury, in the interest of which I am writing these lines, loans have thus far not been resorted to, though the work has at times suffered by reason of exhausted funds. The conference at its Perkasie meeting gave its sanction to the makeshift expedient of borrowing, within specified limitations.

To make use of this expedient at times is better than to let the work be crippled or the faithful workers on the field to suffer by reason of belated help. But how much better still if by a steady perennial inflow of our gifts the necessity for its use would not be allowed to arise.

The conference provided for the preparing and publishing of a budget by which the congregations and individuals could guage their contributions. The same is done in some congregations in regard to their local needs. But why is it that often the greater part of those announced and needed funds do not come in till toward the close of the year? It seems that much of the giving is so often put off for "a more convenient season," without thinking of the inconvenience caused for others. If, for instance, you withhold your contribution toward the pastor's salary till the last of the year, what is he and his family to live off during the months preceding?

The home mission board, basing its calculation on last year's figures made its estimate or budget for this year at a little over $25,000. But the bills to be paid with this can not all wait till the last of the year. The running expenses, the necessary repairs on the buildings, the taxes, and above all the living expenses of the workers in the shape of salaries should all be paid as they become due.

Building bills carried over from last year's contracts, together with the quarterly payments in March have just about exhausted the funds of the treasury and the next quarterly dues are not far off. What shall the mission board do? Shall they borrow money so that you can keep yours a little longer before you give it, or will you cheerfully come across with it now, so that your help will be the more efficient help because rendered in good time. Let us all gain the double blessing which comes as a result of cheerfulness and punctuality. If you are planning for any luxuries, or even half-way necessities, for yourself, you will enjoy them much more if you will let your missionary gifts go in ahead of these. The Lord had in view this heightened reflex blessing for His people, as well as their proper attitude toward Him as their God, when He asked of them the gifts of their firstfruits. They were not to put Him off and make Him wait till the last for His portion, but His gracious promise was to them who would bring their gifts in loving confidence in His faithfulness. "Bring ye the whole tithe into the storehouse, that there may be food in My house, and prove Me now herewith, saith Jehovah, of hosts, if I will not open the windows of heaven, and pour you out a blessing that there shall not be room enough."

A. S. Shelly.

THE MISSIONARY OPPORTUNITIES OF OUR CHRISTIAN ENDEAVOR SOCIETIES

Anna Stauffer.

The first requisite for the C. E. society, as well as for the individual, to find opportunity for missionary work, is to be filled with the missionary spirit — the missionary's own spirit. The missionary is not different from you or me except that he has heard the world cry of spiritual need and the Lord's call, and has responded to the extent of giving up home, business, the presence of friends, and all leisure and luxuries. Nowadays the missionary does not have to make the terrible sacrifices he used to make years ago, but he who counts anything dearer than his work and his Lord can never be successful.

Those of us at home who wish to serve God truly must do it in the same way, by putting God and His work first in our very thinking and living. It is not enough to give what we can spare. The missionary has put his **all** upon God's altar, and He has not put forth his hand again to draw back anything. Why should we do less if we truly love our Lord and want to serve Him? The missionary gives **all** his time to his work. Should not we consecrate the hours and minutes of each day to the very highest purpose God may show us? The missionary gives **all** his talent to his work, uses **all** his training, education and skill to increase his working capacity that he may save souls and glorify God. How many of us use our training and skill to please ourselves and bring praise to our own names? How much use for God do we make of the education we worked so hard to get? Oh! that we had the consecration and vision of the missionary candidate who is straining every effort to make the minutes count in his preparation for the mission field. How much preparation he wants to make, and how little time to do it in! Would that we could lend him some of our spare minutes and share with him our training and education!

The missionary on the field has no opportunity to save up money. He gets about enough to live on, and expects to spend the rest of his life on the field, and to die in harness. But here at home we must lay by for a rainy day, and heap up the investments, for fear the income won't reach when we get old. Ah, yes, we are depending upon our money to comfort our old age, not upon God. I wonder what would happen if many of us here at home would limit ourselves to a missionary's income, and give all the rest of our income for missionary work. I think the work would go forward with leaps and bounds, and God would bless us richly too.

The C. E. society or individual who is filled with this missionary spirit can do a great deal of missionary work right in the place where they are, and reach from their own immediate circle to any city, or the Indian reservations in Oklahoma, Arizona or Montana, or even to India or China. There are no limitations in distance, and the quality or quantity of your work is limited by your limited faith in God, and your limited consecration of yourself and your possessions.

Any C. E. society having the true missionary spirit needs a good leader to find the opportunity to take hold of it in the right way. There are certain qualities necessary for a good missionary chairman or secretary:

First, a **great love for missionary work and missionaries.** If you have none such person in your society, then cultivate one.

Next, **a sense of the practical.** Think your plan through, note the possibilities, and find a way to overcome the difficulties mentally before you present your plan. This does not mean that you should not begin anything "on faith," but you need to take into account the personal characteristics of those with whom you must work, and consider whether one plan or another is better adapted to them.

Originality is a great asset. The very method that has become stale and ineffective, can be made to arouse great interest and enthu-

siasm if it is conducted by one who has originality. A society may have very limited opportunity and equipment, and still take front rank in its missionary activities by reason of its original plans.

Without perseverance and patience no missionary leader can accomplish much, but through these two qualities he can get most anything he wants.

Having the spirit and the leader, you will now look for the opportunity.

All regularly organized C. E. societies have a missionary committee, whose duty it is to promote missionary interest and activities. There are some methods that are familiar to most of us; such as, the monthly missionary program, mission study classes, circulating mission books and magazines, special missionary offerings or pledges, missionary letters, and perhaps a Christmas box for a missionary. All these are good methods, and in the hands of a good leader can be made to bring far-reaching results.

Having the missionary spirit, but being unable to go abroad, we shall want to be a missionary at home. Someone has said, "There is no division such as home and foreign mission work; it is all home mission work." Anywhere with Jesus is home. When He opens our eyes we shall indeed see very many oportunities around us, and we shall never be too old for this kind of mission work.

In every community there are shut-ins or aged and others whose spiritual needs are not provided for. Here the C. E. society can be a missionary organization by sending out a visitor who can bring spiritual help or by holding a gospel service, song service, or testimony meeting; or by supplying helpful literature, or by furnishing conveyances to bring those to church who cannot go otherwise. We may have a foreign population in our community, who cannot be reached in our language, then the society can send to them a Christian worker who can speak their own language. This line of work is usually confined to city churches or societies, but some country districts furnish just such opportunities.

When we put our mission offerings into the mission treasury of the society, we are often deceived into thinking we have given much because the total is large. It would be helpful if the treasurer would now and then tell us what our offerings are per capita. On the other hand, only the Lord can make us see what proportion of our own means each of us has given. The constant encouragements and reminders from the treasurer, together with useful suggestions for earning and giving, are bound to make us more faithful along this line. Be a missionary of the pocket-book.

Every stay-at-home should be a missionary by prayer. The family altar and the secret chamber have furnished more power for mission work than we could ever guess. Many a missionary is on the field today because someone was praying unceasingly for the Lord of the harvest to send out more laborers. Many a one has been kept in health and courage because someone held on to God for him in the secret chamber. Many a boy or girl was led through family prayers to think of his or her duty toward the heathen. Here the C. E. society has a great opportunity to encourage definite prayer for individual missionaries, for special missionary undertakings, for a crisis in the work somewhere, for an unoccupied field or any other need that a wide-awake mission committee can learn of. We would pray better if we understood better. The united petitions of a society upon its knees will bring results. Let the society make up its own prayer list, and keep posted on the needs of each person on it.

There is another missionary program that some daring individuals have carried out, and been richly blessed in doing it. I have heard of a few who were not able to go themselves, but who supported their own substitute on the field. By cutting down their personal expenses and increasing their earning capacity as much as possible, they were able to do this. Could anything be more ideal for the one who cannot go? But the Lord will not accept your substitute if He wants you there.

Or, let any C. E. society take time to count up the cost of one missionary on the field, his salary, other expenses, necessary equipment for his work such as books, tools, agricultural implements, surgical instruments or what not; then divide the total per capita of the membership and see how much each member would have to give to make the support of that particular missionary their very own. Count the cost. Then count the return or results. One missionary giving all his time, strength and very life,—think how many souls he may bring to Christ who in their turn may bring many more, lifting the darkness, bringing comfort and joy, and hastening the day of the Lord's return to earth. Is it worth while? Or perhaps you would like to build your own church or school house or hospital out there, where the gospel shall be preached to hungry hearts for many years. This is laying up treasures in heaven, and enjoying them while on earth.

I wish to mention one more line of missionary work that we may do at home. There may be someone in your home or among friends who could go and wants to go, but someone is dependent upon him or her for care and support. It would not be right to go to India or China and leave such a one uncared for. The Lord cares as much for the invalid at home as for the heathen abroad. But the burden of responsibility to care for such a dependent may fit your or my shoulders as well, and God may give us grace to do the duty gladly and acceptably. Thus we may have a very direct share in God's missionary work.

Let us cultivate the missionary spirit; God will provide the opportunity.

OPINIONS

Sir John Herschell, astronomer: "All human discoveries seem to be made only for the purpose of confirming more and more strongly the truths contained in the Holy Scripture."

Isaac Newton: "We account the Scriptures of God to be the most sublime philosophy. I find more sure marks of authenticity in the Bible than in any profane history, whatever."

Lord Bacon: "There never was found, in any age of the world, either religion or law, that did so highly exalt the public good as the Bible."

Benjamin Franklin: "Young man, my advice to you is that you cultivate an acquaintance with, and firm belief in the Holy Scriptures. This is to your certain interest."

THE C. E. TOPIC

May 15.

How to Enjoy One's Work.

Eccl. 3:1-13; 5:18-20.

Said a dissatisfied workman: "I have no job, I have a life's sentence." No one can imagine such a person in any way enjoying his work. His attitude is wrong. He looks upon himself as the victim of cruel fate and there remains no possibility of that position being so made that he might enjoy it. The fault is with the worker rather than with the work. Work, if we will have it so, is a privilege. The most cruel form of punishment is solitary confinement in idleness. We may imagine the victims of such a condition longing with an intensity hard to describe for something to do. During the hard times of "93", when there were literally millions in this country out of work, the writer was engaged in public relief work and had the opportunity of seeing hundreds of able-bodied men beg for something to do at any price that could be gotten. When there is no work one begins to realize what a real privilege work is after all. The best attitude toward work, then, is to regard it as a privilege and enter enthusiastically into it. Our worldly work is by no means the most important of the things to occupy our attention. Man is, first of all, a spiritual being, then, he is an earthly creature. His chief concern should be to "render unto God the things that are God's." After that, whatsoever his hand findeth to do, he should do it with all his might "not slothful in business, fervent in spirit, serving the Lord."

None but a cheerful worker can enjoy his work. There is plenty of reason for being cheerful about our work. We should be glad that we have work, that we have work we can do, that we can work with others, that what we do counts for something, that we have strength to do our part and we have company in our work.

We enjoy our work when we are able to realize that we are equal to the task and are accomplishing something. A slouchy old party once passed down the street shortly after a snow-storm that had covered the pavement with a deep drift. A little fellow was busy working away at making a path through the bank with a coal shovel. "How do you ever expect to finish your job with that toy of a shovel?" asked the old party discouragingly. "By keeping at it, sir," announced the youngster cheerfully, without looking up, as he continued his attack upon the snow bank. A little while later the older person returned, having done nothing, to find that the path was clear for his use, made so by the energetic youth who now viewed his work with satisfaction.

We get greatest satisfaction out of work that is not only well done, but done in the best way we know how. A great public performer once said: "I receive the greatest satisfaction out of my work not only by the public performances I give, but by the constant practice to which I am devoted. I find that if I miss one day's practice, I know it, if I miss two days my friends notice it and if I miss three days' practice the public knows it." It is well always to give our best energy, and all of it, to our work if we want to enjoy the keenest satisfaction in doing it.

It lightens hard work to know that our part helps. A cog in a machine may be small and only one of a thousand parts, but it must bear the strain of the whole movement when it functions. Try and imagine what would happen in a rapidly moving machine of great power were one cog to break or slip out. The great machine of the universe, with all of its complex parts, has a place for each one of us. That place is an important one. If we slip or fail in what is expected of us under the strain of life something is sure to happen. Had every one done his part in the Christian life and in the spread of the gospel, as opportunity afforded, who can tell how different the story of Christianity would now be?

We may best enjoy our work by making the best use of the means at hand. Many a person has ability but does not use all of it. Many another one has opportunities and neglects some. For such there remains nothing in after life but regret for such missed chance. A poet somewhere says that the saddest of words or pen is the lament "it might have been."

THE S. S. LESSON

May 15.

Working Together With Others.

I Cor. 12:14-27.

Golden Text: Ye are the body of Christ and members in particular. I Cor. 12:27.

In writing to the Corinthians St. Paul is extremely practical and speaks with directness that does not allow the glossing over of certain shortcomings that manifested themselves in the church of that early date. One of the purposes of the First Epistle to the Corinthians was to rebuke them for the factional differences and disturbances that were then common. The party spirit was responsible for a number of factions, some calling themselves the party of Paul, others of Peter, others of Apollo and others again of Christ. Paul asks: "Is Christ divided?" and adds that "I planted, Apollos watered but God gave the increase," indicating that all were workers together with God but God was, after all, the one directing head under which all as members had to act.

In the figure of the church the body of Christ with each one a part of Him and a member of the body functioning to the harmony of the whole body the apostle uses language which clearly indicates the part and the duty each member of the church of Christ has to perform. The human body is a wonderful machine, perfectly organized, with a variety of parts, some great and some small, all of which are necessary, important and must act in harmony with the others if there is to be a healthy body able to do all that is expected of it. Cooperation of parts indicates cooperation of abilities. Some can do what others cannot do, yet, those that can do must must be active for those that cannot do. The hands and the feet cannot do the eyes' part or the eye the part of the hands and feet, but without hand or foot the eye suffers, and without the eye they lose a great measure of their effectiveness.

In the anatomy of the church Christ is the head. As all action in the body originates from an impulse in the brain, so every member of the church is under the direct control of Christ, doing His bidding. Without the head the body is dead. A church that does not enthrone Christ to the extent that He is its head and every member is under His direct control is a dead one. Some are called to be the eyes of the church to see things—to have vision, to observe dangers and opportunities. Some are called to be the mouth-pieces of Christ, to praise Him and declare His will. Others are to be the nose, with a keen sense of the unsavory things to be avoided. Some must be His hands to work, to do, to minister, to give and to help. There are those who must be feet to go. All the members working together mean a church prepared to meet every emergency, but one member throws all the rest into disorder. No one can work well with an aching tooth, a thorn in the heel is capable of making the whole body unfit to do anything, even think, a crippled hand or a crippled foot reduces the possibilities of accomplishment.

It remains for every member to recognize his importance, not to lord over the rest or to oppose them, but to do his part toward efficient service. In the church trouble often begins with the least of the members, although the more important are also capable of making it difficult for the rest to do their part. This is because they do not regard the command and the wishes of the Head. The least and the most unlovely parts of the body get their share of attention and, in the body of the church, those that do not have the more conspicuous part in the work nevertheless have the right to the attention and cooperation of the rest. If all are to help the leaders and the more active in the work, those who do not appear so prominent must not be neglected. For example, the poor, the sick and the distressed are entitled to all the lovely service that they may need.

There are two things ever to be remembered in the church, all suffer together and all rejoice together. United we stand, and divided we fall, is a worldly proverb that may be applied to Christians working with and for Christ as well. The shame that one bad member brings on is the shame of the whole church and the victories that one Christian, no matter how humble he may be, wins, are the victories of all.

RELIEF NOTES

(Conducted by Vernon Smucker)

The following telegram has been received at this office:

"VESTA AND VINORA ARRIVED SAFELY. RADIO FROM NOVOROSSISK SIGNED MILLER FOLLOWS: RECEIVED VERY WELL. BUSINESS ADJUSTING ITSELF."

(Signed) STOLTZFUS.

The above cablegram furnishes several interesting items of news: First, that Sisters Zook and Weaver have arrived safely at Constantinople, making very good time; and second, that the Brethren Miller and Slagel have arrived safely at Novorossisk, the Russian port on the Black Sea, from which place they hope to push on into the Mennonite Colonies at Halbstadt and locate Bro. Kratz. The message furthermore infers that the chances for being allowed to travel in Russia are quite good, since the only 'business' in which the brethren were engaged was that of finding Bro. Kratz and ascertaining the need in the Mennonite colonies. The fact that they were compelled to leave Constantinople without the official papers considered necessary made the success of their mission seem somewhat doubtful, but the message gives hope that they may be successful after all. We shall eagerly await further word from the brethren.

We quote from a letter just received from Bro. Stoltzfus:

"The critical political situation has put a pretty grave coloring on the relief work during the last few weeks. At the Disaster Relief Committee meeting this morning Major Davis, Mr. Belin, and Mr. Whittimore were all agreed that the relief societies shall be faced with a hopeless task unless something definitely constructive is done soon to get the refugees assimilated into other countries. Persistent rumors are out that the French have issued a sort of ultimatum to the Russians giving them two alternatives. They must choose to be sent to Brazil—(no conditions are specified except that the Russians are to work there. The Russians say that the work alluded to is Negro work which will bind them into a hopeless servitude for an indefinite number of years and that besides this fact there is the additional embarrassment for them of not having anyone to represent themselves after they arrive, and so they are afraid to go.) The second alternative for them is to return to Russia which now seems impossible. Pretty reliable authority here states that three thousand refugees who attempted to go back into Russia were tried and most of them were executed shortly after landing in Novorossisk. Since the report has been circulated a rumor has come saying that the Bolsheviks refuse to allow any more refugees to return under any circumstances. Brazil promises refuge for only 10,000, Paraguay for 1,000. Visas to enter most countries are given in most cases only after an applicant has secured papers saying that means of subsistence there are guaranteed for him. Compared to the enormously large number of refugees here and in Galipoli, and Lenos the few thousand who might be prevailed on to go to South America would by no means get rid of enough to solve the difficulty."

Late newspaper reports definitely state that the French government has decided to abandon the Crimean refugees now in Constantinople and will not add another penny to the 200,000,000 francs she has already spent on them. If this policy is carried out it will undoubtedly mean a most distressing condition of affairs, far worse than has so far obtained if that is possible. Because France had supported the campaign of General Wrangel she felt herself under obligations to at least aid in the care of the refugees and the Russian soldiers who were driven out at the time of Wrangel's defeat. Not seeing an early opportunity for the people to get back to Russia, she is apparently relieving herself of her responsibilities to these people. This explanation will clear up and confirm the suppositions and rumors given in Brother Stoltzfus' letter quoted above and written about a month ago.

What the situation above will mean to our own relief work in Constantinople is difficult to say. The opportunities for service and help will undoubtedly continue for a long time to come. Increased appropriations may be called for and an increase in the personnel of the Unit may be necessary. We have a wonderful opportunity for helping along in practical Christian service. Our own situation is so incomparably better than that of thousands of these unfortunate people that we dare not turn a deaf ear to their cry, or turn away from our plain path of duty. God will surely hold us responsible for our attitude in this matter.

A number of inquiries have come to this office concerning further shipments of clothing to Russia. Since the Relief Commission will hold a meeting on May 16, in connection with the meeting of the Mission Board, it is likely that the matter will be there taken up and that more definite information can be given after that time. There will undoubtedly be further clothing campaigns and shipments in view of present conditions.

The February report, financial and statistical, of our Unit at Constantinople has just been received. Some interesting extracts and information from this report will be given in these notes next week.

April 21, 1921.

DEATH

Schmidt—Jacob S. Schmidt passed away quietly in his home on April 8, at about 4 p. m., after an illness of four weeks. He was 64 years of age and leaves to mourn his departure, his wife and children. Funeral services were held in the Tabor church, Kansas, on April 11. Revs. C. Frey of Newton and P. P. Buller of Goessel, assisted the pastor, Rev. P. H. Richert, in the service.

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VOL. XXXVI. BERNE, INDIANA, MAY 12, 1921. No. 19.

IN MENNONITE CIRCLES

The Educational Committee of the Eastern District Conference will arrange a new course of study for evangelists and workers. According to a resolution of conference, persons receiving evangelist's license will have to report on their progress in work and study at the end of the year.

The annual C. E. and Y. P. convention of the Eastern District Conference, which is always held in the Saucon church on Decoration Day, will be held as usual this year. The treasurer of the convention sends in the following reminder:

"In 1920 the convention moved to authorize the incoming board to set aside a day in which a call should be made on each society for a contribution to carry forward our work and defray necessary expenses."

Latest official reports from the American Committee in Peking shows that nearly 7,000,000 starving people are now receiving relief through international committees. This information was received by the American Committee for China Famine Fund, in a cablegram which reached the Bible House in New York City, during the intensive fund-raising effort of "China Famine Week," which ended May 8.

"Five million four hundred and forty-five thousand two hundred and twenty now receive relief through international committees," the cable read. "New distribution just made will add about 1,500,000, making a total of 6,945,220. All American funds now allotted. This supplements previous cable. Best wishes for success China Famine Week. Additional funds urgently needed."

The Northern District Conference meets this year in Mt. Lake, Minn., June 5.

Later reports from China bring information that Bro. Edw. Kaufmann, one of our missionaries, who was seriously ill, has improved.

Famine Refugees in China—Our Missionaries' Ford in the Background.

The 25,000 Mennonites in Siberia are making efforts to get concessions from the Dutch government for settlement in one of its East India possessions, according to a report recently reaching America.

The Mennonite Executive Committee for Colonization met in Hillsboro, Kan., on April 11. The following appeal has been sent out by the committee to our churches:

It is generally known throughout the brotherhood, that during the past year the Mennonites of Southern Russia have sent a delegation to America in order to acquaint the believers of the like precious faith in this country of their terrible suffering and dire need brought about by the awful war in that country, and to make arrangements, if possible, for our suffering brethren in Russia to immigrate to America.

In order to assist this delegation in their work a committee, known as the Mennonite Executive Committee for Colonization, was established with headquarters at Hillsboro, Kansas.

The delegates from Russia have about completed their work of investigation and are planning soon, the Lord willing, to return to their home people in Russia and give their report.

The brotherhood has nobly responded with money to make the work of the delegation successful, but now our funds are about exhausted, and we take this means to appeal to you for the necessary funds to meet the expenses of the closing work of our brethren in this country and to defray their traveling expenses on their homeward journey. Will you not assist us financially by collection or otherwise and send your contribution soon?

Send all money to the treasurer, H. E. Suderman, Newton, Kan., who will receipt for the same.

Feeding the Hungry at Our Mission in China.

CONFERENCE MATTERS

SANATORIUM DAY, SUNDAY, JUNE 13

Among the Conference budgets for the ensuing year, which the different Conference boards submitted and which the Executive Committee generally endorsed, was included the sum of $6200.00 for the Tubercular Sanatorium at Alta Loma, Calif. The Superintendent of this institution, Rev. D. B. Hess, reports that up to date not a penny of this money has been forthcoming and that the the Sanatorium Board has been compelled to draw again on the endowment fund, so that this fund has suffered an actual reduction of $3000.00 already. This isn't very complimentary to our constituency and must certainly be discouraging to the good people who give their services to the institution with so much devotion.

The Conference officers would therefore kindly request all Conference congregations to observe Sunday, June 13, as Sanatorium Sunday, for the purpose of remembering the Sanatorium with their prayers and their gifts on that day. May we urge the pastors and church and Sunday school leaders to give this matter thorough publicity and to see to it that a good word be said for the Sanatorium and that a collection be then taken, on this occasion.

If every one of the 21,000 members of our Conference would give 30 cents for this purpose, the above named sum would be realized. But, as some are likely to be remiss in their duty, it behooves those whom the Lord will put it into their hearts to give as liberally as possible. Very many can give a dollar without feeling it and others can give more.

The Executive Committee struck $4,000.00 from the Sanatorium budget which were to be used for building purposes. The

$6200.00 is absolutely needed to keep the institution going as it now is. Since this institution is fathered by the Conference, it is certainly our duty to give it that which it needs to keep on doing its work.

Who knows but what one or the other among us who now look upon this work with indifference may not, sooner or later, find it to his advantage to make use of just such an institution?

Brother Hess will give us some pertinent information regarding the Sanatorium in one of the next numbers.

Donations should be sent to: D. C. Krehbiel, Reedley, Calif., who is treasurer of the Sanatorium Board.

J. R. Thierstein,
Conference Sec.

CORRESPONDENCE

First Mennonite Church, Aberdeen, Ida., April 28, 1921.—Dear readers: Some time has elapsed since I sent a report from our church and vicinity to this worthy paper. Was it not the ruling of our church that a quarterly report must be made I hardly think I would make one now. Nothing of great importance has happened that probably would interest the reader of this paper.

Our church work is nicely progressing. Twice English and once German preaching every Sunday. Sunday school in the morning and Christian Endeavor in the evening and every Thursday evening prayer and Bible meeting. Also a short discussion of the next Sunday school lesson is held in connection with the prayer meeting conducted by our able pastor, E. D. Schmidt.

All those meetings have a good attendance. Especially our Sunday school has a better attendance than it ever had before.

The monthly union Christian Endeavor meetings held by all Protestant churches of our town and vicinity are a hauling success. It not only brings us closer together but we learn to understand each other better, create a greater interest for the work, get some to come who are habitually absent, even those that hated each other are becoming friends and all for the glory of God. These meetings wipe away those war spirits that were existing during the war and causing friction also in our community.

Something would be lacking in this report if I would fail to mention that the state Sunday school convention was held in our church on April 17. Rev. Keeler, secretary of the state Sunday school was among the speakers, also Dr. Halverson, a great Sunday school worker. Both men are from Boise, Ida. Three meetings were held, one in the morning, one in the afternoon and one in the evening. Large crowds were present at every meeting and topics of vital interest to the S. S. were discussed. We trust in God that also this work has done its duty to stimulate more interest in this great work for the Lord.

After a mild winter we have a very late and disagreeable spring. The former part of April we had the largest snowfall of the season. It stopped the farmwork, which was progressing so nicely, for a couple of weeks. Even after the snow left us showers of rain from time to time make the fields too wet to work in. Just at present it is dry enough that the farmers can work in the field, and they surely are busy too. We believe most of the spring grain is planted.

The cold wave we have had nearly all April has not hurt our fruit any. The trees have not broken open yet.

All the fall, winter and spring, precipitation has put the dry farm land in good condition. The dry farmers are looking with hopes for a big yield this year.

With brotherly love,

G. A. Bartel.

LUTHER AT WORMS

"April 18, in the year 1521, marks the end of the Middle Ages, and the beginning of the modern era in the history of the world. On that day the emancipation of man from a long period of spiritual, intellectual, and political serfdom took place.

"On April 18, 1521, Luther was on trial before the diet at Worms; the man and his work were put to crucial test. Shall the Bible be an open book for all, or must man submit to that authority of the church as it has been exercised by popes and councils? Shall the right of private judgment be granted or denied? Shall the yoke laid upon the intellect by the medieval system remain and become more burdensome, or shall the intellect be freed and enter upon an era of new development? Shall nations and peoples be tyrannized by religious and civil rulers, or shall the right of civil and religious liberty be granted?

"These were the great issues which Luther was to decide by his answer to the question of whether or not he would recant what he had spoken and written. All historians agree that Luther's firm stand at Worms in 1521 brought about a mighty revolution and a tremendous change in the history of the world.

"In 1520, the year prior to the diet at Worms, Luther had written three epoch-making works: 'To the Christian Nobility of the German Nation,' 'The Babylonian Captivity of the Church,' and 'On Christian Liberty.' In these writings Luther gave a clear outline of his theology.

"In the meantime Eck and Alexander, the papal nuncios, brought the bull of excommunication to Germany. Luther burned it publicly on December 10. Leo X urged Charles V, the German emperor, to put Luther under the ban of the empire. Charles was willing to comply, but the German princes insisted that Luther must not be condemned unheard. Accordingly, Luther was summoned to appear before the diet and answer for himself.

"Luther's friends were uneasy; they feared for his very life; they reminded him of the face of Huss; they had little confidence in the emperor's safe-conduct. To say that Luther was undisturbed, would almost mean to deny that he was human, but his fear was overcome by trust in the God whose battle he was convinced that he was fighting. 'I will go,' he said, 'though there be as many devils in Worms as there are tiles on the roofs of the houses.'

"The trial had been set for April 17. At 6 o'clock in the evening Luther was called before the diet. What was the poor monk to be tried for? What had he done? He had written ninety-five theses against the abuse of indulgence; he had taught that in the church the Bible is the only authority; he had insisted upon faith in Jesus Christ and a life of good works; he had attacked the doctrines of the papacy. He was not to be tried, he was simply to be called upon to say one word, Revoco—I recant.

"On the following day Luther appeared again before the diet and gave his answer.

"'Wilt thou defend all the books acknowledged to be thine' (Luther had acknowledged the books to be his on the day before) 'or at least recant in part?' That was the question which was put to Luther in German and Latin.

"Luther replied at some length. He said that he was willing to recant and cast his books into the fire if he could be convinced by the Scriptures that he had taught error. His reply displeased Eck. He asked Luther to say whether he would say Revoco or not. Luther then replied in these words:

"Since your Imperial Majesty, Electoral and Princely Graces demand a simple, artless, true answer, I will give one which shall have neither horns nor teeth. Unless I be overcome and convinced by proofs of the Holy Scriptures or by manifestly clear grounds and reasons—for I believe neither the pope nor the councils alone, because it is an open and known fact that they have often erred and opposed each other—and unless I am convinced by those passages adduced and introduced by me and my conscience is bound in God's Word. I can or will recant nothing, since it is neither safe nor advisable to do aught against conscience, God help me. Amen."

"On his homeward journey friends 'took him captive' and, for safety's sake, removed him to the Castle Wartburg. It was there that Luther, in December, 1521, began his translations of the Bible into the German which became the German of literature and speech and which is still spoken and written today.

"Luther was put under the ban of the empire and remained under the condemnation the rest of his life. He nevertheless lived on and continued his work until his peaceful death in February, 1546."
—Fritz.

THE PRICE OF LEADERSHIP

D. Hess.

(Continued.)

The Forgiving Spirit.

A Christian leader cannot hope to be a successful leader if he is a person who will carry a grudge. On the other hand he must be willing and ready to forgive sins enacted against himself. He must do this because it is part of his business to bring sinful men to the point where they recognize the need of being forgiven of God. Readiness to forgive on the part of the leader is a great factor in accomplishing this work. Readiness to forgive also involves a readiness to bring men to the point where it is possible to forgive. This requires aptness and much grace from above. That which blights the career of an otherwise successful leader, is his unreadiness to forgive. Tillotson said, "A more glorious victory cannot be gained over another man, than this, that when the injury has been begun on his part the kindness in return should begin on ours." What a motto this would make for Christian leaders.

A sixth and necessary demand of leadership is:

Perseverance.

Keeping everlastingly at it, must be the leaders' rule and there can be no exception. In order to persevere in the face of adverse circumstances and pitiless criticism the leader must possess a large measure of intellectual independence and initiative. He must be filled with fervid aspiration, he must possess zeal, sympathy, wisdom, force, and uprightness. He must learn to push into the background any unfriendly environment into which he may be thrown. He must further be in possession of and firmly established in a tenacity of purpose, have sound judgment, and much earnestness. Besides these elements of leadership a leader must have a keen insight into things and the results of certain actions.

The natural leader knows when to wait and he also knows when to retire from the field of activity. He also knows the value of the adage, "Silence is golden." A leader may have insight enough to make him successful, and yet successful leadership does not always denote perfection in mechanical detail.

He may make the most ridiculous blunders, but successful leadership does denote simply an accurate knowledge of what is wanted at the moment and a balanced judgment as to how it may be attained.

Last, but not least, leadership demands:

Personality.

There can be no question as to the importance of personality in leadership. What is personality? In general it is a somewhat loose term. Nevertheless, when we think of it, it is always in terms of influences which one person produces upon another person. These influences seem to grow out of inherent qualities.

The Standard defines personality as the sum total of traits necessary to describe what it is to be a person. Another definition and perhaps a clearer one is: Personality is the inherent qualities of an individual working in social and ethical situations. Let us remember that true personality is found only in God. Whatever an individual may possess of it is but a reflection of the divine. Whatever it may be we draw it from God as the moon draws her light from the sun.

Whatever it may be it is recognized as a necessary factor in leadership.

There enters into the make-up of leadership, physical, temperamental, mental and social elements. As the latter concern the leader mostly, we shall consider only these elements. Leadership is essentially a social process. It is evident then that the personality of the leader must include qualities that are effective in influencing and securing the cooperation of the people among whom he works. Among these necessary qualities we might mention a few. As sympathy, sincerity, justice and some of those mentioned under previous headings. The thing we want to remember is that all these are elements, the complex mixture of which forms what we call personality. Through sympathy the leader enters into a feeling relation with his constituents. Where sincerity is present the classes have no reason to doubt the integrity or singleness of motive of the leader. Sincerity removes all obstacles in the way of clouds between the people and the leader. The leader whose personality reflects sincerity of life and purpose and thought does not have to put on a bold front in order to make an impression upon his people. Justice implies fair dealing. This, as can readily be seen, also is an important factor. The leader who possesses a strong sense of justice readily meets with approval, for humanity is quick to respond to the ideal of justice. In conclusion let me briefly point out a few fundamental principles in the growth of personality.

A Strong Desire in the Leader for Self-Improvement.

A strong desire for self-improvement is an impelling force in life. The effect of this desire can be plainly seen in lives like that of Franklin and Lincoln. Before a strong desire for improvement can be awakened there must be a realization of a defect. The leader must recognize that he "lacketh something." Having recognized the lack it naturally follows that the next fundamental principal of growth is, self-examination. The leader begins to criticize himself. He desires to discover his imperfection. Self-criticism reveals the lack and points out the line along which improvement ought to be made. In his self-criticism, however, he must exercise care. He may criticize so severely that he will become morbid. The discovery of a number of faults may discourage. Criticism may be a means to growth, but growth in personality will be more marked when the third principle of growth is applied, namely, the focusing of attention upon the ideal. Over against every defect and opposing it is an ideal. Fixing the attention upon this ideal, striving to shape his life, thought and action according to the pattern of the ideal the leader recognizes the fact that his personality is really growing. The ideal for every Christian leader is Christ Jesus. Let him who would be a leader think and fix his attention upon his ideal until it is indelibly impressed upon his mind and till his soul is so full of the ideal that he is fairly afire. Then there is a fourth and last principle of growth and that is the choice of a right environment.

This is important in carrying out the previous principle, because it helps us to focus our attention upon our ideal. Important along this line are the choice of right companions, the reading of proper books, and the participation in the activities of the community life.

Force, fervor and intensity, these are the qualities which have given their power to leaders in movements which have swayed the world.

We have endeavored to point out a few of the more important demands of leadership. The sum total of the demands is the price of leadership. Are you willing to pay the price?

Alta Loma, Cal.

MISSIONARY PRESENTATION

Prepared by Miss Christena Harder, and given at the California Sunday school and C. E. conference, at Reedley, Cal., March, 1921. The presentation is not exactly as it was given because each one had permission to put in their personal testimony, as they desired.

The material was gathered from different sources — quite a bit from Amy Carmichael's book, "Things as They Are"; and Rev. Horsburgh's book, "Do Not Say," which is now out of print.

Those taking part were: Levina Burkhalter of Berne, Ind., now working in our mission in Los Angeles; Melinda Hiebert, Inola, Okla., Helena Schmidt, Gotebo, Okla., Clara Wiebe, Aberdeen, Ida., Christena Harder, Reedley, Cal.; John Baergen, Corn, Okla.; J. R. Duerksen, Hillsboro, Kan.; and John Plenert, Hillsboro, Kan. These are all students or graduates of the Bible Institute of Los Angeles.

Scene—Room in which a mission study class is held. Table and chairs make up the necessary furniture.

Enter leader who arranges books on the table. Then a group of girls enter and greet one another. (Four girls take part.)

1st Girl—Good afternoon. We seem to be on time for the class.

Leader—Yes, you are. I hope you have come prepared as well as on time.

2nd Girl—We surely have, and there seem to be quite a few objections to our going to the foreign field.

3rd Girl—I've been asking all kinds of people to express their opinion about missionaries. Some of their objections never seemed important to me.

(Enter three boys.)

Leader—Here come the rest of the class and we are ready to begin. Good afternoon. (There are greetings all around, and the class settles down for their meeting.) Before we begin the discussion, let us ask God for His blessing, and ask Him to help us to be willing to face this question of missions as true soldiers of the Lord Jesus Christ. (The leader or a member of the class leads in a short earnest prayer.)

For our Scripture lesson I think that we ought to read Rom. 10: 8-17. (They read it together.) Let us also repeat Matt. 28:19-20 even though we know it so well that we almost lose the full meaning of it.

I feel confident that you who have met here this afternoon believe in missions and I do not not think that there is any doubt in our minds as to what Christ meant by His words, "Go ye." But I know as well as you, that there do seem to be insurmountable barriers in our way and some very good reasons for not going. Our purpose this afternoon is to face some of these objections squarely. I'm going to ask different members of the class to help in answering these questions. What is our first objection?

1st Boy—I have one, and it is this: What constitutes a missionary call? I don't believe in going just from impulse or just because someone else goes. But how is a person to know when he is called?

Leader—What does the class say to this?

(Members of the class give in their own words what to them constitutes a missionary call, putting in their personal testimony as they feel led.)

A definition of a missionary call that has stayed with me is one that I heard when in school. It was given by a missionary and consisted of three points:

1. A need.
2. A need known.
3. Ability to meet that need.

2nd Boy—Then the question would arise, Is there really such a need? Is it really so necessary that we send people from our country to the heathen lands?

3rd Boy—Have you ever really studied statistics? I saw the need through some statistics. Here are a few:

We sometimes speak of China's

(Continued on Page 5.)

THE MENNONITE

Rev. S. M. Grubb - - - Editor
2936 N. 12th St., Philadelphia, Pa.

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EDITORIAL

The address of Dr. Elmer Johnson, the historian of the Schwenkfelder church, at a recent meeting of the Eastern District Conference was notable for several reasons. Dr. Johnson is an authority on church history of the Reformation period and is as familiar with the life and records of our fathers of that time as he is of his own church, indeed, Dr. Johnson's ancestry is partly Mennonite and he naturally has a personal as well as a professional interest in the story of our church. In the address, prepared for a popular audience, he emphasized the intimate and fraternal relations that existed between the two churches at the time his people were fleeing from Europe. The assistance that the Mennonites of Germany and Holland were able to give them at that time is by no means forgotten and Dr. Johnson mentioned it with gratitude. Perkiomen Seminary, a famous institution maintained by the Schwenkfelder people, has, as was previously noted in this paper, come into possession of the remarkable library of the late Governor Samuel W. Pennypacker, or at least that part of it relating to Mennonite and Schwenkfelder history. This accession to its library came through the great efforts made by Dr. Johnson and means that future historians of our church will have access to valuable sources that once were not within the reach of scholars.

During the war Dr. Johnson was detained in Germany as an alien enemy but his enforced stay in that country did not hinder him from continuing his studies or visiting numerous Mennonite churches. The information he had to give concerning our churches, especially the one in Hamburg, was especially interesting. As he was permitted to visit that church in its wonderful new building, and spend some time with its pastor, the aged Rev. H. van der Smissen, he was able to tell the Conference many things of interest concerning that wonderful and historic church. His description of a Catechetical class as conducted by Bro. van der Smissen, was especially instructive. Nothing, we are sure, would be of greater interest to our people than an article from the pen of Dr. Johnson on the subjects he presented in the inspiring address he gave at the Bally Conference of 1921.

EASTERN DISTRICT CONFERENCE

The Eastern District Conference held its annual sessions in the church at Bally, Pa., on May 1 to 3. The services in connection with the conference opened on Saturday, April 30, 2 P. M., with a preparatory and baptismal service in charge of the pastor, Rev. D. J. Brand. Rev. S. D. Yoder of Roaring Spring preached a helpful sermon and six young people made their baptismal vows. It was a very impressive service. Sunday again was full of inspiration. The communion sermon, helpful and inspiring, was preached by Rev. A. J. Neuenschwander. There was a large attendance; the presence of the Divine Spirit was evident. The afternoon Sunday school and C. E. service in which different ones participated were intensely interesting and helpful.

In the evening the retiring president, Rev. N. B. Grubb, delivered the annual conference sermon on Jer. 33:3, which was regarded a splendid and timely message.

On Monday morning the business sessions opened with singing, "I Love Thy Kingdom, Lord. Rev. D. J. Brand read the Scripture lesson, Acts 16:1-10, and offered prayer. The roll call showed a pretty full representation of the various congregations. The regular preliminary business was quickly disposed of and the reorganization of Conference affected by the electing of Rev. V. B. Boyer, president; A. M. Fretz, secretary and J. K. Freed treasurer. The parochial reports by the deacons were deeply interesting and showed a general tendency in the various congregations to greater activity in the Master's work, and dependence upon Him—the Head—for peace, harmony and progress.

The committee on arrangements for the holding of General Conference last fall gave a very cheerful and encouraging report. The general feeling prevails that the holding of the General Conference at Perkasie last September was one of the most blessed and instructive and inspiring occasions we have ever enjoyed in our Conference district. D. M. Landis, as steward, made a detailed report showing that with the liberal gifts and help from the congregations and individuals there resulted only the small deficit of $23.23 in the entertainment of the Conference. Conference ordered the deficit to be paid out of the treasury. Some things remaining at the close of Conference were contributed to the "Home." The reports of secretary, financial secretary and treasurer of the management of the "Home" show the blessings, the prosperity as also the needs of that institution of our Conference. The following proposed amendment to the rules and regulations governing the management of the "Home" was discussed and adopted:

"Sec. 3. The Board of Managers are given the power to rent, lease or mortgage the real estate secured to the Conference for the use of the Home; and they are given the power to sell, or dispose of any property, real or personal, secured to the Conference for the use of the Home whenever in their judgment it is deemed for the best interest of the Home so to do. Title to real estate belonging to the Home shall be held as provided in Section 5 of this Article, and whenever the Board shall decide to sell or mortgage any such real estate they shall pass a resolution directing said sale or mortgage, whereupon the necessary Deed or Mortgage papers shall be executed by the President and Secretary of the Conference under its corporate seal."

The following were elected members of above Board: Jos. B. Bechtel, H. B. Kratz, J. B. Clement.

The Home Mission and Church Extension Board reported through its secretary as follows:

The home mission and church extension committee has held several meetings during the year. In last year's report we expressed our hope of securing a permanent field worker in Lancaster City. We did engage Rev. L. L. Miller who divided his time between Barrville and Lancaster, but unfortunately for us, after three months' service Brother Miller received a call to a pastorate in Iowa, which he accepted, thus severing his work with our committee.

Since this occurrence we have found no one suitable for the work. At our meeting in Philadelphia, on January 29th, 1921, the committee decided to procure a suitable place to hold services on Sundays and arrange with the ministers of our Conference to supply the preaching.

The committee has not yet obtained a place for the holding of these services.

The committee has decided to hold a home missionary meeting or conference some time this fall, time and place to be named later.

The committee recommends the following appropriations:

Manns Choice—$100
Napier—$100
Smith Corners—$100
Perkasie—$100.

The committee has also signified its willingness to appropriate from its portion of the Thanksgiving fund $300 for the Conference year towards the support of a pastor of the Germantown congregation.

Jacob Snyder, chairman of the Board, gave a verbal report, with special reference to the work in Altoona, also the needs of other towns where we ought to establish missions. Bro. Snyder and E. Y. Fretz were elected members of the board for three years. Evangelists' licenses were renewed as follows: S. P. Miller, Duncansville; Austin Keiser, Harvey Bowman, Aaron Myers, Milford Square; Rudy Gehman, Bowmansville; the following new licenses were granted: L. L. Shaw, S. P. Snyder, Altoona, Jacob R. Fretz of Deep Run. The conditions under which these and future licenses are issued are set forth in the following resolution which was adopted: "Resolved, that the renewals asked for and the new ones suggested be granted, and that the home mission and church extension board require from these licensees that, in accordance with a provision in a previous Conference resolution, they complete the first year of the Reading Course, or its equivalent, and that they pass an examination by the educational committee before licenses can be renewed. Also that they through the home mission board, report to Conference their activities in gospel work through the year." This action led to the following announcements in the report of the educational committee:

1. The committee has delegated two of its members to work out a plan to govern the committee in giving aid to needy students.

2. We propose to revise the reading course for evangelists. Put it into the hands of the home mission and church extension board who will require evangelists to read same and report on their work.

3. We propose to invite Prof. Whitmer of Bluffton College to visit our congregations to arouse interest in young men for the ministry.

S. M. Grubb and A. J. Neuenschwander were elected members of the educational committee.

The Ladies' Orphan Society reported receipts for the year and now $1,473.63 in their treasury. To be possibly helpful in the line of work of this society the following motion was made and carried: Resolved, that Conference create a permanent committee of three on orphan work, whose duty it shall be to cooperate with the officers of the Ladies' Orphan Society in their work. The following is the committee as elected: Rev. R. F. Landis for three years, D. M. Landis for two years, Jos. J. Hagenbuch for one year.

D. M. Landis was re-elected a member of the program committee.

John D. Moyer of Souderton was elected treasurer of the "Home" funds for three years.

Report of the Publication Committee.

The activities of the committee consisted mainly in the publishing and selling of the Mennonite Year Book and Almanac. 1,500 copies were printed and the edition was completely sold out. The Mennonite Book Concern, our General Conference publication house, bought 789 copies and would have taken 100 copies more had we been able to furnish them. This is several hundred copies more than were taken in former years. The cost of the publication was higher than the previous years and the receipts did not quite cover the expense.

Like all former editions, the 1921 Year Book was published and sold long before conference, and as to the degree to which it meets its purpose is perhaps the part of the Conference or individual brethren to say. The committee has heard no criticisms, nor either very many expressions of approval.

A summary of the account of the Year Book probably will convey an idea of the work done:

Expenses

Cost of printing and binding 1,500 copies	$208.15
Calendar calculations, cuts, postage, paid N. B. Grubb	38.00
Printing notices, postage, etc.	4.20
Paid for books recalled	2.10
Refunded to Conference treasurer, balance	150.66
	$403.11

Receipts

From the sale of books	$153.11
For advertising	50.00
Money advanced by Conference treasurer	200.00
	$403.11
Collectable bills	$12.24

In the discussion of matters pertaining to the Year Book the thought was expressed that since it very gratifyingly appears that the churches of the more western and northern conferences demand a larger edition of the publication, that a larger edition be printed and that more matter pertaining to the history and activities of the western and northern churches and conferences be obtained for publication. This may be a timely suggestion and hint to these churches and conferences, ministers and families, to furnish matter to our publication board. The publication board consists of U. S. Stauffer, N. B. Grubb and S. M. Rosenberger.

Monday evening session was given to a historical address on early Mennonite history in Europe by Dr. Elmer E. S. Johnson of the Schwenkfelder church. Mr. Johnson spent a number of years Johnson spent considerable time in European countries in making research in behalf of his own church. In his investigations he found the close alliance between the Schwenkfelders and the Mennonites, and being a Mennonite descendant himself he naturally was deeply interested in Mennonite history. The Mennonites suffered very severely from their persecutors, but never persecuted, always enjoyed peace and prosperity, and were charitably disposed to all they could help. They helped the Schwenkfelders to come to America without becoming Redemptionists. The address deserves to be heard by all lovers of the church.

Other motions were adopted as follows:

1. That the registry list of General Conference guests be placed on file with our conference records.

2. That forms be prepared for the future use of the historian in gathering statistics, to which certificates for delegates to conference be attached. These are to be properly certified by the official board of the church which delegates represent, and sent to the conference secretary prior to meeting of conference. No person is to be considered a delegate to conference unless thus certified.

3. That the executive committee of the Conference, together with the historian, prepare the statistical blanks and delegate certificate attached.

4. That the auditors be annually appointed at the close of conference for the ensuing year, and present the report of audit with the various financial reports at conference.

John D. Moyer of the Mennonite Brotherhood reported on the receipts to the Thanksgiving fund instituted two years ago. The report shows still a shortage on the quotas. The Conference treasurer reported of the application of the moneys as they came into his hands. Sixty per cent. of the fund is applied to foreign relief, twenty per cent. each to educational and home mission work.

Allentown was selected as the place of meeting of conference in May 1922.

A fuller report, including the treasurer's itemized statements, report of the board of managers of the "Home" and the report of the resolutions committee will appear in pamphlet form for distribution.

A. M. Fretz, Sec.
Perkasie, May 4, 1921.

MISSIONARY PRESENTATION

(Continued from page 3)

millions but do we ever stop to think what that means? Would you like to see them pass, thirty every minute? You must stand there, never tiring, never sleeping, closely watching, night and day, week after week, month after month, for more than twenty years. Then you have seen the people in that one country only. In our own field in China, according to statistics sent us by Rev. Kliewer, we as a church are responsible for a district that has a population of 838,712 and we have 14 missionaries there. If you do a little arithmetic, you will see that that means each missionary is responsible for 59,908 people, and Mr. and Mrs. Brown together are responsible for 119,816 people.

4th Girl—There is a chart up in the library in school that has some startling facts on it. I know that figures sometimes make no impression on us, but these surely did on me. This chart says:

Every second one person dies without Christ.

Every minute 66 people die without Christ.

Every hour 4,000 heathen pass into eternity.

Every day 95,890 heathen die without Christ.

If that chart is true we need not question if there is a great need for the workers out in the front line trenches.

2nd Girl—Someone asked me this question: "Why go to a foreign country where you are not wanted, to get people to change their religion?" And when we stop to think of it those people really have a religion which, in some cases, is older than ours. I think I would object too if other people tried to force their religion on me.

Leader — Well, do we go to change their religion?

3rd Girl—I for one am not going to the foreign field to change anyone's religion; it's not the religion that saves—not even the Christian religion; but to get the Chinese or Hindus or Africans to receive the Lord Jesus Christ as Savior is quite another thing. I'm willing to go a long way for that because I know that there is no other way in which we can be saved. (Scripture emphasizing this point was given by the class—Acts 4:12; Isa. 43:11; John 14:6; John 3:3.)

Leader—What do you think of this objection, "The native Christians are all hypocrites, the converts are not real?"

1st Girl—I was just wondering whether there are no hypocrites among the members of our California Mennonite churches. I wonder if all the Christians here are **all** they ought to be.

3rd Boy—As servants and not Masters it is not ours to question but to obey. We have no right to say the work is hopeless, we have only to get busy and do it.

Leader—When I think of the lukewarmness of my own life and of how often I must be disappointing my Lord I feel that I for one have no occasion to call the heathen Christians "hypocrites." And when I read of the terrible persecutions that some of the native Christians of India have to go through I wonder how they remain as true as they do.

2nd Girl—That's all very true but there is so much to give up. You have to leave home and friends and loved ones. I think it's alright for those to go who have no home ties. They haven't so much to sacrifice.

4th Girl—It cost Christ Calvary to win us. And though we have to be away from home and loved ones for a while it can only be a short while compared to eternity.

Leader—I do not want anyone to think that I am expecting easy work in the foreign field. I know that it will not be without sacrifice of much that we seem to hold dear, but I remember that Mrs. Greig, of Africa, said last summer when she was here in Reedley—I do not remember the

exact words but it came home to me like this: We have no right to use the word sacrifice when we serve such a Master as Christ. Yet, humanly speaking, we know that her life in Africa was not without sacrifice.

3rd Girl—And we surely can't expect to evangelize the world without running any risks. We must be willing to risk health and comforts and our very life for Him who gave His all for us. What people of the world are willing to sacrifice every day for their country, and some for gain, and others for pleasure, surely we can do as much for Christ. When any government post is vacant, even though it is in an unhealthy climate, there are always crowds of eager applicants ready to go at a moment's notice.

1st Girl—It is well enough to speak of risking our lives and all that, but to some people it seems a waste of money to send out those who are not very robust and who might not be able to stand the climate. What should we say to those people? I know what I think on the subject but I would like to hear the opinion of some of the others.

(To be continued.)

THE C. E. TOPIC

May 22.

My Favorite Saying of Christ's and Why?

John 6:63, 68; Matt. 7:24, 25.

This is a study in favorite sayings and therefore it is left only for the writer of this article to point out some of the favorite sayings and suggest attention to others that may become favorite. Let it be remembered that, if any of the sayings of Jesus are to be of special importance to any one, that one must have Jesus as his dearest and most intimate associate. The mere quoting of Scripture is only an exercise unless Jesus Himself as a personality—the greatest personality one may know—is the object of one's affections.

Some one has pointed out that if all the Scripture in the world were to be destroyed and every word of it blotted out of the memories of men there would still remain enough Scripture on the tombstones in our cemeteries to save the world. We know, however, that, while Scripture brings a message of life in the face of death, there are written upon the hearts of the saints of earth the sweet messages from God contained in the Word of God, and, if one passage of Scripture is dearer than others, the words of our Lord are held in sweetest esteem.

Let it be borne in mind that Scripture is more than a collection of apt sayings that may be quoted as words of wisdom. Scripture finds its expression in lives as well as in words. We live the Master's sweetest messages if we live right in His sight. "If I want to know your favorite passage I will look to your life rather than to your words for an expression of it."

Let us turn to the Sermon on the Mount, which contains a synopsis of the law of the kingdom He came to establish. We find this address precious because it speaks blessings to those who know the hard things of life. It is a revealing of a better law than man's, which emphasizes the things we ought to do rather than the things we must do.

John 3:16 must forever be precious because it places before us in a few words God's plan whereby eternal life is possible to whosoever will believe.

The words "Follow Me," addressed not to a few disciples but to all who hear the Master's call must always be associated with the dearest and sweetest things in the Christian's life.

Jesus came to establish a kingdom. We sing: "I Love Thy kingdom Lord." All the parables of the kingdom are an appeal to men that they should love it and so order their lives that they may enjoy a blessed entrance into it.

The parables of the lost coin, the lost sheep and the lost son, we have an illustration of God's concern for the wandering sinner and the joy there is in heaven and on earth over his return. If such an event can bring so much happiness surely the passages telling of it must be among those we hold dearest.

Jesus painted the picture of a man who was a true neighbor. If the story of the Samaritan sufficiently impressed us to do something for those who had no earthly claim upon our assistance it surely must be precious to read and reread.

Once Jesus said to His disciples: "Fear not, it is I." Have we in the storms and trials of life heard that same voice speaking to give us courage? If so, we will hold the sentence precious and make it an inspiration to future faithfulness.

"I am the resurrection and the life." What wonderful words these are! In this world the terror of death is always before us but it need not be a terror if this declaration of eternal life is before us.

THE S. S. LESSON

May 22.

The Christian View of the Family; or What a Christian Home Should Be.

Luke 10:38-42; 2:51-52; II Tim. 3:14-15.

Golden Text: Children, obey your parents in all things; for this is well pleasing unto the Lord. Fathers, provoke not your children to anger, lest they be discouraged. Col. 3:20,21.

In this lesson three passages are chosen to give us an attitude toward Jesus in the home. In each case it was the right kind of a home and those in it had respect for the things that concern the soul. We must start right and be willing and ready to give Jesus an opportunity to make our homes what He would like them to be. All three of these homes were humble homes, but were richer than palaces. Too often the world only looks upon the outside and judges the home by its appearance and, as a consequence, the world may be sadly mistaken. There is a difference between a house and a home. A house is just a building. It may be a very beautiful one at that. A home is a place that is the dearest spot on earth to some one. There must be a touch of personality before the house becomes a home, but when it does, humble though it may be, there is a joy and happiness that comes from the intimate association of those who love one another better than anything on earth. There is also a difference between a home and a Christian home. One is Christless and is therefore only a worldly institution, the other has Christ and is therefore a part of God's plan to make this world a better and a happier one and the world to come a joyous anticipation.

In the first example we have Jesus pictured to us as a welcome visitor to a home. In some homes Jesus would not be welcomed. He is only willing to come as He is wanted. There was a love for Him here. If He is to be a part of the home life of any one there must be love for Him in the heart. There are thousands of respectable homes in this country. It is not a bad thing to have decent and respectable homes, but the best that can be gotten from home life must come from an atmosphere that is respectable and has a love of Jesus besides. Respectability alone is not a sufficient preparation for a constant companionship with Jesus.

Martha was one of those busy little women who could wear herself out with non-essential things. Her thought of serving Jesus rose no higher than to see that His comforts were provided for. It is not all of life to be so busy with the affairs of the house as to have no time for anything else. Too many women wear themselves out in providing creature comforts when they should be taking time for more important things. Martha could not appreciate the position of Mary. She had an eye for the little things and missed the bigger and better things. Her complaint about Mary was justified from her point of view, but not from the way Jesus looked at things. It is always more important to be concerned about what Jesus would say than about what others would say. The rebuke Jesus gave shows that He appreciated that Mary had the best. He was here to give the best and would therefore do nothing that would deprive her of it.

In the second passage we have a picture of Jesus in His own home. His life there was no different from what should be the life of any right-living obedient child. He recognized the authority of the parents, and the parents realizing the great responsibility imposed upon them by God did not exercise their authority for anything but God.

The third passage is a hint at the home life of Timothy. (1) He had a pious mother and grandmother. Good examples to him. (2) They taught him the Scriptures. (3) They begun when he was a babe. No wonder he turned out a remarkable man. The failures in children today may be because of the neglect of these three points.

RELIEF NOTES

(Conducted by Vernon Smucker)

The following cablegram has just been received at this office:

GOING ROSTOW MEET OFFICIALS. POSSIBLY PROCEED MOSCOW. OUTLOOK FAVORABLE. FRIENDLY ATTITUDE.—SIGNED MILLER.

STOLTZFUS.

This word strengthens the hope that the brethren, A. J. Miller and Arthur Slagel, who a few weeks ago started into South Russia with the hope of locating Bro. Kratz and finding out the state of affairs among the Mennonite colonies, will be successful in accomplishing their object. The many friends of Bro. Kratz will eagerly await further word, and those who have friends and relatives in South Russia will just as anxiously await news concerning their condition. It is sincerely hoped that through their trip and their explanation to officials of our mission the way may be opened for carrying on active relief work among those in such sore need.

Another cablegram from Germany brings welcome news with reference to the accommodating of Russian refugees in Germany. The message came from Bro. Horsch who is head of one of the active relief organizations working in Germany. It follows:

LAND FOR SETTLEMENT, HOMES FOR SIXTY FAMILIES OF FUGITIVES IN BAVARIA. AGREEMENT WITH GOVERNMENT HAS BEEN CONCLUDED. FIRST FAMILIES ARE ALREADY HERE. YOUR FINANCIAL HELP IS CONFIDENTIALLY EXPECTED. LETTER IS ON THE WAY.

Some very great needs exist in Germany and we hope our eyes will not be completely turned away from that country, even though the needs may not be quite as striking as in some of the other countries.

Siberian Mennonites, some 25,000 in number, are anxious to emigrate to some other country, preferably to one of the East India Islands under the Dutch government. A long letter, sent to Germany and forwarded to this country, gives a picture of the unsatisfactory conditions in their present homes. They desire a land grant from the government of Holland and a loan for each family to be secured by the group as a whole. This loan would enable them to start life in their new home and would be paid back in a stipulated number of years. The letter has been published in some of our German papers, and will appear in the Christian Monitor for June.

A pathetic appeal has come in behalf of the Chinese famine victims. Tens of thousands of them have already died, but other thousands and even millions have been saved through the aid which England, Japan, Canada and America have sent. The amount which our country has contributed was approximately $5,000,000, but now comes the startling statement that the funds have been exhausted and that many of those who have been saved thus far will yet die within the next six weeks, or until the time of harvest, if further aid is not furnished them. Because summer is at hand is no reason why we should stop giving. They may be brought through until in sight of the harvest, but unless they are fed until that time they might as well have been left to starve in the first place.

During the month of February our Unit in Constantinople gave out a total of 2362 garments, divided as follows: 948 pieces for men, 556 for women, 248 for boys, 407 for girls, and 108 for infants. A total of 632 people were helped.

Following is an extract rom the report of the clothing department:

"In spite of the fact that the various relief organizations of Constantinople have together given out a large supply of clothing for men, women and children, there still seems to be a great demand for clothing. In our clothing department the supply of men's garments is running low, due to the fact that the larger proportion of the refugees are men. We still have a good supply and a fair variety of women's and children's clothing. As I see it now, the greatest need in this line is shoes; and I am sorry to say that our supply of men's shoes is exhausted. But still have on hand a few hundred pairs of women's and children's shoes. Though we have no shoes for men we are nevertheless aiding them by mending their old ones when they are not beyond repair. It is pathetic when men (especially the aged) with most of the soles gone, and what is left to call a shoe, is tied up with wire or strings and instead of warm, soft, dry socks have old, dirty, cold, rough, wet pieces of burlap wrapped around the feet, call at our door and we must reply 'We have no shoes!'

"The question may be raised, is the situation getting better or worse, which can be answered yes and no. It is true that many of the refugees have been aided with clothing, consequently from that side one would be led to say the need is being adequately met. But on the other hand, shoes and clothing are constantly wearing out and the money of the refugees getting more scarce, so that it is a little hard to say on which side the balance lies."

In the Mennonite Orphans' Home at Constantinople, under direct charge of our unit, there were:

	boys	girls
In the home Feb. 1	54	51
Discharged	7	4
In outside hospitals	2	4
Died	2	1
Admitted during the month	4	0
Children in home March 1	47	43

Further interesting details in connection with this home will be given next week.

April 29, 1921.

CONTRIBUTIONS

Received by the Executive Committee of Mission Societies During April, 1921.

Menno sewing society, Lind, Wash., Mr. Dan Krehbiel, girl's school, China, $5; do., rest home, India, $2; do., Oklahoma station, for Christmas, $3; do., reserve fund, $3; do., postage expense, Ex. Com., $1; do., general mission treasury, $6; do., sanitarium, Alta Loma, Calif., $5; sewing society, Ft. Cobb, Okla., Mrs. M. Dalke, famine relief, China, $10; do., famine relief, India, $10; Salem ladies' aid, Ruff, Wash., Mrs. H. L. Franz, girls' school, China, $3; do., rest home, India, $2; do., Okla. stations for Christmas, $2; do., reserve fund, $2; do., sanitarium, Alta Loma, Calif., $3; do., postage expenses, Ex. Com., $0.80; do., general mission treasury, $3; sewing society, Meno, Okla., Mrs. D. B. Unruh, general mission treasury, $45; ladies' aid mission society, Quakertown, Pa., Mrs. U. S. Stauffer, orphan, India, $30; do., girls' school, China, $10; do., postage expenses of Ex. Com., $1.55; mission society, Friedenstal, Gotebo, Okla., Mrs. J. H. Schmidt, evangelist, India, $10; Menno ladies' aid, Schrag, Wash., Miss Gertrude Allert, girls' school, China, $4; do., rest home, India, $5; do., Okla. stations for Christmas, $2; do., general mission treasury, $3; do., sanitarium, Alta Loma, Calif., $3; do., children in Austria and Germany, $3; Dorcas society, Freeman, S. D., Mrs. F. B. Wood, rest home, India, $10; Ebenezer sewing society, Mt. View, Okla., Mrs. M. Krause, famine relief, India, $75.50; Eigenheim sewing society, Rosthern, Sask., Miss Justina Friesen, girls' school, China, $14.70; do., postage expenses, Ex. Com., $1.30; Bruderthal sewing society, Hillsboro, Kan., Miss M. F. Penner, do., $1.20; mission society, Dalton, O., Miss Hulda Zuercher, do., $1.75; sewing society, Lehigh, Kan., Mrs. P. J. Krause, do., $1.10; sewing society, Ebenezer and St. John's, Bluffton, O., Mrs. W. S. Gottshall, do., $10; sewing society, Christian, Moundridge, Kan., Mrs. C. H. Goering, do., $1; sewing society, Garden Township, Mrs. Anna Rupp, famine relief, India, $14.75.

Gratefully acknowledged,

Mrs. J. G. Regier, Treas.

FOREIGN MISSION RECEIPTS DURING APRIL, 1921

General Fund

Gnadenberg ch., Whitewater, Kan., $60.06; Bergtal ch., Korn, Okla., $18.72; S. S., Menn. ch., Deer Creek, Okla., $28.05; Hoffnungsfeld Eden ch., Moundridge, Kan., $300; S. S., Bethanien ch., Kingman, Kan., $28.79; S. S., Hoffnungsfeld Eden, Moundridge, Kan., $140.00; Bethel ch., Inman, Kan., $60.12; Menn. ch., Goessel, Kan., $75; Alexanderwohl ch., Goessel, Kansas, $283.05; Tabor ch., Goessel, Kan., $91.58; First Menn. ch., Geary, Okla., $23.15; Menn. ch., Inman, Kan., $21.50; Swiss Menn. ch., Whitewater, Kan., $168.66; Bergtal ch., Pawnee Rock, Kan., $36; S. S., Hoffnungsau ch., Inman, Kan., $9.41; J. M. Janzen, Newton, Kan., $10; Menn. ch., Colfax, Wash., $51.75; Bethel C. E. society, Inman, Kan., $30.50; Bethesda ch., Henderson, Nebr., $300.73; Katharina Peters, Hillsboro, Kan., $5; Germantown Menn. ch., Germantown, Pa., $25; C. A. and M. E. Krehbiel, Donnellson, Iowa., $50; J. J. Krehbiel, Moundridge, Kan., $25; Bethel ch., Mt. Lake, Minn., $275; Christian ch., Moundridge, Kan., $49.55; Menn. ch., Deer Creek, Okla., $37; Menn. ch., Medford, Okla., $23.32; C. E. society, Medford, Okla., $3.51; Catharine Mueller, Halstead, Kan., $4; Menn. ch., Burrton, Kan., $52.22; West Zion ch., Moundridge, Kan., $140; First Menn. ch., Newton, Kan., $710.06; Menn. ch., Reedley, Calif., $102.50; Senior C. E. society, Berne, Ind., $34.25; Intermediate C. E. society, Berne, Ind., $15.52; Mission boxes, Berne, Ind., $119.11; Careful Gleaners' S. S. class, Berne, Ind., $64.00; friend, Berne, Ind., $100; Salems ch., Butterfield, Minn., $23.15; First Menn. ch., Allentown, Pa., $76; Menn. ch., Buhler, Kan., $98.04; friend, Meno, Okla., $50; Friedensfeld ch., Lorena, Okla., $47.70; Swiss Menn. ch., Alsen, N. Dak., $14.88; friend, Bridgewater, S. Dak., $70; S. S., Hoffnungfeld, Galva, Kan., $37; Emmaus ch., Whitewater, Kan., $671.00; S. S., Johannestal, Hillsboro, Kan., $49.53; Swiss Menn. ch., Bluffton, O., $400; friend, Canton, Kan., $15; S. S., First Menn. ch., Upland, Calif., $53.65; Bible class, Pawnee Rock, Kan., $29; Bergtal ch., Pawnee Rock, Kan., $31.85; ladies' aid society, Pandora, O., $25; sisters, Bethel hospital, Newton, Kan., $41.60; Menn. ch., Halstead, Kan., $127.95; Hoffnungsau ch., Inman, Kan., $34.55; Bethesda ch., Marion, S. Dak., $120; Menn. ch., Beatrice, Neb., $759.04; S. S., Menn. ch., Beatrice, Nebr., $317.78; Adel Ummel, Mrs., Ransom, Kan., $50; C. E. society, Kingman, Kan., $3.36; Salems Zion ch., Marion, S. Dak., $215.45; First Menn. ch., Mt. Lake, Minn., $50.97; friend, Marion, S. Dak., $10; Menn. ch., Arlington, Kan., $41.64; Calif. C. E. and S. S. conference, Reedley, Cal., $90; sew. soc., Laird, Sask., $240.20; sewing society, Gretna, Man., $30; Rosenort ch., Rosthern, Sask., $289.50; Friedenstal ch., Tampa, Kan., $101.50; Johannestal ch., Hillsboro, Kan., $117.00; friend, Hillsboro, Kan., $50; Grace ch., Pandora, O., $135; C. E. society, Wadsworth, O., $12.10; S. S., Menn. ch., Wadsworth, O., $6.48; infant's class, Wadsworth, O., $6.25; First Menn. ch., Bluffton, O., $300; Sichar ch., Cordell, Okla., $31.03; C. Frey, Newton, Kan., $4; Einsiedel ch., Hanston, Kan., $11; sewing society, Hanston, Kan., $11; Menn. ch., Escondido, Calif., $18.62; Brudertal ch., Hillsboro, Kan., $255.36; Mrs. August Leisy, mission fund, Wisner, Nebraska, $50; S. S. and Menn. ch., Pratum, Ore., $21.80; Menn. ch., Pulaski, Ia., $40.65; Flatland Menn. ch., Philadelphia, Pa., $20.06; friend, Henderson, Nebr., $10; Bergfelder ch., Mt. Lake, Minn., $20.30; Bethany Menn. ch., Quakertown, Pa., $43; G. D. Koehn and family, Meno, Okla., $5; Friedensberg ch., Avon, S. Dak., $59.55; Bethel College ch., Newton, Kan., $151.49; Menn. ch., Hillsboro, Kan., $62.63; San Marcos Menn. ch., Paso Robles, Calif., $20; W. F. Unruh, Goessel, Kan., $3; John H. von Steen, Beatrice, Nebr., $100; S. S. and Second Menn. ch., Philadelphia, Pa., $30.00; Menn. ch., Goessel, Kan., $45.86; S. S. Zion Menn. ch., Souderton, Pa., $175.48; Loyal Daughters' class, Souderton, Pa., $20; Abe B. Friesen, Dubois, Ida., $10; friend, Halstead, Kan., $75; friend, Newton, Kan., $25; Gerhard Vogt, legacy, Summerfield, Ill., $719.35; John Baergen, Los Angeles, Calif., $3; Mrs. Florence Hetzel's tithe, Los Angles, Cal., $14.30; Menn. mission ch., Los Angeles, Calif., $37.36.

Special Gifts

G. W. Nickel, Hillsboro, Kan., orphan girl, India, $30; Y. M. C. A., Bethel College, Newton, Kan., for Ashawam, $25; S. S. Menn. ch., Aberdeen, Ida., for Bejamand, $30.00; friend, Canton, Kan., for P. A. Penner, $50; C. E. society, Mt. View, Okla., for India, $21.79; Mrs. A. B. Becher, Meno, Okla., for No. 208, India, $12.50; Mrs. J. B. Epp, Meno, Okla., for No. 11, China, $10; J. B. Epp, Meno, Okla., for No. 207, India, $50; Loyal Workers' class, Pawnee Rock, Kan., for No. 5, $30; H. H. and Helene Epp, Henderson, Nebr., for Abraham and Kollenbai, $136; Bethel College C. E. society, Newton, Kan., for Bessie school, $25; Salems Zion ch., Marion, S. Dak., for Sister Schmidt, China, $51; Rosenort ch., at Eigenheim, Sask., for evangelist, $110; Jacob Claassen, Beatrice, Nebr., for native helper, $50; Rudolph Mueller, Halstead, Kan., for Jacob, India, $15; Bethel College, Y. W. C. A., Newton, Kan., for orphan, India, $25; W. G. Hiebert, Inola, Okla., for orphan, India, $30; Mr. and Mrs. D. G. Dyck, Lameda, Park, Calif., for orphan, India, $30; C. E. society, Dalton, O., for evangelist, $71; S. P. Ediger, Inman, Kan., for orphan, No. 78, India, $30; J. C. O. Sperling, Reedley, Calif., for Joseph and Chandu, India, $20; C. E. society, Hoffnungsau ch., Inman, Kan., for No. 336 and 337, $16; Lizzie Rees, Pulaski, Ia., for Isaac, $30; D. Goertz, Hillsboro, Kan., for orphan, No. 311, $30.00.

India and China Relief

Friend, Henderson, Nebr., $10.00; J. A. Hiebert, Alta Loma, Calif., $15; Rosenort ch., at Eigenheim, Sask., $702.83; Saron S. S., Orienta, Okla., $20.56; friend, Halstead, Kan., $25.00.

Gratefully acknowledged,

Gustav Harder, Treasurer.

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VOL. XXXVI. BERNE, INDIANA, MAY 19, 1921. No. 20.

INVITATION

Through he grace of God and the liberal assistance of many friends far and near—even in a time of stress—it has become possible to complete the building of a new hospital at Mountain Lake, Minn. The dedication exercises will be held on Sunday afternoon, June 5th, commencing at 1:30. In the evening of the same day a program will be rendered in the interest of deaconess work. Monday morning, the next day, the Hospital Society will hold its annual business meeting.

For these festivities the Hospital Society cordially invites all friends from far and near.

At the same time the First Mennonite church of Mt. Lake, Minn., extends an invitation to all friends to attend a missionfeast on said Sunday at 9:30 A. M., and the sessions of the Northern District Conference beginning on Monday in the afternoon.

Isaac J. Dick,

In the name of the Hospital Society and the First Mennonite Church.

IN MENNONITE CIRCLES

Reports concerning Rev. H. G. Allebach, former editor of The Mennonite, who is at present in a hospital, are encouraging.

The usual Memorial Day convention of the Young People's Societies of the Eastern District Conference will be held in the Saucon Mennonite church.

The East and West Swamp churches, Pa., which have been one charge for many years, have separated since the resignation of Rev. H. G. Allebach. Rev. V. B. Boyer has been elected elder of the East Swamp church and Rev. Jos. Hagenbuch, minister.

Prof. P. E. Whitmer of the Witmarsum Seminary, Bluffton, Ohio, is expected to make a visit of the churches of the Eastern District Conference some time early this summer. The purpose of the visit is to present to the young men the claims of the Christian ministry. At present Prof. Whitmer is busy with school engagements and special meetings. He expects to close a series of Bible lectures in Rev. E. Troyer's church (Central Conference) about June 12.

Rev. J. W. Kliewer, who was expected in America June 17, has been compelled to change his program. He now expects to return by way of New York on the S. S. Olympic, July 13. On April 20 he left Cairo, Egypt, for Jerusalem.

The pulpit of the Eden church, Schwenksville, Pa., at present without a pastor, has been supplied at its services by Rev. Elwood Shelly, Pennsburg, Bro. Harvey Bauman, Philadelphia, Prof. S. M. Rosenberger and Bro. Austin Keiser.

The World Alliance for International Friendship through the Churches, which is to meet in Chicago, May 17-19, will conduct a Congress on Reduction of Armaments.

ON THE MISSIONARY JOURNEY

J. W. Kliewer.

(Continued)

When one meets Indian gentlemen on the trains and in their homes and finds them models of politeness and sometimes not ill informed on a variety of subjects, one wonders whether these men really believe some of the Hindu superstitions, whether they care, for instance, pay the accustomed Hindu veneration to the monkey and especially to the cow. But doubts on this point are dispelled by almost daily observations. While at the railway station at Champa one day, I noticed a bill posted on the bulletin board headed by the picture of a cow, very much in the same fashion as in America the bills for cattle sales are headed. At once the herds upon herds of old scrawny cattle came to my mind that are seen to eke out a scant existence on the bare pastures of India. I wondered whether someone was becoming so progressive in his thinking and business methods as to announce a sale of his surplus cattle. The bill was in Hindi and I could not read it. Rev. Penner explained that it was an appeal for funds for the erection of a sort of old age home and hospital for cows. The next day while waiting between trains at Katui I saw a similar notice. A copy of each was obtained for me through the kindness of Mr. Penner and a translation made by one of our Christian babus. I am having these notices appear in the "Mennonite" as a proof that heathen thinking is still a reality in India and the leaven of the gospel a need. I wish the readers could read these notices with some of the sidelights falling on them that has been my privilege to see while in India.

While reading the appeal in the Champa station I could not help but think of it that a little ways down stream, on the opposite bank of the same Hasdo river where the cow hospital is under construction, there is a leper asylum, and has been for nearly two decades, housing, feeding and clothing nearly four hundred of these unfortunates of India, but Champa with its six thousand inhabitants, and some of them wealthy, has during all of these years given less than two hundred dollars for the support of the asylum. Now a holy appeal is made to help the cows that are in misery. I further had to think of a woman and her mother-in-law, both emaciated until their bones almost shone through their skins. Their complaint was that their husbands had deserted them, they were too weak to work and no one would give them a bite to eat. Had they been old cows they would have received more consideration. I had to think, while reading these notices, of the Hindu priest, who is at the same time the zemindar of several villages and a reputed millionaire, who was entertaining several of us and showed much interest in America. When I asked him whether he would not like to travel in America, he responded that he could not without being defiled, for everywhere in America the flesh of the cow was being eaten. When he was asked what the Hindu did who represented them at the Congress of Religions at Chicago, he answered with good Hindu logic, that that man had reached such a stage of holiness, that nothing was sin to him anymore. And then again when I read this appeal I think of the Hindu on the train from Bombay to Calcutta who said when he reached Calcutta he would have to fast for twenty-four hours, not even drinking water. When asked why, he said for riding on the train and because penance had to be made for every wrong. When further asked how trainriding could be wrong, he confessed he could not tell, but their gurus decided such things. I also read these appeals in the light of the conversation I had with a merchant while traveling with him. We got into a discussion of the comparative merits of Hinduism and Christianity. I cited the elevating influences that Christianity had exerted upon the lower castes and outcasts of India after Hinduism had kept them down for ages. He said that was humanitarianism. That had nothing to do with religion. There is one difference. Christianity is human. Hinduism is bovine. New conceptions of God, of man, of sin, of salvation is what India needs. In this light the following announcements should be read.

(The words enclosed in parenthesis are not a part of the notice, but were added by the translator for explanation.)

Praise to the Cow-Mother!

It is announced with a religious warning that the real cause of all the country's suffering is this, that the cow-mothers are being troubled. In the four Vedas and six Shastras (Hindu religious books) it is truly written that anyone who troubles another is sure to get trouble himself.

All living beings which are existing in this world, desire happiness and they try to obtain it, but real happiness cannot be obtained. The primary reason of it is, that unless we make others happy we cannot get happiness ourselves. All animals which are in this world, God has created for

our ease and comfort and to take proper work from them, and thus to make them happy is the only principle of all our happiness.

In India the cow is greatly honored and respected, and the chief reason of it is, that this animal is of great use in this country. Cultivation, trade and some other works are managed with the bullocks and oxen, and the cow-mother gives us milk with which we can prepare ghee, curds, butter and other good things for our provision. By the help of this animal alone, we get our food and manage our cultivation work. Besides, by using cow's milk we may strengthen our body and keep ourselves healthy. It is true, that only then we can do good to others and keep God's commandments when our body is in good health. Our kind and good government calls attention to this, and rouses the public to increase the number of oxen, and thus wishes that some improvement be made in cultivation and good harvests. But friends, it can then only be done when cow-mothers are protected, gow-shalas (hospitals) are built in various places for the protection and care of the cows, and the breeds of the bullocks and oxen are examined and corrected. If gow-shalas are erected in various places the public can easily get pure milk and ghee from the gow-shalas and be satisfied. For the accomplishment and the improvement of the above mentioned purposes alone, we have established a gow-shala in Katni ten years ago, and are trying hard for its improvement. But for such a big work much money is required. The merchants and the town people who are reported to have helped us are very few in number, and so it seems impossible to accomplish the whole work with the small amount of subscriptions we receive. Hence the gow-shala appoints representatives and evangelists to go abroad and solicit the public for help, and in the meantime hopes that everybody will help and make his friends and others to help us by giving any amount of subscriptions, which is gratefully accepted. Indeed it is a virtuous act, and the society believes that all will help in cooperating with it for its improvement. Anyone who is interested in this may send his subscription to the undersigned or may put his money into the boxes conveyed by the servants of the gow-shalas to railway stations.

Tulsidas, the famous Hindu poet has said that by the help of Raghubir (a god) the money spent in virtuous acts never decreases, as the water does not decrease taken out of a running stream.

(Signed) Badridassji, Sec.,
Gow-Shala, Katni.

Praise to the Cow-Mother! Praise to Shri Krishna Bhagwan!

From
The Gow-Shala Committee,
Champa Zamindary,
District Bilaspur, B. N. Ry.

Dear Sirs:

Champa is a small town where by the grace of Shri Krishna Bhagwan (a Hindoo god) a gow-shala (hospital) is being erected, the foundation of which has already been laid by the zimander (village owner) of Champa, Dewan Ram Saran Singh. The town and market people have as much as possible helped the gow-shala by paying taxes on their merchandise. We are grateful to the town people who are ever ready to help us in this work. But my dear Indian brethren, you are all sleeping as yet, and so we request and pray you all to awake from this wicked sleep, which is the real cause of India being poor. You have all read or perhaps heard in the shastras (Hindu religious books) that Shri Krishna Bhagwan (a Hindu god) himself took all the gowwalla lads with him and was in the habit of roaming in the jungles grazing cows, and you all know that by using the milk and ghee of cows many have become powerful men like Bhim and Arjun (Hindu heroes). Besides in the ancient time everything, i. e., rice, paddy and such other things were much cheaper. But, in the modern world, our Indian brethren being greedy, began to lend or advance money in cash to butchers in order to get interest. Dear friends, see how the government is also kind enough to leave pastures and grazing fields for the cows. But, alas, our Indian landlords and land holders sell such pastures and grazing fields to others in order to make money. Consider that it is a great sin to trouble such innocent creatures. Therefore, brethren, let us be ready ever with our friends to help the gow-shalas, and if possible to trouble ourselves to collect any amount of money from the villagers of our surrounding villages and send the same to the treasurer of the gow-shala, who will be glad to register such subscriber in the gow-shala subscription register.

(Signed) Ramath Bajpai,
In charge Sec., Gow-Shala Com.,
Champa, C. P.

Africa has 135,000,000 inhabitants and 75 medical missionaries.

India has 300,000,000 inhabitants and 200 medical missionaries.

GLIMPSES OF A YEAR'S WORK AT THE BETHEL DEACONESS HOME AND HOSPITAL, NEWTON, KANSAS

On Tuesday, May 10th, the Bethel Deaconess Home and Hospital Society held its annual meeting at the First Mennonite church at Newton, Kan. Good roads and beautiful spring weather helped to make the occasion a happy and well attended gathering of many friends and coworkers in the cause.

At 10 a. m. the meeting was opened by a very inspiring sermon by Rev. Gustav Harder, centered about the words in Matthew 5:7: "Blessed are the merciful: for they shall obtain mercy," and Luke 6:36: "Be ye merciful, even as your father is merciful." The president of the society, Rev. J. E. Entz called the business meeting to order, and the reports of the secretary, the treasurer, the branch hospital at Mountain Lake, Minn., and the Ladies' Auxiliary were read, then the election of four members for the board of directors followed, Rev. J. M. Suderman, Rev. G. N. Harms, C. F. Claassen and H. E. Suderman being reelected. The noon hour was enjoyed in a social and friendly way, the large gathering being served a very appetizing meal by the members of the Ladies' Auxiliary Society. The afternoon hours were spent in a discussion of the various reports from which we glean the following facts.

The society now consists of 487 members. Business is transacted through a board of nine directors, who held four meetings during the year to plan and arrange the business on hand. Rev. H. D. Penner who very ably served the institution as pastor and superintendent for 7 years, resigned from the position last September, and until now his place has not been filled. There are 15 ordained deaconesses connected with the institution, and a number of probationers and young women training for foreign and home mission service, the latter representing four different branches of the Mennonite church. Of the 15 ordained sisters 7 have been in service in the home institution during the year, 3 are stationed in the branch hospital in Mountain Lake, Minn., 2 were stationed in American Falls, Ida., and 1 attended the Moody Bible Institute at Chicago, preparing to enter the foreign mission field. One sister is in the public health service for the city of Newton, and another one has been on a leave of absence for years, caring for her widowed and invalid mother. Several calls for extension of the work into other Mennonite centers had to be refused during the year on account of shortage of deaconesses, and there is urgent need for more sisters. The meeting responded to the petition of the sisters for prayerful support, by entering upon a season of prayer for new sisters, also asking for God's sustaining blessing for those who are now in the service.

The secretary's report showed that the course of instruction had been carried out according to the usual plan during the year, a pastor, the physicians and sisters dividing the work among themselves according to their various abilities. There was a preaching service at the hospital every two weeks during the winter months, various pastors serving, and singers both from Bethel College and the Hesston Academy, and the choir of the First Mennonite church at Newton, rendered their services in helpful and inspiring music, helping to cheer and comfort the sick and the well.

The treasurer's report showed that the institution was able to close the year without a deficit in the treasury as far as the actual running expenses of the hospital were concerned. This was due to the donations received. However, much needed improvements, which had been postponed for years on account of the high prices for labor and material, finally had to be made just at the time when everything had reached the highest point in price. The entire heating plant was changed from a gravity to a vacuum system, causing many changes throughout the building, repair of plastering, refinishing, and repainting of the entire hospital interior. A new steam laundry was installed with a separate boiler, a large hot water supply tank, and the necessary connection had to be made between the laundry in the sisters' home and the central heating plant. The X-ray room was enlarged and new equipment installed, a vegetable cellar was excavated and connected with the pergola. The entire cost of all these changes and improvements finally amounted to $17,015.73 on which sum the institution was only able to pay $8,000, which leaves an indebtedness of $9,000 at the present time. If the friends of the institution continue their support, and if new friends can be added to their number the institution hopes to pay for these improvements without resorting to a special collection for the purpose.

During 1920 there were 736 patients cared for in the hospital in

12,777 days of nursing. Besides this number there were 128 infants born in the hospital who were cared for with their mothers, and who are not included in the regular number of patients. There were 322 operations performed, 2,486 specimens were turned out in the laboratory, and the X-ray was used for 228 patients, of whom 139 were not included among the hospital patients. There were 36 patients cared for free of charge, from 12 others the institution does not expect to receive any payment, 7 patients paid only a small part of their account, and 23 patients were cared for at half the regular rate. There were 10 nationalities represented among the patients and 18 different confessions of faith. In private nursing 54 patients were cared for in their respective homes, and the sister doing public health work cared for 415 patients, making 1914 visits in which number 1632 were such where actual nursing care was given.

The Mountain Lake, Minnesota, branch hospital reported also of a busy and prosperous year, 150 patients were cared for in the hospital, and 8 patients in their homes, by the 4 sisters stationed there. The people of that community have with much hard work and earnest effort collected the funds to erect a beautiful new brick hospital building during the past year. This new building, modern in every respect, of fireproof construction, shall be dedicated on June 5th, 1921, when the Northern District Conference meets in Mountain Lake.

The Ladies' Auxiliary has had a busy year, and with much work and earnest zeal the ladies added $2,500 to the fund toward the erection of a home for the aged. In various other ways, such as doing sewing and mending for the hospital, in assisting the sisters in their labors, they have been a great help to the institution, also standing sponsor for the work of the sister who is in public health service. A joint committee consisting of 3 members of the Ladies' Auxiliary and 3 members of the Bethel Society had prepared plans for a working basis to take up the new work toward the erecting of a home for the aged, but there was no time for the necessary discussion of such an important new undertaking, and the meeting decided that the officers of the Bethel Deaconess Home and Hospital Society shall call a special meeting for the purpose of thoroughly discussing and completing plans for this work. This meeting will be held when a new superintendent has been found for the institution.

The meeting closed at 5 p. m. with a short memorial service for those members who had passed to their reward during the past year, and with prayer and thanksgiving to God for His continued blessing.

MISSIONARY PRESENTATION

(Concluded)

4th Girl—Isn't it true that very often medical attention would make the person able to go? Sometimes the lack of health is not so great as it seems and we should not forget that God can and often does make delicate people strong enough to do what seems impossible. If God wants you or me out in India He can make us strong enough to stand the climate.

Leader—I would like to read you what our own P. A. Penner has to say about this very question. "In regard to your physical condition: This of course ought to be good. I don't think that you have to have a super-abundance of weight but a healthy body is surely a requirement in India. I am as thin as the proverbial sardine and yet for twenty years I have enjoyed good health. If a person obeys the laws of nature that God has laid down for India, he can remain well and happy for many years to come. I am speaking from a strictly human standpoint."

I sometimes think that we are too ready to give poor health as a reason because we and others of our friends want a good excuse for our not going.

1st Boy—What about education? If I haven't had a chance to get a good education I can't go.

3rd Girl—Are the well educated the only ones God can use on the foreign field? I know that God's work needs the very best I can give and I want my education to be the very best I can get. But I know that He used many for His glory who were not well educated. If we wanted to send out only those who are well educated, I'm almost afraid that we would not have as many missionaries out in the field as we have, because too many lose their vision of the field while getting their education. Haven't you seen that again and again?

4th Girl—We asked Missionary P. A. Penner about that very matter and this was his reply in part:

"It is true that the better the education the better you are fitted for the foreign field. You know that there is a mistaken idea that almost any spiritual person is good enough for the foreign field irrespective of what he may have in the line of other knowledge. There may have been a time when this did suffice, but I am sure that that time belongs to the past. Personally, I think that a person cannot have too good an education for the foreign field, neither can it be too varied. He can make use of mathematics, book-keeping, chemistry, etc.

But, and now listen, it's a great mistake to suppose that **only titled people** and **highly educated** men and women will make fit and successful missionaries. **Never.** No, a thousand times No! I can count on my fingers many good and most efficient missionaries in India who have never seen a high school. Others may have seen high school and but little else. To think and preach that **only** Ph.D.'s and M.A.'s, etc., are fit missionaries is never right. God uses all kinds of people. I know one of the most useful men in our district whose education is quite defective. The people love him; people are converted under his preaching, and he is an all-around man whom God loves to honor. I am of the opinion that it is not only the well educated man who can successfully meet the educated Hindu. I believe that what was true of Stephen is true of a missionary. If he is filled with the Spirit of God, he can silence the educated Hindu as did Stephen the angry crowd. There may be circumstances where to wait for an education to be A No. 1 may a great mistake if not a sin. Let us take, for example, the case in India. We have been undermanned for years. The need of workers has been so great that our reports could not make the urgency of sending any stronger. Under such circumstances I believe that it is absolutely wrong of an individual, or of a Board, or of churches, to let the work suffer because our young people want to get the very best education. So I can safely say that there are conditions on the field where the coming of workers who do not feel that they are fully prepared as far as education goes, is yet a pressing necessity."

1st Girl—What should one say to those young people—the young men principally — who have a good business here at home and say that since God is blessing their business so greatly He cannot mean for them to give it up and go to the foreign field?

2nd Boy—I think we have to face this question too: Are you where you are now **because** you offered your life to God for the heathen or anywhere else, and God sent you into business? Or are you there because you want to be?

3rd Boy—Are we to offer our service to God for the heathen only when we make a failure of business?

Leader — We have talked so much of the foreign field, and perhaps our friends think that we see nothing to do at home. No doubt you have been told, as well as I, that we have our work here and ought to stay at home.

2nd Boy—Well, I guess if we had no work here we would not be wanted out in the foreign field either.

1st Girl—I am sure some of us are called to stay at home, but I am also equally sure that some of us who stay at home ought to be out in the foreign field. Some of our excuses are only dressed up ghosts, and I am pretty sure that we would not offer them to any other work but the work of Christ.

1st Boy—I wonder what would have happened on the Galilean hillside when our Lord fed the five thousand if the disciples had acted as some of us do now. The twelve would be going backwards helping the first ranks over and over again and leaving the back rows unsupplied. Let us suppose one of them, say Andrew, venturing to say to his brother Simon Peter, "Ought we all to be feeding the front row? Ought we not divide, and some of us go to the back rows?" Then suppose Peter replying, "Oh, no; don't you see, these front row people are so hungry? They have not had half enough yet. Besides, they are nearest to us, so we are more responsible for them." Then if Andrew resumes his appeal, suppose Peter going on to say, "Very well, you are quite right. You go and feed all those back rows; but I can't spare anyone else. I and the other ten of us have all we can do here." Once more, suppose Andrew persuades Philip to go with him, then perhaps Matthew will cry out and say, "They are all going to those back rows! Is no one to be left to these needy people in front?"

That's about the way we have been acting here in the homeland.

Leader — This sad truth remains: If it were a paltry matter of money or pleasure or position, crowds of Christians would be hurrying to heathen lands and sending out their children or urging others to go, until steamers would not suffice to bring them, but since it is only a matter of our Master's business we must beg to be excused. If we faced this as we do business, I am

(Continued on Page 5.)

THE MENNONITE

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EDITORIAL

In our day it has become fashion in some quarters to "knock" the church. Hardly a day passes but that one must hear from some shallow-minded critic that the church either has failed or that it represents influences that count for little or nothing but pure cant. Now, it is to be expected that the sympathies of the world are not with the church. Its ideals and its aims are a rebuke to the sinful and selfish characteristics of men generally. When once there is developed a sympathetic attitude on the part of the world toward the church something is sure to be the matter. So long as the church is Christian it must be an organization whose aims and ambitions run in opposition to what we sometimes call popular feeling. However, in the light of the numerous and aggressive statements designed to belittle the accomplishments of the church an article from a newspaper of influence (The New York Evening Post) is refreshing. In this sheet we hear the following striking comment:

"The church is decadent, we are told, but the first thought of anyone, who represents some pressing public need is to enlist the church's strength. "Why Smith Doesn't Attend Church," is an inexhaustible theme for magazine symposia, but men who want to interest Smith in China or Poland do not rest until the churches call a Save China Sunday or Help Poland Sunday. Materialism is supposed to be corroding the fine self-abnegation of an earlier day. But after the church treasurers stand up and show that home missions, foreign missions, freedmen's aid societies, children's societies, temperance boards, Bible Funds, and a dozen other activities survive and grow, there comes a long list of announcements like that of the $3,000,000 gift to China. The Christian denominations, with 42,000,000 members are the greatest single group of organizations in America. Their membership includes in nearly all communities the most public-spirited and benevolent citizenship. Whatever the perils threatening church strength, the churches still play a notable role in altruistic endeavors."

REPORT
Of the Second Annual Conference of the California Mennonite Sunday School and Christian Endeavor Societies, Held Mar. 25-27, 1921, at Reedley, Cal.

March 25

Motto: "Service."

The meeting opened on Friday evening with a praise service, led by Earl Eyman of Reedley. At 7:30 Mr. D. J. Dahlem, president of the Conference took charge of the session. Rev. H. J. Krehbiel of Reedley then gave the address of welcome. His text was taken from II Sam. 14:32, "Wherefore have I come from Gishur if I cannot see the king's face." He emphasized the fact, that our coming together would be in vain unless we see Jesus, otherwise it would have been better to stay at home.

Three reasons for our coming together were given. First: We are the King's children and want the King's blessings; Second: Because of the work to be done; Third: To receive good and inspiration through personal contact. He compared life to a pilgrimage and that we need to adjust ourselves to the will of God and ask of Him: "Lord, what wilt Thou have me do?" Matt. 18: 20.

March 26

Saturday morning the session opened at eight o'clock with a helpful prayer circle and Bible study.

The following committees were appointed by the executive committee: Nominating committee, Mr. C. F. Miller, chairman; H. P. Goertz, W. Dettweiler, John K. Lichti, J. J. Dueck. Resolution committee: H. R. Voth, D. B. Hess and Rev. J. C. Mehl.

Daily Vacation Bible School was the first theme on the program. Rev. H. J. Krehbiel in his talk on this subject recommended the importance of the Daily Vacation Bible school, because, children of today are not getting Bible teaching in the home, and as the public schools do not teach Bible, therefore the vacation school is the only solution. He told of the school which was held in Reedley last summer, which proved a success. Books suitable to this work can be obtained from the Presbyterian Pub. Board. In the discussion which followed, a question was asked, if manual training and hand work could be introduced. The importance of this was thought necessary in a school in a city mission, but would not be needed in a Mennonite community.

Literature for Mennonite Churches, was the next topic, by H. P. Goertz of Glendale, Cal. The importance of more reading and reading good things was emphasized. Reading cultivates a habit of thinking, therefore the importance of the kind of reading. The necessity of having literature on Mennonite Doctrine was especially emphasized. A very interesting discussion followed, and we came to the conclusion, that hitherto too much stress has been laid upon "What not to do" and not enough help given on "What to do," referring to the trials of some of the C. O.'s.

The question was asked, why not have our own literature instead of using that published by other boards. This could be made possible only if several factions of Mennonites would cooperate. A resolution was made to request an issue of our own literature. Another resolution was made to patronize our own Publication Board in every way possible.

Equipment of a Sunday School. Mr. Mueller of Reedley gave a complete outline of all manner of devices, necessary for the making up of an efficient Sunday school. His list seemed to include every suggestion possible. In the discussion it was decided that some things would have to be eliminated, but the list proved beneficial, in as much, that each superintendent and teacher could choose that which fitted best for his community.

The Equipped Sunday School Teacher. Mr. W. Dettweiler of Upland gave this topic instead of Mrs. S. S. Haury. He emphasized "Being" as well as "Doing." A teacher is a better teacher if he can be an example for others, and when he is a teacher all the time, not only on Sundays. Take Jesus the Great Teacher, and learn of Him. Do everything prayerfully. The discussion brought these helps: with Prayer, Plans, Preparation and Practise one will be better equipped for Presentation. As it is necessary to have surplus and reserve power in business and the educational world, of how much greater importance is it in the service for the Master. Another point brought out was the need of a consecrated personality because we teach more than we realize by our personality.

The Bible Study subject followed. Dr. S. S. Haury could not attend Conference but sent his paper, which was read by Mr. C. F. Mueller. The subject was taken from Acts 1:4-14; 2:1-4. "The Holy Ghost in the Kingdom." The paper was very uplifting and directed our thoughts to a higher level.

This closed the morning session and all delegates and guests were invited to a delightful so-called luncheon served in the basement of the church. A Sunday dinner would have been a more appropriate name for it.

Saturday afternoon was given over to recreation and demonstration of games usable by organized Sunday school classes in social and mid-week activities. Appropriate games were played on the new high school athletic field which offered many suggestions. The lawn social could not be held outside, because of the cool weather, so we all gathered in the basement of the church, in which the chairs were arranged in circles around a table on which was a large nest filled with beautiful Easter eggs. They were not there only to look at either. Lunch was served cafeteria style. Along with the pleasant social time we had the pleasure of hearing reports from all the S. S. and C. E. organizations. The reports brought encouraging and praiseworthy information for which Christ deserves all honor and glory. May they stimulate each and all to greater and more faithful service for the Master.

Saturday evening—The opening exercises consisted of a song service conducted by Earl Eyman, and a Bible study and devotional led by George Baergen. Text: John 15:17.

After this a message containing greetings from the Washington convention of S. S. and C. E. was read, signed M. J. Galle.

Mr. J. J. Siemens was chairman for the evening. Mr. D. J. Dahlem then very ably gave in an outline "What Should be the Contents of a C. E. Program, and Its Aims?" In the discussion special emphasis was placed on "making meetings more spiritual." Often the lacking feature in programs is the uplifting of Jesus Christ. The importance of a prayer service was again mentioned.

The Missionary Opportunities of Our Christian Endeavor Societies. The paper was read by Edith Huser of Los Angeles because Miss Anna Stauffer could not be present. Her paper contained many helpful suggestions.

The discussion brought other interesting ideas. Christine Harder prepared a geographical map indicating on it all our mission stations with the names of the missionary at each station. Many films and pictures of missionaries and native workers, also characteristic scenes from the respective fields had been procured and arranged in poster form and displayed. Concrete suggestions of this type certainly will create a greater interest.

A very evident fact was also expressed, that we have not enough prospective missionaries, and that not enough of a missionary spirit had been created among our young people. The beautiful Scripture passage, "Remember now thy Creator," was splendidly rendered by the Reedley Men's Quartette.

Mr. D. B. Hess of Upland worked out a very good paper on "The Price of Leadership." The call to leadership comes to us today from every field of activity. This call was compared to that of Isaiah to his people. Isa. 52:1. There was no time for discussion, but a short consecration service led by D. B. Hess closed the evening session.

(To be continued.)

MISSIONARY PRESENTATION

(Continued from page 3)

confident that our treasury would not have the deficit that it has. But we are not so interested in laying up treasure in heaven.

2nd Boy—I guess Satan rather likes to see us tread on each other's toes, and turning wheels that give no grist. I wonder if he does not sometimes marvel at our unfaithfulness and his own success.

4th Girl—Sam Higginbottom of India said that the greatest need of India today is for each one of us to express our life in terms of the will of God. It is His will that the heathen hear of the gospel story and it's my duty as a Christian to go and bring it to them if I can.

3rd Boy—They tell us too that some men are too valuable to be thrown away on the mission field because they are such successful workers, preachers, evangelists, or leaders. But where would we be today if God had thought Jesus too valuable to be thrown away on us? Wasn't each hour of His life worth more than a lifetime of ours?

3rd Girl—I have only one life to live, and I surely want to spend it in the place God would choose for me. I'm afraid that I couldn't stand to stay here at home and live comfortably if I knew that God wanted me out in India or China.

1st Girl—I think that's the way we all feel when we really take the matter before God. And when we think of the millions who have had no chance to hear, and then think of those at home here who have heard the story again and again, and don't care then our friends need not wonder when we say the foreign field calls.

Leader—Then, to sum it all up: (1) There is a tremendous need. (2) We have that which would satisfy the need; (3) Christ has said "Go ye," (4) There remains only one thing for me to do and that is for me to say, "Here am I, Lord, send me," and then to take His leading and go.

Christena Harder, Leader.

(The above could be adapted for a missionary program anywhere, with a few changes and the addition of some personal testimonies and convictions.)

INDIA'S PLACE AMONG THE NATIONS AS TO ITS CIVILIZATION AND BUDDHISM

From a Research Study in Comparing Religions.

By H. H. Franzen, Canton, Kan.

Nearly every consideration likely to evoke and sustain interest is found in this empire. To the man desiring to see the extension of commerce and the material development of races, it is quite as attractive as it is to the student of Christian civilization and missionary effort.

Hidden in the shadowy garments of an age antecedent to that in which our common Aryan family emigrated from the ancestral home, this great land stands forth in the earliest historic times an Oriental Minerva, having in her possession the rudiments of art and science and the cruder gifts of war and handicraft. Not only does ancient India exhibit a remarkable civilization, but that remote time was the Golden age of her religious life. The Himalayas, whose highest peaks far overtop Pelion and Ossa, are alive with deities, while the fertile river plains below the ministers of religion give utterance to those Vedic hymns which today are redolent with the fragrance of the world's morning.

This extensive country, shaped like a lion's head and neck with the face toward the west, contains every variety of scenery. In East India the physical features of nature are in many respects presented in their grandest aspect. The plains, watered by the Indus and Ganges are encircled northwards by the loftiest mountains on the globe, nor is the contract between their glittering snowy peaks and the unbroken sea of verdure clothing their lower slopes elsewhere developed on such a vast scale. North of the main range the Tibetan plateaux present interminable solitudes, destitute of water and vegetation except in the deeper depressions, in which are gathered the mountain torrents and where shelter is afforded to men and plants. Towards the south the land falls in successive terraces down to rich and well-watered plains abounding in animal and vegetable life. Within the highlands themselves, extensive valleys are developed, like that of Kashmir, which in the popular fancy have been converted into earthly paradises, inhabited by mankind during the Golden Age.

This is the country in which between 2000 to 1400 B. C., four gifted races distinguished themselves by their culture and civilization at a very remote age. The Hamitic race founded ancient empire in Egypt, and spread their conquests under great dynasties of kings, accounts of whose deeds have come down to us in hieroglyphic inscriptions. The Semetic race conquered Chaldea, united Sumir and Accad, and have similarly left us records of their early civilization in Cuneiform inscriptions and tablets. The Turanian race founded a kingdom in China, and cultivated arts and literature from a remote age. And lastly the Aryan race flourished in India as agriculturists and gifted bards, and as conquerors of the Aboriginal races.

The first beginnings of human civilization belong to these gifted races.

The banks of the Nile and the Euphrates, were the isolated spots which first witnessed the culture of civilized arts and industries, of science and learning. Vast spaces between these favored spots were filled with swarms of hunting and pastoral nations, migrating with their flocks and tents, warring against each other, and leaving no trace in the early records of human culture and progress.

It is said: It was in Egypt and in Babylonia, in China and in India, that the lamp was lighted whose lustre has since spread over the earth.

The Aryans were settled on the Indus and its tributaries two or three thousand years before Christ, or earlier; and Indian products, known by their Sanscript names, were imported into Babylonia and Egypt in these early times.

The hymns which are collected in the Reg Veda are 1028 in number, and were composed during several centuries. They are the only materials we have for the history of this early period, which is called the Vedic Age. These hymns throw light on the political condition of the Indo-Aryan tribes and their wars with the Mo origines.

Again they describe the arts, industries, agriculture, and manufactures of the Indo-Aryans. They describe their social customs and manners, and give us an insight into their religious faith and observances. And they also give us a full and vivid account of the "bright gods," the powers of nature, whom the Indo-Aryans worshiped with libations and offerings. In short these hymns give us a complete and faithful picture of the civilization of India forty centuries ago, the earliest of civilization which was reared by the great Aryan race.

The ordinary life of the Aryans was prevailingly that of agriculturists. Agriculture was the principal industry of the Indo-Aryans forty centuries ago, as it is of their descendants in the present day.

Every considerable Aryan village had its artisans in those days as now, and we have frequent mention of the construction of carts and chariots, and of the use of metals.

The family was patriarchal with the father at its head, sons and grandsons living under the same roof. The bondage of the Hindu woman of today was unknown. She was not secluded nor debarred from her rightful place in society. There were no caste distinctions as yet among the Aryans of India, and the people were still one united body, and bore the name of Visis or the people.

The ceremony of marriage was an appropriate one, and the promises which the bride and bridegroom made were suitable to the occasion. The bride was a newcomer into her husband's family, and she was received with appropriate injunctions.

Death was probably followed in the earliest times by burial, though cremation soon came into vogue. The dead body then was sanctified by the fire and then buried, and from this to the site of cremation was an easy step. The departed spirit was believed to travel to the higher world, the kingdom of Yama, there to live with the fathers or departed ancestors in happiness and joy.

The key to the Indian history is like that which unlocks Jewish historical records: it is the key of religion.

Their religion had many deities; like sky deities, sun god, gods of mid air, etc. All the gods were capable of being considered creations of a nature worship, except the god Yama, who later became king of the dead.

Then came the Epic period, 1400 to 1000 B. C. The Ayran immigrants of the Vedic age had formed settlements in northwestern India along the Indus and its tributaries, and other tribes came in and spread in the country.

Many changes as to society and moral developed into India's most harmful institutions. The maintenance of peace and the extension of territory necessitated a force of warriors at whose head was a king with his retinue of attendants. By degrees a vast array of ministrants grew up around each of the greater sacrifices. There were first, the officiating priests and their assistants, who prepared the sacrificial grounds, dressed the altar, slew the victions, and poured out the libations. Second, the chanters of the Vedic hymns. Third, the reciters of other parts of the service. Fourth, the superior priests, who watched over the whole, and corrected mistakes, and this was the step leading to the system which was the seed of the modern institution of caste, India's greatest incubus of today.

Religion of the daily life was becoming more formal. No idol was worshiped, and no temple was known; the descendants of the Vedic Hindus still went through their religious ceremonies in their own homes, and offered oblations and prayers according to the ancient rule.

Now came the Period of Territorial and Intellectual Expansion from 1000 to 320 B. C.

Its general characteristics were: Spread far and wide, and introduction of Hindu civilization and Hindu kingdoms. The young and powerful kingdom soon founded here under a new influence. Buddhism spread from Magadha to surrounding kingdoms, and when Chandra Gupta brought the whole of northern India into one great empire, the epoch ends and the next one comes in seeking a refuge from the ills of life and perplexing problems of thought in Hindu philosophy and in its prescribed penances and mortifications. Buddha at last realized their emptiness and reached his great discovery.

A holy and calm life, love toward all living creatures, the practice of benevolence—these are the essence of true religion.

Buddhism: The greatest contribution of this period to the Ariatic world was Buddhism. Gautama, "The Buddha," was born, according to writers in 557 B. C. The leading facts in his life, with the dates based upon that birth year are: Born near Kapilavastu, 557 B. C.; his marriage with Yasodhara, 538 B. C.; left his home, wife and infant, 528 B. C.; became enlightened at Buddha-Gaya, and proclaimed his religion at Benares, 522 B. C.; revisited his home, 521 B. C.; his father, Suddhodana, died, and his step-mother and wife joined the order, 517 B. C.; his son, Rahula, joined the order, 508 B. C.; Yasodhara's father died, 507 B. C.; Gautama died, 477 B. C.

The Spread of Buddhism.

For some time the number of adherents was small. Asoka, king of Magadha, reigned from 263 to 226 B. C. and conquered Bengal, Gujarct and Punjal and being a jealous convert to Buddhism he made it the state religion in his empire. His son Mahinda introduced Buddhism into Ceylon, where King Tessa (250 to 230 B. C.) is said to have, along with 40,000 attendants soon after, embraced Buddhism. About 200 B. C. Buddhism became the chief religion in the whole of North India, as kings encouraged its spread.

Buddhism was next introduced into Tibet, China (62 A. D.), Korea (372), Japan (552), Siam (638), and still later into Java, Bali, Sumatra. The northern Buddhists are estimated at 470 millions and the Southern Buddhists at 30 millions.

(To be concluded.)

China has 350,000,000 inhabitants and 241 medical missionaries.

Japan has 42,000,000 inhabitants and 15 medical missionaries.

Turkey has 22,000,000 inhabitants and 38 medical missionaries.

THE C. E. TOPIC

May 29.

Missionary Results in Africa.

Acts 8:26-40.

(Foreign Missionary Meeting)

A visitor to a conference of native Africans brought back the following testimonies of native Christians who participated in the meeting:

One man said, "A man cannot have strength without taking food. We must feed on God's Word in order to be strong."

Another declared, "We must not depend upon the white people, but must read the Bible and pray for an understanding of Christ's message to us. Then we will not get lost."

Still another said, "We do not really eat Jesus' flesh and drink His blood, but one who trusts Him fully is eating His flesh and drinking His blood."

Another, "We cannot work without the Spirit and must not try. We must wait for the Holy Spirit. After receiving the baptism of the Spirit we can go and call others to Jesus."

Another speaker released some light feathery milkweed seeds and let them blow through the chapel as he reminded the audience that their faith can fly far and wide like these seeds.

One man holding in his hand two heads of native grain—one good and the other spoiled—said, "It is our custom to gather the good grain only. So with God, He will harvest His own but the wicked shall perish."

Other testimonies noted were as follows: "Under the influence of native rum one says and does strange things. Also one filled with God's Spirit speaks and acts differently and is not always understood." "God is not the God of the white people only, but also the God of all." "All of us must persist much in our Christian lives." "Trust Him; persist much; do not fear; do His work with His love and strength; this meeting has not been ours, but Jesus'."

A contributor to the American Friend gives several incidents that might be of interest in the discussion of missions in Africa. Here are a few:

"We have now been in Africa more than six months, and it has been a very interesting period of introduction to the African, his customs, and manner of living. There are so many things to learn that six months can hardly be considered an introduction.

The native has so many customs that seem very foolish to us but mean much to him. Not long ago a girl was here making a dress, she was just learning to sew and I wanted to leave the station for a walk I asked an older Christian boy who was here helping me to watch her and help her if she needed assistance. Most of the older boys know how to sew and the girls often solicit their help. But this boy laughed and then explained that the girl's husband was his nephew and being her uncle he could not help her. His only reason was, "It is not our custom."

One of our house boys in looking through a magazine saw a picture of a little boy with long hair. His first comment was, "muyai a lwala"—the boy is sick. It is the custom here to let the hair grow long when one is sick. Of course their hair never gets very long, but they either usually shave the head or keep the hair cut very close.

Recently a woman brought her boy with a very bad ulcer for us to treat. After cleaning it out Lewis burned the refuse, and the mother asked to take some of the fire home. She lives in a village with many women and could not have needed the fire, but probably thought it was a part of the treatment, and wanted to take it home for sacrifice or some superstitious practice. We did not let her take it but she has very faithfully brought the boy each day since for treatment."

Ruthanna C. Moon.

THE S. S. LESSON

May 29.

Making the Neighborhood Christian.

Luke 10:25-37; Acts 2:44-47.

Golden Text: Love worketh no ill to his neighbor: therefore love is the fulfilling of the law. Rom. 13:10.

A neighborhood is Christian when all the people who compose it lead a Christian life. The first step toward making our own neighborhood so lies with us. We must live right. Sometimes you hear it said, or what is more inconsistent, acted: "Don't do as I do but do as I say." No one ever accomplished anything but evil by such an attitude. The example of an inconsistent person is not only useless but extremely dangerous to others. Given a handful of Christians whose lives ring true and you have what Jesus calls the salt of the earth. The next step to make a community Christian consists in leading the Christless to Christ. Every neighborhood has its hard cases. It may be that they remain hard cases because no man cared for their souls. There must be a realization of personal responsibility. Another factor in making the community Christian lies with the church. It must recognize that it has a field right at its doors and so must do all that lies in the collective power of the Christian manhood and womanhood to uphold the Christ life, maintain the preaching of the gospel, care for the miserable and distressed of the community, and raise its voice against every form of unrighteousness and speak in no uncertain tones for righteousness that is exemplified in lives that live close to Christ and that continue instant in prayer. We hear much about the social duty of the church now-a-days, that is, the duty of the church to society. If there had been a real social consciousness in the church during the past years the display of greed, worldliness and mad run after foolish amusements would not have carried men, women and children into the extremes that portray us today as a people who seem to think of everything else but God.

Two Scriptural examples are given in our lesson as suggestions for making the neighborhood Christian, one is the example of the Good Samaritan and the other that of the church in Jerusalem in the early days of its existence.

The Parable of the Good Samaritan was brought forth in answer to a question a certain lawyer, we would call him a theologian in our day, who wanted to know what to do to inherit eternal life. This question was not sincerely asked but was put to Jesus with the hope of trapping Him in the answer he might make. It is always a hopeful sign when questions are asked with honest motives, but when they are asked in trickery they only betray a trickster behind them. Jesus referred the lawyer to the law in which he was presumed to be an expert. The answer the man gave showed that he knew the law thoroughly and correctly. The reply that Jesus made uncovers the fact that, although this man knew the law he was not keeping it. Thus he had condemned him out of his own mouth. There are others beside the lawyer who know the law but do not keep it. The knowledge they have is their condemnation.

The lawyer then raises the question: Who is my neighbor? To a Jew it was a fellow Jew, but in the light of God's Word it means more. Perhaps the lawyer felt that he had put a wrong limit on the word. Hence the parable.

"No one expected anything of a Samaritan and besides the man who lay there would never have helped him in like extremity, but snubbed and cursed him. It is a beautiful picture. Look closely and see what he did. (1) He saw him. How blind our eyes are to misery about us. (2) He was moved with compassion. Does the misery we see really move us? (3) He came to him. We can't help misery at a distance. (4) He bound up his wounds. There are many wounds that today need binding up. (5) He set him on his own beast. How few there are whose compassion is so thoroughgoing that others may ride. (6) He brought him to an inn and took care of him. He did not leave his work half done." Torrey. The priest who should have done all this and more avoided the responsibility. Do we turn away from those who need our care? The Levite was a little better than his superior but not good enough to help. It does not depend upon whether we are not so bad as others but on whether we do our part that God sets before us. The lawyer showed his mean spirit in not being willing to name the Samaritan as the neighbor. His head guided him right but his heart would not follow. There is much that we know but often we are too mean to admit it if it is a rebuke to our lives.

The picture of the early church shows us the ideal Christian community in which there is true brotherhood and possessions are shared, harmony, joy, praise, activity in building up the church.

WHAT SHOULD BE THE CONTENTS OF A C. E. PROGRAM, AND ITS AIMS

D. J. Dahlem.

Before we discuss the contents of the Christian Endeavor program, let us consider the foundation of a program. In the makeup of this foundation comes first the prayer and devotional life of the committee together with thorough conscientious work. The purpose, choice and preparation of the program depends upon the committee. The variety and balance of the program must be considered from the standpoint of ability of those who participate. Variety is not only the spice of life; it adds interest and gives snap to the meetings. In this foundation will be imbedded the main or central theme. A Christian Endeavor program without a main or central theme is like a ship without a hull, a creature without a backbone or a tree without a tap-root. A program, like a plan for a building, needs to be brooded over much in a quiet way. No good program can be hastily thrown together, and the leader expected to make a success of the meeting.

Upon the choice of a leader and upon his ability to get participation depends the success, in a large measure, of the meeting. Upon the devotional and congregational singing, in so far as selecting the songs depends upon the spiritual atmosphere of the meeting. In singing we can all express ourselves, of course, with a varied degree of efficiency.

A Christian Endeavor program devoid of prayer is a failure, prayer in advance, prayer during the meeting, prayer after it is over that God may bless and multiply the results.

The central themes together with the developing themes, need to be carefully considered according to the ability of the speaker. We often forget the qualifications of a person regardless of results. By giving a theme to one with ability along certain lines we are adding profit to purpose. Some are good on mission topics, some on civic topics, others on church topics, while still others have natural abilities of some sort. By using our material according to ability we are adding service to development.

Upon the leader's ability to get participation depends the value of the program, for without a successive theme development the thread of thought is broken and the aim of the program is lost for the time being.

A well planned program will have a unity that will be very clear in the mind of the persons who framed it, but back of all the program is a well-thought-out purpose of doing something for the Endeavorer.

Thus then the program which, when properly planned and carried out, has an aim which should create a fuller realization of our relation to the Master, which should produce a deeper spiritual life, and awaken a desire for service to God and our fellow man.

DEATH

Augspurger — Barbara Kinsinger, wife of the late Jacob N. Augspurger, died at her home in Middletown, O., May 5, 1921, aged 79 years, 6 months, and 7 days. She was born near Hamilton, O., and married to Jacob N. Augspurger January 16, 1862. Mr. Augspurger died December 20, 1912. She was the mother of six children of whom two sons and three daughters survive the mother. She was a faithful member of the Mennonite church at Trenton, O., where funeral services were held Sunday afternoon May 8, 1921, conducted by Rev. S. M. Musselman, of Bluffton. Text used was John 11:25, 16.

CONTRIBUTIONS

EMERGENCY RELIEF COMMISSION FOR MONTH OF APRIL, 1921

For Russia: Inman Menn. ch., Inman, Kans., $23.33; Bethesda Menn. ch., Marion S. D., $130.78; First Mennonite ch., Alta Loma, Cal., $18.48; Brudertal ch., Hillsboro, Kans., $111.82; Burrton Menn. cong., Burrton, Kans., $17.58; Eastern District Conf., Soudertown, Pa., $1,000; Buhler Mennonite ch., Buhler, Kans., $23.89; Gnadenberg ch., Whitewater, Kans., 38.32; Bergfelder cong., Mt. Lake, Minn., $40; Anon. per Alfred P. Waltner, Marion, S. D., $5; from a friend, Altona, Manitoba, $25; First Menn. ch., Mt. Lake, Minn., $135; First Menn. ch., Reedley, Cal., $330; First Menn. S. S., Bluffton, O., $75; J. H. Johnson, Taloga, Okla., $9.50; C. H. Regier, Elbing, Kans., $100; R. J. L., Newton, Kans., $5; A. B. Friesen, Aberdeen, Idaho, $5; Sichar cong., Cordell, Okla., $22; Menn. ch., Inman, Kans., $18.25; Garden Tp. cong., Hesston, Kans., $13.85; Eden cong., Inola, Okla., $14.25. Total, $2,-162.02.

For Germany: First Menn. ch., Upland, Cal., $18.48; Mrs. John Regier, Newton, Kans., $10 (for Schneller); Mrs. Katherine Peters, Hillsboro, Kans., $5; B. W. Entz, Newton, Kan., $5 (for Schneller); Gerhard B. Entz, Newton, Kans., $20 (for Schneller); Zoar ch., Goltry, Okla., $15; H. R. Voth, Goltry, Okla., $73; Abraham Entz, Newton, Kans., $15 (for Schneller); Mrs. K. Busenitz, Newton, Kans., $20 (for Schneller); Wilhelm Busenitz, Newton, Kans., $10 (for Schneller); Alexanderwohl ch., Canton, Kans., $59 (for Schneller); R. J. L., Newton, Kans., $10; First Menn. ch., Reedley, Cal., $165; P. S. Krehbiel, Halstead, Kans., $5; Salem, ch., Freeman, S. D., $40.25; A. B. Friesen, Aberdeen, Idaho, $5; Mrs. Julius Keller, Halstead, Kans., $5; Menno Ladies' Aid, Schrag, Wash., $1.50. Total, $482.23.

For Europe: Menn. ch., Wadsworth, O., $27.25; organized ladies' class, Menn. ch., Wadsworth, O., $21.50; Berne, Ind., cong., $5; Bible and prayer meetings, Pawnee Rock, Kans., $19.60; bruederliche Wohltat, Pawnee Rock, Kans., $10; Ebenezer cong., Mt. View, Okla., $41; Menn. ch., C. E., Hillsboro, Kans., $25; Friedensfeld ch., Lorena, Okla., $26.-85; Bergtal cong., Pawnee Rock, Kans., $31.35; Eastern District Conf., Souderton, Pa., $1,000. Total, $1,-207.55.

For China: Anon. per W. W. Regier, Newton, Kans., $15; Anon., Plymouth, Nebr., $12.50; Berne Ind., cong., $8; Emmaus cong., near Whitewater, Kans., $268.15; Edwin Goertz, Goessel, Kans., $5; R. J. L., Newton, Kans., $5; Salem ch., Freeman, S. D., $106.00; W. P. Rempel, Los Angeles, Calif., $25; Emmaus cong., Whitewater, Kans., $24.27. Total, $468.92.

For India: Anon., Plymouth, Neb., $12.50; Emmanuel Menn. S. S. Noble, Iowa, $43.35; Emmaus cong., near Whitewater, Kans., $268.15; Ida Oberholzer, Bally, Pa., $10; Salem ch., Freeman, S. D., $106; Emmaus cong., Whitewater, Kans., $24.28. Total, $464.28.

For Galicia: First Menn. ch., Reedley, Cal., $165.

For Austria: Menno Ladies' Aid, Schrag, Wash., $1.50.

For Foreign Missions: Mr. and Mrs. J. Moeschberger, Calumet, Okla., $50.

For Austria: Hillsboro Menn. S. S., Hillsboro, Kans., $50; Christian cong., Moundridge, Kans., $138.26. Total, $188.26.

For Armenia: Summerfield Menn. S. S., Summerfield; Ill., $85; Salem ch., Freeman, S. Dak., $106 (Near East Relief); Zion Menn. S. S., Souderton, Pa., $22.55 (Near East Relief). Total, $213.55.

Gratefully acknowledged,
C. F. Claassen, Treas.
Newton, Kans., May 5, 1921.

RECEIPT

For famine relief, from anonymous, $3.00.

Gratefully acknowledged,
P. A. Penner.

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VOL. XXXVI. BERNE, INDIANA, MAY 26, 1921. No. 21.

CONFERENCE MATTERS

At the last Conference session the opinion was prevalent that we, as a church body should do something to make known to the world our Mennonite doctrines. Hence, a resolution was passed which reads as follows:

"That the Conference authorize the publication of tracts and similar literature that shall have for their object to make clear to the world how the Mennonites interpret certain vital truths of the Holy Scriptures."

Without doubt it falls to the lot of the Education Board to see to it that these tracts or pamphlets are prepared and then to submit them to the Publication Board for approval and publication.

The Education Board is now ready to undertake this task and hereby gives notice that all those who may have pointers or suggestions or even essays in this line should be so kind as to send them to the chairman of the Education Board, Dr. S. K. Mosiman, Bluffton, O., just as early as possible.

The Conference Secretary.

IN MENNONITE CIRCLES

The yearly meeting of the Bethany Hospital Association, American Falls, Ida., will be held on May 31, at 10 a. m.

An Associated Press report states that a syndicate of Florida capitalists has a deal in progress for the purchase of the entire holdings of the Old Colony Mennonites near Swift Current, Sask., 105,000 acres of land and $4,500,000 are involved. The Old Colony Mennonites are preparing to leave Canada.

The Northern District Conference holds its sessions in Mt. Lake, Minn., June 5. In connection with this conference a new hospital building is to be dedicated.

Rev. Albert Claassen, instructor in the Bible School, Meno, Okla., plans a prolonged visit to Lake Charles, Louisiana, where he will hold a number of meetings.

NOTES AND COMMENTS

An appeal for the United States to take the initiative in calling conference of the nations to consider a concerted plan, for disarmament has been made by the Federal Council of the Churches of Christ in America and Sunday, June 5, proposed as a special day on which ministers throughout the country should give special consideration to the subject.

Not only the Protestant churches but also the Administrative Committee of the National Catholic Welfare Council, the Central Conference of American Rabbis and the United Synagogue of America are cooperating, under the auspices of the Church Peace Union, in furthering the same end. Seldom, if ever, have all the religious forces of the country been so united upon any moral appeal to the nation.

Wide-spread interest in the attitude of the churches has been created by the vigorous appeal made by General Tasker H. Bliss to the churches to accept their inescapable moral responsibility in creating the public opinion that will bring disarmament about. In a recent letter to The Church Peace Union, he wrote:

"If the clergymen of the United States want to secure a limitation of armaments, they can do it now without further waste of time. If, on an agreed upon date, they simultaneously preach one sermon on this subject, in every church of every creed throughout the United States, and conclude their services by having their congregation adopt a resolution addressed to their particular Congressman urging upon him the necessity of having a business conference of five nations upon this subject, the thing will be done. If the churches cannot agree upon that it will not be done until the good God puts into them the proper spirit of their religion."

Because of a continuance of drought, which threatens the total failure of the spring crop in the province of Chihli, covering one-fifth of the entire famine area in North China, the American Committee for China Famine Fund has announced that its fund-raising effort in behalf of the famine sufferers will be continued through an additional sixty-day period.

The loss of the early crop in Chihli means that 2,000,000 persons facing starvation will remain dependent on American aid until August.

The action of the American Committee immediately followed an urgent appeal to the Committee and to the church organizations of America, from the Foreign Missions Council of North America, representing all the Protestant missionary agencies, interdenominational, denominational and non-denominational, of the United States and Canada.

That appeal, embodied in a resolution adopted by the Committee of Reference and Counsel of the Missions Council, at a meeting specially called for the purpose, said:

"That in view of the present acute conditions in which 5,000,000 Chinese are dependent for food upon the generosity of Americans until the July harvest and the fact that 2,000,000 will need help throughout the summer, this committee urges the American Committee for China Famine Fund to continue its efforts with unabating vigor and with the full use of its organization, until these needs are met, and that the Committee further urges upon all Protestant churches associated with the Foreign Missions Conference the continuance of the generous giving which has marked their response thus far to this great appeal."

Thomas W. Lamont, chairman of the American Committee, upon receipt of urgent cables from the Peking Committee and the action by the committee of the Missions Council, at once sent the following cable from Paris:

"Have learned with deep concern that serious crop failure is again imminent in province of Chihli, and that relief for a further period must be provided for upward of two million people.

"In view of extraordinary devotion and effective service shown by every member of organization, and by all cooperating bodies, I have the greatest reluctance to urge further sacrifice upon those unselfish friends, yet I feel that the need is so imperative and that China is still looking so urgently to us in America, that we should make every effort to continue our organization in tact, and carry on the campaign unabated for a further sixty days. By that time I am sanguine that our report will show that the pressing necessity for relief has been met.

"The public response to the appeal and work of the organization has been quick and generous. The relief granted by America has already worked untold good. For the final stretch of the campaign I beseech once more the unstintinue our organization intact, and a bountiful response from the public. I myself shall, after arduous work over here, be with you in a fortnight. Accept again for all committee members my warmest admiration for their work and my heartfelt thanks."

Near-East Relief Clothing Campaign

Last year America sent 750 tons of clothing to the Near East, but this supply is exhausted and the clothing worn out. A tremendous need for clothing now exists, as is shown by such recent cablegram as the following:

Erivan: "Urgent need for food and clothing." Constantinople: "Refugees arriving from Caucasus, escaping persecution, naked, destitute." Beirut: "Aintab still ravaged by battle, cold and lack of supplies. Aleppo refugee problem growing worse. Cargo old clothing welcome for refugees. New tragedies along Turkish frontier. Probable American relief only hope for thousands."

During a three-inch snow fall in Kars on October 30, 1920, fifty thousand Armenian men were stripped of everything by the invading army, to be driven into the plain unclad. Edward Fox, District Manager of Near East Relief had no clothing to give the

men. He did have in his warehouse twenty thousand empty flour sacks. These he distributed as far as they would go and the men were driven off to the wintry plain with only these for covering. Americans have but to think of those heroes whose marching feet left bloodstains in the snow at Valley Forge, to realize the even more heroic endurance of the patient hosts of little children, girls, mothers and grown men in the Caucasus who are now so much more destitute, and will next winter be so much more in need of protection from the snow and biting cold.

The clothing cast aside as worthless by our people here in America would provide comfortable covering for every unclad person in the East.

Nineteen eighteen was the peak year in the steady rise of child employment which began in 1915 as soon as the effect of foreign orders for war goods made itself felt in this country. Of 23 cities for which figures are available for both years, all except one showed an increase in 1916 over 1915, ranging from 14 per cent. in the case of Baltimore to 167 per cent. in the case of Toledo. In 1917, 19, and in 1918, 24, out of 28 cities furnishing information, reported increases over the preceding year in the number of children taking out employment certificates. In 1919 a decrease occurred in 25 out of 29 cities. In 1920, however, increases were again recorded in 18 out of 29 cities.

The increase in 1920, said to be due to the increased cost of living and to labor shortage, was confined to the first half or three-quarters of the year. During the last half of the year, only 9 cities out of the 26 for which figures could be secured showed an increase in the number of children receiving work permits.

The Children's Bureau calls attention to the fact that in some cities better enforcement of the law requiring employment certificates accounts for increases in the number of permits issued, and states that while, in the twelve cities for which figures are available for the period 1913-1920, "the number of children taking out certificates has increased in proportion to the increase in population, it can not be stated positively, any more than it can be denied, that the number of children actually going to work in 1920 increased in like proportion over the number going to work in 1913."

Your talents, your time, your riches,
To Jesus, your Master, give—
Then ask if the world around you
Is better because you live.
—F. J. Crosby.

WORK OF BIBLE SOCIETIES

No Profiteering in Bibles.

Making Bibles costs 2½ times as much as it did before the war. Books that cost $185,000 to print in 1915 cost $468,000 in 1920, according to the report of the Board of Managers of the American Bible Society, presented at the Annual meeting today. But in order to keep the Bible within the reach of even the poorest person the prices of Bibles were not increased to cover the advance in cost. A loss of over $35,000 was voluntarily sustained by the Society, which is a non-commercial organization whose sole purpose is the circulation of the Scriptures without note or comment.

In 1920 the Society issued nearly 4,000,000 copies of the Scriptures. Yet some of its agencies had empty shelves much of the time because sufficient books could not be furnished them. The demand for Bibles is greater than ever before, in spite of the increase in cost.

The annual report of the Board of Managers show that the total issues of Scriptures by the American Bible Society since its organization has been 140 million — enough to furnish one to every man in a procession that would take sixteen years to pass a given point at the rate of one a second, marching eight hours a day and six days a week.

The Mennonite Brethren in Christ in Canada have always generously supported the Bible Society. One of their number, Rev. A. W. Banfield is translator of the Nupe Bible. His story is a most interesting one.

When Mr. Banfield made up his mind to be a missionary, he married and went to the west coast of Africa, and with the promise of a salary of two hundred and fifty dollars a year.

The people he settled among were called the "Nupe." They lived in the basin of the River Niger. They are just typical negroes, like grown up children in many ways, very ignorant, very superstitious, easily reached by kindness.

Two things had to be begun right away; one was to build a house to live in, and the other was to learn to speak the language the Nupe use.

The house was an easy matter; but the language was far from easy. It was a long-drawn-out tedious business learning the language word by word like this. Did he get tired? He never gave up. Banfield was very quick, and very clever, and very persevering. By and by he could speak Nupe a little. Then he progressed more rapidly. He got to speak very well, so well in time that he could talk just like the natives; and then they called him "The White Nupe."

That was a great compliment. Well, he had been taking all this trouble in order that he might tell them the story he had come all the way from Canada to Africa to tell them; and especially in order that he might write that gracious story bit by bit in their own language, for them to read it, as we can read it in the Bible in our tongue. He did that.

There were, I ought to tell you, other missionaries among the Nupe, and Banfield worked along with them. But they too felt that he knew the language so well that they made him chief translator.

They went over and over the translation they had made, always trying to make it more perfect. Then came the time when they thought it might be printed. Banfield brought it to London to the Bible House. There they were surprised at his being so young. He was so much younger than they thought he must be, and with a healthy, ruddy countenance. He didn't look at all like a missionary home from Africa to recruit.

The Bible Society readily agreed to print at its own expense the translation he had brought. In the course of time the Scriptures were sent out. Great was the joy of the Nupe.

Since then other books of the Bible have been translated; and although Mr. Banfield has passed from the mission to become the Bible society agent in West Africa, he continues his active interest in the work which he did so well.—Gospel Banner.

OUR WOMAN'S WORK

Schools will soon be closed, so why not arrange a special missionary program for the children? Some of the missionary societies have organized girls' societies, which is a very good plan. Appoint a leader to meet with the children once a month to teach them songs, tell them about our own missionaries, where stationed, and about the work they are doing. As suggested by other societies, also have them sew quilts for babies, make books, balls, and dress dolls. If the girls are old enough, they could also take up the study of some mission book. The children are the future workers of the church, and should be taught to be interested in missions.

Ladies' Mission Society of Bally, Pa.

Our society was organized November 1, 1911, and consists of forty-three members. Our regular meetings are held the first Wednesday of each month, and are held in the basement of the church where a room has been provided for that purpose.

The time at our meetings is devoted to quilting. Bonnets and aprons are also made by different members at home.

During the time of the Eastern District Conference, the Ladies' Mission had charge of the meals, and the proceeds were used for missions.

We have sent several boxes of clothing to the Altoona mission. Also letters of sympathy and encouragement were written to bereaved missionaries. Last fall clothing was sent to the Russian sufferers.

Sincerely yours,
Cora Funk.

Summerfield, Ill.

Ten regular meetings were held during the last year. The February and March meetings were not held because of influenza and unfavorable weather.

Our society consists of thirty-one members. We sew at our meetings, while someone often reads to us. We made three large and several small quilts, and many pieces of clothing for the Busby, Montana, station. Part of the money left in the treasury will be given to Missionary Suckaus and the China sufferers. A special collection was taken for the sanitarium in California.

Our society cannot boast of doing big things, but we hope that the Lord will also graciously accept small things. We used to have a program at each meeting, but the attendance is much better since we sew.

May the Lord bless all the societies, and guide them with His Spirit.

With friendly greetings,
B. K. Pletcher.

Ladies' Mission Society of the First Mennonite Church of Aberdeen, Idaho.

Greetings: Our society meets on the first Wednesday of each month in the church basement at two o'clock.

At these meetings we devote our time to cutting out garments, work button holes, sew on buttons, quilt and also some machine and hand sewing. We also make some special gifts for the missionaries of the different stations.

We consider every lady that is a member of our church, a member of our society, though our average attendance at the meetings is about fourteen. Most of those

that cannot attend the regular meetings do work at home that is handed to them, such as, sew dresses or other garments, make picture books and other miscellaneous work. We think we accomplish more this way than if all the work was to remain for the meeting.

After the close of the public school we want to organize a girls' society, that will help us with the work for the mission fields. They will be glad to make baby quilts, balls and picture books.

We work for the India, Montana and Los Angeles missions and our hospital at American Falls. We have also done some relief work for Russia and Germany.

Our money is raised through free-will offerings at each meeting. Once a year, usually in May, we give a mission program at which a free-will offering is taken for our society and this amount has been a great help to us.

Last year we used birthday money for Testaments and Bibles for the Montana missions.

Our meetings are closed by Scripture reading and prayer. Greetings to all the sisters and readers, in the name of the society.

Mrs. H. H. Lehrmann.

DOES IT PAY TO GO TO COLLEGE?

S. K. Mosiman.

A study was recently made of the earnings of sixty-three public and high school teachers, who were in attendance at Bluffton College last year. Of the sixty-three who reported 18 were college graduates; 9 had two years of college work plus some professional training; 3 had one year only of professional training; and 33 had one year only of professional training in college. All were graduates of high schools.

The average salary earned by these groups for the school year of eight or nine months, as the case may be, is as follows:

18 college graduates earn $1500.-11.

9 two-year college students earn $1011.11.

3 one-year college students earn $983.33.

33 students, one year professional training earn $890.15.

The average earning of the 63 teachers is $1088.73. The most striking result of the study, is, that the college graduates earn practically $500.00 a year more on the average than the next group who have two years of college with some professional training. It would seem that it would have paid the two-year college student to have spent two more years in college. The same may be said of all the rest of the groups.

But only a pigmy-minded pedagog would claim that a juicy job for a student is the chief end of education. In fact H. G. Wells claims that if one tests a college education by asking: "Does it make a successful business man?" he absolutely degrades education, and probably Mr. Wells is right.

One is reminded of an incident in the life of Jesus, which one might well ponder over many times. It is the incident where the people followed him into the wilderness. And we read "When He looked on the multitudes He was moved with compassion, because they were as sheep having no shepherd." And what did He do. He began to teach them many things. He was a carpenter but He did not start a school of carpentry. He healed people but He did not start a school of medicine.

He began to teach them principles. He taught them such words as "Blessed are the pure in heart," "Blessed are the meek," "Blessed are the peace-makers," "Blessed are they that hunger and thirst after righteousness," and "He that would be great among you let him be the servant of all."

That is very significant language. He believed in education; He would have no fault with the search for truth. But somehow you feel that in every word He spoke, in every doctrine He uttered He opposed Himself to the philosophy that would make comfort the end of life. He did not set before men an ideal of satisfaction in the lower sense of prosperity. He did not set before men the getting of some tangible reward, or a juicy job as the end of it all. He saw as clearly as anybody could see that prosperity in any high degree, whether in a man or a nation, depends upon character, and so He undertook to build up character.

This, I take it, is the chief end of a college education. And this, I take it, is the chief asset of the teachings going out of Bluffton College, out-weighing all financial success, namely the character they are putting into their work.

Anyway may we not take it for granted that these young people will weigh in society, in whatever calling they pursue, and in the contribution that they can make to society, in the same ratio as the salaries they receive in the teaching profession.

Sweeten my bitter-thoughted heart
With charity like Thine,
Till self shall be the only spot
On earth which does not shine."

REV. I. A. SOMMER'S LETTER

Glendale, Calif., May 14, 1921.

In Southern California there is much moving. Constantly people are coming and others are going away. Many of them leave only for a short time to return again. Up to recent date the delightful "climate" induced people, especially old folks, in different states and countries of the world to come here. But business, industrial, agricultural and commercial is becoming a potent factor to induce people to move to the Pacific coast to improve their financial conditions.

A long time ago when the Eastern states were developing and improving, the West was still practically "unknown" and in the nineteenth century was considered the "back door" of our great country. Decades have passed in which California was at a disadvantage in regard to transportation, to handle the large amount of export and import. But with the opening of the Panama canal a wonderful change in California's favor took place. Now fruit, such as oranges and lemons, can be sent cheaper and quicker via the Panama canal than by any other transportation. If we consider the transportation facilities of Los Angeles, by railroads and navigation, it is no longer to be considered the "back door" but the "open door" not only to the United States but to the whole world.

From April 17 to May 9, Evangelist J. E. Brown of Arkansas conducted in Glendale, union evangelistic meetings in a new tabernacle with a seating capacity of about 2500. This gospel campaign was backed from start to finish by the pastors of the local churches, which was a potent factor in the success and blessing of these meetings. Evangelist Brown left here for Reedley, Calif., where he is now holding similar meetings.

The new tabernacle has been turned over to Christian Endeavorers, where the state C. E. convention will be held June 25-29. Several thousand delegates are expected.

With cordial greetings to the dear readers of the Mennonite.

I. A. Sommer.

409 W. Harvard St.

MEDICAL MISSIONS

Persia has 9,000,000 inhabitants and 11 medical missionaries.

Burmah has 7,500,000 inhabitants and 9 medical missionaries.

India alone contains 66,300 lunatics, 153,000 deaf and dumb, 354,000 blind and 400,000 lepers.—Selected.

PREACHING TO SAVE SOULS

God might have employed angels to preach the gospel, but the fact that He chose to do otherwise makes it clear that that would not have been the better way; and so, "when the world by wisdom knew not God, it pleased God through the foolishness of preaching to save them that believe." Moreover, all who are thus saved become witnesses, both in Jerusalem and in all of Judea and Samaria, and thence unto the uttermost part of the earth. The disposition and special duty and service of every saved soul is to win others to Christ, his individual testimony to the saving power of the gospel being the instrument of that most blessed service, the joyful echo of which enlarges and intensifies the pleasure of the angels in heaven, who rejoice over every sinner that repenteth. And so vital is the testimony of the redeemed to the salvation of others, and so thoroughly seasoned is the divine satisfaction with its efficiency, that no other means of saving men has been thought of. Indeed, there is no case on record, some one has observed, where God converted a soul without the precedent cooperation of some other soul. However that may be, so far as the record is concerned, the fact remains that He put Ananias in communication with Saul of Tarsus, sent Philip to minister to the Ethiopian eunuch, used the potent personal touch of Andrew upon Simon Peter, and thus brought these individuals under the saving influence of the gospel and made them conspicuously successful in the work of the kingdom. Thus:

"The tidal wave of deeper souls
Into our inmost being rolls,
Lifting us unawares
Out of all meaner cares."

Moreover, every mission field now occupied was first entered by some one who had the vision of its need, and also the impulse of God upon him to serve in that place; and to that experience of vision and of personal obedience the power and providence of God responded in the form of many apparently impossible achievements, despite the presence of difficulties that seemed insurmountable. This was true in the establishment of missions in China, in Japan, in India, in Africa, and in the isles of the seas. Indeed, the history of Protestant missions throughout the world is an unbroken story of the personal response to God's will and the world's need, the latter in the conservation and development of hu-

(Continued on page six)

THE MENNONITE

Rev. S. M. Grubb - - - Editor
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EDITORIAL

OUR SEMINARY

The recent action of the trustees of Bluffton College, by which a department known as Witmarsum Seminary was established as a full fledged theological seminary, marks a move that is certain to have a wide and lasting influence upon the churches of our Conference as well as the churches of other Mennonite Conferences. We have already a considerable number of young people in our pulpits and mission field who are a credit to Bluffton College and Seminary as well as to the whole church. In the natural order of events, no doubt, it will only be a few years until the greater portion of the pulpits of the churches of our Conference will be occupied by ministers who received their training in our seminary. The prospect of such a condition is, to say the least, gratifying. We will then be in a position to feel that sound Bible truths and doctrines consistent with our position will be taught in our pulpits and there will be more assurance of a spirit of harmony among the churches. Too often we hear the complaint made that the people of our churches are not very well posted on the affairs relating to the church and its activities. Because of this, publications other than our own gain a wider circulation among our people than they deserve; benevolences over which the church has no control carry away great sums of money that should properly go to our own benevolences; missions that have no connection with our church and whose soundness we cannot always guarantee appeal to our people for funds, and get them, when the work of our own Conference is in dire financial staits; institutions, schools, etc., are frequently drawing upon us for means and men and the work they do in no wise strengthen the hand of our denomination and sometimes does sow discord. With a seminary in operation we may rightly expect the future leadership of our churches to do more than acquire scholastic poise. The atmosphere there will be one that centers attention on and inspires loyalty for everything for which our church stands. One of the miracles of modern Mennoniteism presents itself in the fact that in our churches there are many ministers who have received training in the theological institutions of many denominations and who still are true to the positions of our church. It must have meant a trying to these men who, in the years when their opinions were supposed to be moulded, were under influences more or less out of harmony with the great things which characterize the Mennonite church. That they came through so little affected by the differences to which they were exposed is no reason why such things should continue. We have gained much through the loyalty and devotion of young men of our church who brought to it the equipment they secured by the grace of the institutions of other denominations, but we wonder, how much better off would we, and they, have been had the necessity for their going outside of the church for their training never existed. We know this, the whole church was for years under a very serious handicap because it had no seminary. There is only one great complaint to be made in regard to our seminary. It should have been born a half a century earlier. Today it starts fresh and enthusiastic. It has its traditions to build up and safeguard. It hopes to supply a great need of the church, it should likewise find in the church the men as well as the means required for making it the strong institution that stands for all that is hopeful, good and loyal in our denomination.

REPORT
Of the Second Annual Conference of the California Mennonite Sunday School and Christian Endeavor Societies, Held Mar. 25-27, 1921, at Reedley, Cal.

(Concluded.)

March 27.

Easter Morn. The early drive of about 12 miles to Hayden Heights, the climb up the steep rocks, the beautiful view of the rising sun over the valley below, and the short prayer service led by J. R. Duerksen of Los Angeles, all was very impressive and inspiring, and directed our thoughts back to the first Easter morn.

The Sunday school started earlier than the usual time. The delegates visited the Sunday school classes and received many new and helpful ideas. After Sunday school a short musical program was given by the children.

Baptismal services constituted the morning service. Fourteen young people who had accepted Christ as their Savior were baptized. Rev. J. H. Krehbiel, D. B. Hess, J. C. Mehl and Wm. Neufeld were the speakers for this occasion and their sincerity was very impressive. The service was made even more effective by the songs given by the Reedley choir.

The afternoon service was opened by song service and prayer led by George Enns. Many of us were eager to know what the "Missionary Presentation" would be. Perhaps no other speaker impressed the audience in the way that Christine Harder of Reedley did in her unique idea. The matter of missions was made so real and personal that I am sure every one felt a desire to at least help someone to go, if they themselves could not.

What Should Be the Most Important Aim of the S. S. and C. E? by Mr. J. J. Dueck of Paso Robles. This was given in German, the principal thought was, to awaken unselfish, consecrated workers for the Master's service.

A Standard for Mennonite S. S., by J. J. Siemens of Reedley. A very effective outline had been worked out showing various departments, giving opportunity for every need. In the discussion it was recommended that our General Conference should have an efficient, unified system in which definite work could be done. If in time the public schools which are working toward this end, would give credit for work done in the S. S., our work could be recognized also.

Rev. J. C. Mehl of Upland gave the closing address on the **Necessity of Daily Devotion.** No home can be a real Christian home without the family altar. The necessity of the child of God to come in daily touch with the Maker was emphasized. He spoke of blessings received by constant communion with God.

The business meeting was late in the afternoon. The secretary's and treasurer's reports were read and accepted.

The constitution which had been drawn up for the Conference was read. After a few corrections and suggestions were made it was adopted.

The report of the nominating committee was read as follows:

President: J. J. Siemens, Reedley.

1st Vice-President: Rev. J. C. Mehl, Upland.

2nd Vice-President: Christine Harder, Reedley.

Secretary: Elizabeth Wirkler, Los Angeles.

Treasurer: Gertrude Eyman, Upland.

A recommendation was made that at least two members of the program committee be held over. It was decided to incorporate this recommendation in the constitution.

A motion was made and adopted to place H. P. Goertz on the program committee in Mr. John Lichti's place. Mr. Mueller to hold his office in committee until 1922, Mr. Dueck until 1923 and Mr. Goertz until 1924.

The report of the Resolution Committee followed:

1. Resolved, That we recommend our publication board to prepare in cooperation with the other divisions of Mennonites, graded lesson helps for our Mennonite Sunday schools.

2. Resolved, That the sisters, Anna Stauffer, Christine Harder and Elizabeth Wirkler bring before our Mennonite Sunday schools the method of missionary instruction, through maps and posters, as exhibited at the Conference in Reedley, in a way they find best.

3. Resolved, That the papers read and short report of the conference by the secretary be sent for publication in our church papers.

4. Resolved, That we give a vote of appreciation by standing to those who contributed to the success of this conference.

5. We most heartily appreciate the splendid spirit of attention, interest and reverence manifested throughout the conference.

6. We express our appreciation of the splendid work of the local choir.

7. Resolved, We recommend that the secretary write to the Washington organization and express our appreciation of their kindly greetings, and that the kindly greetings of this meeting be extended to them.

8. Resolved, That we give a hearty vote of thanks by standing to the Reedley folk, for their royal hospitality towards all delegates.

9. Resolved, That we give a humble vote of thanks to God the Father and our Lord Jesus Christ for the rich blessings He has showered down upon us during this conference, by all singing one verse of "Praise God from Whom All Blessings Flow."

This report was adopted.

The invitation to meet at Upland for our next conference in 1922 was accepted by saying, "We will come."

Report of Registration Committee: Reedley, 146; Woodlake, 10; Parlier, 4; Glendale, 2; Upland, 9; Los Angeles, 18; Fairmead, 4; Alta Loma, 3; Sanger, 2; Fresno, 2; Paso Robles, 12; Dinuba, 4; Nebraska, 2, and Oklahoma, 1.

Collections for home missions amounted to $73.23, foreign missions, $90.00.

In the evening the praise service was led by Earl Eyman. Then followed a Christian Endeavor program arranged by Jake Schmidt, which was exceptionally good. Scripture reading, Mk. 16:1-2, and prayer by Mr. D. C. Krehbiel.

The rest of the program was given over to the Reedley Men's Chorus. Reedley can be praised for its excellent talent in voice. Mr. C. F. Mueller directed the chorus. Miss Ruth Krehbiel sang parts and solos, with Miss Emma Ruth assisting at the piano. This was such an excellent way of closing the pleasant time that we had spent together. The songs chosen were favorites, and the messages which they contained were in harmony with our feelings.

After the installation of the officers and the benediction by Rev. J. H. Krehbiel the session closed.

Elizabeth R. Wirkler, Secretary.

INDIA'S PLACE AMONG THE NATIONS AS TO ITS CIVILIZATION AND BUDDHISM
From a Research Study in Comparing Religions.

By H. H. Franzen, Canton, Kan.

(Concluded)

The Downfall of Buddhism in India.

Before 1000 A. D. it almost disappeared from India. In fact it is said that most Brahmas had never adopted it in the first place. The Hindu religion and Buddhism coexisted as popular religions to about 800 A. D. Fa-Hian, a Chinese pilgrim, came to Indian gods, side by side with religious houses of Buddhist faith. During the next few centuries Brahmanism gradually became the ruling religion.

The downfall of Buddhism resulted chiefly from natural decay. Its secret of Buddha's success lay mainly in his personality, his benevolence and love. After his death his example was not a sufficient impetus to love and thus charity and benevolence for which the earlier Buddhists were distinguished in course of time ceased, and little remained to make Buddhism attractive. India is a religious country; the godless creed of Buddhists could not find a permanent footing in India. The Hindus must have a God. The Buddhists themselves introduced gradually more and more Hindu elements into their creed and finally slid back into Hindu beliefs and practices.

In Buddha's teaching we have to consider the following points: Atheism; dualism; the four truths; altruism; monkhood and laity; the doctrines of soul, of Karma and transmigration, and of Nervana; and finally, the future Buddhas.

Buddhism denies the existence of a supreme Being, though it does not deny the existence of a host of gods. The numberless individual souls and the material would really exist. Inquiry into the origin of the souls and the world was, however, represented as improfitable by Buddha:

As to the four truths: (a) Birth is sorrow, sickness is sorrow, death is sorrow, clinging to earthly things is sorrow. (b) Birth and rebirth, the chain of reincarnations, result from the thirst for life together with passion and desire. (c) The only escape from this thirst is the annihilation of desire. (d) The only way of escape from this thirst and from sorrow is by following the eight-folded faith, found in: Right belief, right resolve, right word, right act, right life, right efforts, right thinking, and right meditation.

The commandments to guide the Buddhist on the eight-fold path, are: Kill not; steal not; lie not; commit not adultery; drink not strong drinks; exercise charity and benevolence; be pure and virtuous; be patient and forbearing; be courageous; be contemplative; seek after knowledge, etc.

To sum Buddha's teaching on the four truths: (1) Conscious existence is suffering. (2) Desire life is the source or cause of conscious existence. (3) By entering Nirvana, a being escapes from desire and suffering. And (4) Nirvana is gained by the eight-fold path. The main object of Buddha's teaching was to save mankind from desire, and consequently from the sorrows of a conscious life or rebirths.

Altruism, in a few words, is the devotion to the interest of others; brotherly kindness opposed to egoism or selfishness. The female sex has remained in general degradation in all Buddhist lands.

Annihilation to desire which leads to annihilation of conscious existence, is the highest good of the Buddhists and that it is affected by victory over desire and selfishness and by altruism. Still, the ordinary Buddhists cannot entirely suppress their desires, and so the establishment of monasteries for monks and nuns was started.

The Buddhist monks are bound to observe other precepts than in the regular commandments, they are to avoid eating improper times, not to frequent dances or theaters, not to wear ornaments or use perfumes, not to lie on too comfortable beds, not to receive from any one gold or silver.

It is said that Buddha admitted women to the privileges of the holy order as nuns, yet not on his own impulse, but by the persuasion of his wife and his disciple, Ananda.

The Buddhists are desired to attain to Nirvana. This has three different meanings: eternal repose, extinction or absolute annihilation, and extinction of lust, anger and ignorance. The three definitions are in our days to be found in the various Buddhist divisions. To the masses of Buddhists each of the three views is a depressing doctrine. Nirvana was especially in China, substituted by the promise of the paradise of Amitabhi. This paradise is (sukhavati) void of heat and cold, of punishment and evil. It abounds with lovely tanks, shady avenues. The life therein has no end. Besides the paradise there are countless worlds in which pious Buddhists may be born.

It seems as if Buddhism has invented exceedingly more worlds than any other religion, proves the horror the bulk of Buddhists entertain with regard to Nirvana.

As to philosophical speculation on soul or character the individual (man, god, beast, plant), the ego is made up of five atoms or facts which are: supavedana, ideas, sensations, sandshua, and sankara. On death these factors are dissolved, they fall apart and wander about the world, until they are reincarnated in kindred souls. The dissolution of the atoms means death to the old ego or individual, since the ego is simply a combination of atoms. While the ego dies, the effects of the actions, the fruits of actions, the force or energy, in short the disposition or character of the deceased remains.

Buddhists used to compare the soul with a flame. As a flame of a candle proceeds from the combustion of its constituent element, so does the character of an individual. This philosophical definition of souls seems to be mostly unknown to the ordinary Buddhists.

Buddhists do not know of an interposing grace to change the result of the actions. Every man shall reap, or must reap, in the future bodies as he has sown in the present birth. Misery or happiness in this life is the unavoidable result of our conduct in a past life.

Only monks are supposed to obtain Nirvana. Those of them who reach moral and contemplative perfection on earth are called Arahats. A Bhodisat is an Arahat resolving out of love towards the fallen mankind to be born as Buddha to instruct and save mankind instead of entering eternal Nirvana. Every Arahat is endowed with: (1) the divine eyes to see everything that is going on in the countless worlds, (2) the divine ear to hear each word and sound in each and every world, (3) the knowledge of the secret thought of the heart, (4) the power to call back to memory everything that has ever happened in each and every world, (5) the power to work miracles. A Bhodisat adds to these perfections a passionate love towards all living beings, and thereby is almost raised by the atheistic Buddhists to the rank of the supreme being.

Buddha opposed the Hindu religion in the following ways: He repudiated the authority of the Vedas and Hindu revelation altogether; he protested against the worship of the Hindu gods whose existence he did not deny. He rejected the exaggerated doctrine of sacrifice and forbade to kill animals for any purpose. He opposed the Brahman priests who claimed to be the only mediators between gods and men. He broke the vigorous system of caste. All his system reveals very clearly a strong infusion of Hindu notion; He believed in the existence of the Hindu gods. His speculative cosmology was based on Hindu notions. Like the Hindus, the Buddhists believed in Kalpas and the destruction of the worlds. After having seven times been destroyed by fire the world will the eighth time be destroyed by water and that will go on this way till the sixty-fourth destruction will take place by wind. Sometimes after the destruction winds will blow, clouds will be formed and rain pour down in streams, and everything will be recreated, and a great life is to come, but the reasons for all this have not as yet been given, which probably is the only thing to save the Buddhist and give him a little more time to vanish.

In comparing Buddhism to Christianity we will find that like Christianity Buddhism teaches the doctrine of human brotherhood. Unlike most Hindu schools, but like Christianity, it makes everybody responsible for his own actions. Like Christ, Buddha is supposed to have become incarnate in order to teach and save mankind. Like Christ, Buddha chaines universality for his religion. And the doctrine of salvation by faith, as we find in the Yodo and the Shin sects of Japan reach the very threshold of Christianity. Then again, we find among the points of disagreement the following as probably the most important: Buddhism is atheistic. It knows of no divine help. Christianity makes God real. While Christianity represents sin as an offence against the sight of the holy God, Buddhism sees only a personal inconvenience and accumulation of evil consequences in sin. Buddhism says, "Avoid married life," etc., Christianity says, "Go and earn your bread and support yourself and your family." This last one alone shows how unlogic Buddhism is and where humanity would be if the Buddhist plans and doctrines were carried out. If according to the Buddhist doctrines everybody were a Buddhist and lived according to the Buddhist teachings, there would hardly be enough human beings left to produce to any extent and this world would have to come to an end. While according to Christianity just the opposite road is taken. So by comparing the two, I wish to place before us our great responsibility towards God and humanity if we claim to be real Christians, and hope that it may inspire us the more to do our part; not to condemn or kill Buddhism, but to offer something else which is more powerful and more durable in its place and Buddhism not only will perish but it will find no nourishment and must die to give room to Christianity.

PREACHING TO SAVE SOULS

(Continued from page 3)

man life by ministries material, mental, social, and spiritual, the chief aim being the saving of souls—the transformation of human life and character into the lovely likeness of Jesus. In no other way, under no other influence, and to no other purpose under the sun can any man interpret his own life in terms of satisfaction to himself, to his neighbor, or to his Lord. In all revival work and evangelistic services it is the personal touch that counts, because of the personal character of our propaganda. "The Jews require a sign," a demonstration of power, "and the Greeks seek after wisdom; but we preach Christ crucified, unto the Jews a stumbling block and unto them that are called both Jews and Greeks, Christ the power of God and the wisdom of God." After all, it is the saving grace and power of the personal Christ and not a theory, a system, a creed, or a cast of human philosophy, nor even a doctrine to which the witnesses of Christ testify. The personal Christ is the embodiment of all missionary and soul-saving propaganda, both at home and in the foreign field; and the fact is that only Christ can save the world, but not Christ alone. Paradoxical as that statement sounds, it includes the true philosophy of Christian missions, especially the evangelistic soul-saving side of it; and our appreciation of its importance will determine the character and extent of our successes. Voluntarily limited as Christ is to the cooperation of human agencies, we can readily account for the almost universal lag of the work throughtout the world, but we must not condone it, lest we duplicate our guilt by still further neglect of the fields white already to harvest, and even fail to see or feel the imperative need of individual and organized service in this important department of our work. In addition to personal sense of salvation through riches of grace in Christ Jesus, the individual minister, missionary, evangelist, and every other soulwinner's need is an adequate vision of the opportunity and obligation that every saved individual has to win others to Christ. Paul's vision of spiritual need in Macedonia, through whatever medium it may have come, was the appeal of Christ to his Damascus convert to witness for him in cultural Greece; and his prompt and straightaway response to the call shows how ready and eager he was to testify for his Lord and Master, no matter at what expense to himself. The man who invited Paul to serve in Macedonia may have been Luke, as some have suggested, but the call of God, and the cries for help was the expression of the heartfelt need of the people, not only in Macedonia, but in all Europe and throughout the world, even from that day to this, including the sense of need that you and I today find and feel in our own hearts and lives for the healing, helping power and presence of the personal Christ. And only those who keenly sense this need will care to find the Christ or to hold Him up to others.—The Religious Telescope.

DON'TS FOR CHURCHGOERS

By JAMES G. TUCKER.

Don't choose the back seat. Leave it for late comers.
Don't dodge the collection plate. Pay what you are able.
Don't criticize. Remember, and think on your own frailties.
Don't stare blankly while others sing, read, pray. Join in.
Don't leave without praying God's blessing upon all present.
Don't sit while others stand or kneel. Share in the service.
Don't sit with your hand to your head as if worshiping hurt you.
Don't dodge the preacher. Go to the chancel and show yourself friendly.—Central Christian Advocate.

THE C. E. TOPIC

June 5.

Thy Kingdom Come: VI. In the World.

Matt. 6:7-15.

Jesus said: "My kingdom is not of this world," nevertheless He came here to establish His kingdom. It was to be a spiritual realm in which He rules over the hearts and affections of men, binding them to Himself by the power of His love. It was not to come by might or power, but by the Spirit. It was not to raise up some and cast down others, but to make all men princes and sons of God, raising all who would accept Him as their Lord to the highest dignity a human soul might know. Paul tells us that we are to be coworkers with God. If His kingdom is to be established it will be by the assistance which we, by the grace of God, may be permitted to contribute.

How is the world to become the kingdom of God? Answer: By crowning Jesus King. It is to be a condition when

"All hail the power of Jesus' name,
Let angels prostrate fall,
Bring forth the royal diadem,
And crown Him Lord of all."

We are not in doubt as to the kingly nature of Jesus. He fills the three-fold office of Prophet, Priest and King. He is the great ruler whom God was to raise up like unto Moses. He was the Son to succeed to the throne of David, by natural descent He came from a long line of kings and in life, on that wonderful Palm Sunday He accepted kingly honors, while at the crucifixion the world that condemned Him wrote over the cross that He was King and in the last book of the Bible He is presented to us as King of kings and Lord of lords.

One of the titles of Jesus was the "Prince of Peace." In this He differs from all earthly princes. There can be no real kingdom erected to Him until peace is the supreme passion of the world. That the world was not ready for Him we may judge by the actions of men and nations during the past several years. That there is hope for establishment we may note in the millions of war-torn, ruined, hungry and suffering men, women and children who are longing with all the desire they can command for an era of better things. It is now the business of the followers of Jesus to point the tried and troubled to King Jesus as the only one who can bring peace and comfort to the world.

The soul of every man, woman and child is a kingdom. In it there reigns the sovereign whom they want to reign there. There must be peace with God that manifests itself in an outward peace toward all men before the Prince of Peace will erect his throne and rule there.

A kingdom only becomes a fact when the law of the King prevails there. Jesus gave us a law—a basic law or charter—in the Sermon on the Mount. In its application to our relation to our fellows it is summed up in the passage we fondly call the "Golden Rule." People have yet to learn to do to others as they would have others do to them. Still, no one will deny the reasonableness or justice of this principle and surely none can hope that God will be really enthroned in the world and in the hearts of men until this principle is really a law that regulates the lives of people.

Another law of the great King is the law of sacrifice. Nothing noble and good can be hoped for without sacrifices. God realized this when He gave the greatest of gifts, the gift of His love, His only begotten Son, for the redemption of the race of Adam. Jesus further emphasized this law when He set it down as a condition that those who would be His disciples must take up the cross and follow Him. In a kingdom of sacrifice there would follow the supreme passion of God and man, namely, love. Nothing that man could do without love as the greatest motive could possibly make them fit subjects of the kingdom. Love is the greatest thing in the world and must therefore be the only fit tribute the subjects of King Jesus can bring to Him. His requirement is aptly stated in the words of the familiar hymn

"I gave my life for thee,
What hast thou given for Me?"

Members of the kingdom of God are true neighbors. In the parable of the Good Samaritan Jesus set forth the principle that the great brotherhood of man is so wide that differences of nationality or conditions in life have no place there. As God is Father all men are brethren and as Jesus is King of kings He will have men and women of all nationalities in His kingdom. This emphasizes the great missionary duty of Christians. The whole world is in need of the good news that will break the bands of the kingdom of Satan and establish the kingdom of the Lord Jesus Christ.

Again, under the figure of a field ripe for the harvest, we learn something of our part in perfecting the kingdom of God. It is to be a kingdom of activity in His service to the end that the precious souls are to be won to Him and now as never before there is the great need of harvesters to be sent out to gather in the harvest of souls.

The kingdom is established by example, "By their fruits ye shall know them." Not only are we to add to the sum of good in the world by fruit-bearing, but we are, by faithfulness in this direction, to be an inspiration and a guide to others to do the same in this direction.

In the early days of the church they had a vision of a Christian commune. All their earthly possessions were held in common. It was a splendid display of faith and love, and while this experiment was short-lived, it tended to illustrate the fact that that which we have is not ours but a trust given into our hands as stewards. The Christian idea of stewardship more fully developed will be a great factor into introducing the kingdom of God to its fuller development.

THE S. S. LESSON

June 5.

Psa. 33:12; Prov. 14:34; Rom. 13:1-10.

Making the Nation Christian.

Golden Text: Righteousness exalteth a nation, but sin is a reproach to any people. Prov. 14:34.

No nation is really Christian, although it may have many Christians in the composition of its citizenship and they may have the greatest influence for righteousness and justice. God had only one people on earth, the Jews, children of Abraham, We become members of that nation through faith and thus heirs to the promise. Our task as Christians is to win individuals out of the world to Christ. When He sets up His throne on earth, then only will we have a real Christian nation. One of the great curses of all time was brought upon earth when men got the idea that if a creed became a part of a nation's laws it would become a Christian nation. This resulted in no end of bloodshed and, for our Mennonite forefathers especially, it meant centuries of the bitterest kind of persecution. If the principle of separation of church and state is a right one, and we believe it to be so, the task of Christians is not to make the nation, as such, a Christian nation, but to make the individuals comprising the nations Christians.

In the first passage selected for our lesson from Psa. 33:12, we may be grateful to Him if we are numbered with those who are His own, through faith—members of the Israel in Christ upon earth. The blessings that come upon those who are so in Christ's kingdom are (1) The earthly blessings the people of God may hold dear, a life in peace with our neighbors, a life of activity devoted to saving the Christless, a life of sacrifice in helping the unfortunate ones when Jesus calls His little ones, a life in which there are abundant opportunities for praise and worship. (2) The spiritual blessings that come to the people of God, the state of being right with God, the assurance of forgiveness of sin, the realization of the companionship of the Spirit of God, the continual answers to prayer and the eternal hope of a blessed life in the world without end, with our Lord and Savior. The inheritance to which the people of God look forward is an eternal blissful life with Him.

The second passage in our study says: "Righteousness exalteth a nation but sin is a reproach to any people." There is a national as well as an individual conscience, and like the conscience of the individual, a nation's conscience may be developed as it may be suppressed until it finally has no sense of right or wrong upon which to fall back. There can only be national decency and honor and the rewards that come from a sense of these things when the nation is honorable in its dealing with others. Generous to the we[illegible] nations, helpful to the less for[illegible]s and, when its aims and ambitions are such as to respect the laws of God.

The law of the harvest: "Whatsoever a man soweth that shall he also reap," applies to nations as well as individuals. Sin brings its punishment. The iniquity of the fathers is visited upon the children, a day of reckoning is sure to come. Nothing is more certain than that righteousness has its reward and sin its punishment.

The third passage of the lesson points out the Christian's duty toward rulers. God has established earthly government and provided that it shall be conducted by men who are responsible to Him for the way they rule. Government is the normal thing in society. It assures the greatest amount of happiness to the greatest numbers. It undertakes to suppress crime and encourage virtue and industry, it makes possible the greatest development of the land for the use of the people. It should foster education and see that commerce and business are honorable, and that the highways are safe and the homes protected and the weak get their rights. Paul advises obedience to rulers and tribute to the government. Necessary things to make the world a decent place in which to live. We have better governments and better rulers than they had in Paul's time, and so we ought all the more be good citizens.

Paul states a higher law than the law of the land to which the Christian should willingly subject himself. It is the law of love. Love is the law of, "ought to do," rather than the "law of you must do." When this higher law has sway over a life crimes against the persons and property of our fellows will be out of the question.

ANNUAL SUNDAY SCHOOL CONFERENCE

Of the Roaring Spring Charge, to Be Held in the Roaring Spring Mennonite Church, Saturday and Sunday, May 28 and 29, 1921.

Saturday Evening Session

Devotional Exercises—Asa Shafer.
What Benefits Do We Expect to Derive from This Conference?—L. L. Shaw.
Conference Sermon—Rev. G. W. Price, Dean of Calvary Training School, Altoona.
What Should a Sunday School Teacher Know Before Beginning to Teach?—Lewis Glass.

Sunday Morning Session—Rally Day

Sunday School in Charge of S. P. Snyder.
The Minister's Duty to the Sunday School—Rev. S. D. Yoder.
What More Can the Sunday School Do?—Rev. S. P. Miller.
The State, County and District Association, and Our Relation Thereto—Rev. Jacob Snyder.

Sunday Afternoon Session

Singing in Charge of Men's Chorus, First Church of God, Altoona.
Devotional Exercises — Rev. George Rodgers.
What Fundamentals Should a Teacher Emphasize Before His or Her Class?—Rev. C. F. Rietzel, Pastor, First Church of God, Altoona.
Our Young People and the Church, Rev. W. S. Long, Pastor First Church of the Brethren, Altoona.

Evening Session, 7:30

Devotional Exercises—Rev. S. D. Yoder.
Can We Still Trust the Bible?—Aden Kephart.
The Christian Life; Its Possibilities—Samuel P. Snyder.
The Christian Life; Its Privileges—Rev. Daniel Gerig.

We request everybody desiring to spend the entire day together, who conveniently can, to bring their lunch.

Aden Kephart,
L. L. Shaw,
Daniel P. Snyder,
Committee.

PROGRAM FOR THE GET-TOGETHER MEETING

Of the Mennonite Churches of Iowa, to Be Held at the Lee County Fair Grounds at Donnellson, Iowa, on Saturday, May 28, 1921.

Forenoon Program at 10 O'clock

Song Service—Led by Prof. Baumgartner, Wayland.
Devotional Exercises—Conducted by Rev. A. S. Bechtel, Pulaski.
Welcome Address—By the Pastor of Zion Mennonite church.
Music—Eicher S. S. Orchestra, Noble.
Address—"The Church of the Open Country"—Rev. A. S. Bechtel.
Music—Male Chorus—Donnellson.
Address—"Problems of the Rural Sunday School" — P. P. Wenger, Noble.
Music—Ladies' Quartet, Donnellson.
Address—"S. S. Workers' Conference" —Rev. L. L. Miller, Wayland.
Lunch and social hour. Lunch to be served in picnic style.

Afternoon Program

Music—Eicher S. S. Orchestra.
Song Service.
Address—"Teacher Training in the Sunday School"—Rev. Elmer Basinger, Donnellson.
Solo—Prof. Martin Baumgartner.
Address—"Contents and Aim of the C. E. Program"—Elmer Schindler, Pulaski.
Music—Pulaski Church.
Address—"Music, Its Place, Its Mission in Our Churches"—Prof. Martin Baumgartner.
Closing Hymn and Prayer.
All topics will be open for discussion.

DEATH

Gram.—Mrs. August Gram, nee Emma Handrich, daughter of Jacob and Mary Handrich was born in Franklin township, Lee county, Iowa, on May 9, 1876. She died from dropsy at the Sacred Heart hospital at Ft. Madison, on May 15, 1921, aged 45 years and 6 days.

She confessed her Savior in her early youth and was baptized and received into the Zion Mennonite church on September 29, 1889. She was united in marriage with August Gram on December 23, 1897. To this union were born 5 children, 3 sons and 2 daughters, one son having preceded his mother into the great beyond.

She leaves to mourn her departure, her husband, 2 sons and 2 daughters, 1 grandchild, her aged father-in-law, 3 brothers and 6 sisters, besides many other relatives and friends.

The funeral services were held from the Zion Mennonite church on Tuesday afternoon, May 17, conducted by the pastor of the church who spoke upon Heb. 2:14, 15.

Interment was made at the Mennonite cemetery.

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VOL. XXXVI. BERNE, INDIANA, JUNE 2, 1921. No. 22.

CONFERENCE MATTERS

WITH REFERENCE TO SANATORIUM SUNDAY, JUNE 12, 1921

The letter appearing below is a distress call from the Sanatorium in California. The budget for this institution was placed at $6,200.00 at the beginning of the year, as follows:

Salaries and other current expenses	$3,330.00
Necessary repairs and improvements	500.00
The Sanatorium's share of the cost of a reservoir	500.00
Endowment fund money that was used and must be replaced	2,770.00
Total	$7,100.00
Less the income from the endowment fund	900.00
	$6,200.00

This sum would make about 30 cents for every conference member. But since the Sanatorium has received no help from the Conference so far this year and hence $1500.00 additional had to be borrowed, it is quite necessary, as Brother Hess suggests, that the members of our congregations contribute 50c per capita to this cause at this time.

The work that the Sanatorium does is Samaritan work in the real sense. Or should that not be Samaritan work when tubercular patients are by its help restored to physical health and may be also healed of their soul diseases? Therefore let us look up to God and say, "This is Thy work and as such it cannot and must not lag behind." There are very few among us who cannot manage some way to contribute the 50 cents for which Bro. Hess begs. This small sum may be saved in a short time.

All donations are to be sent to D. C. Krehbiel, Reedley, Calif.

The Conference Secretary.

AN URGENT APPEAL

To the Churches of the General Conference.

The Tuberculosis Sanatorium at Alta Loma, Cal., is still a work of the General Conference. At the beginning of the year we had seven patients, since then eight have been admitted. Five of these have passed out into eternity. As far as human beings are able to determine, all ready to meet their God. Seven are here now. One of these is an absolute charity case. This young man is worthy and is practically a cure. He is doing the light work around the place for his stay. So he is not entirely a burden, yet he is not a source of income. Several have asked for an extension of time for the payment of their bills, so they are temporarily not a source of finances. Let me appeal strongly. We need money. We were denied certain necessary improvements. Our hands are tied. We have sympathy, we have the interest of the people, but these are not "legal tender" and one cannot pay bills with them. I might just as well be plain. **We will not have enough to meet our bills next month. Do we want to make this place a success?** If so, let us get behind it in earnest. If not, hadn't we better sell it? But just now we need money to meet the present demands. **Fifty paltry cents from each conference member will tide us over.** The second Sunday of June is to be Sanatorium Sunday. We will be given an opportunity to help. Help till it hurts so that the hurt of others may be relieved.

D. B. Hess, Supt.

NOTICE

The reports and minutes of the last General Conference will be ready for distribution in about four or five weeks.

The Printers.

IN MENNONITE CIRCLES

Bluffton College holds its commencement May 26 to June 3. The summer session of the college will extend from June 6 to August 26.

The First church, Philadelphia, is finding cottage prayer meetings, held during the week at the homes of various members, to be supplying a long felt want. Considerable interest is manifested.

The classes of the Sunday school of the Second church, Philadelphia, have, during the year, made themselves responsible for good attendances at the weekly prayer meetings, each class with its teacher taking a turn. The result has been that the Second church has had the most successful prayer meeting year in its history.

Bro. A. A. Moyer, of Philadelphia, Pa., reports having made delightful visits to Mennonite friends in California and elsewhere. Being a traveling man does not prevent Bro. Moyer from keeping in touch with his church.

Visitors to the late General Conference admired the wonderful roses with which the platform was decorated. They were the product of the remarkable rose garden belonging to Dr. Berky of Bally, Pa. The cultivation of roses and water lilies is a well developed fad of Dr. Berky's, giving him recreation and a reputation for some splendid products which he raises on a plot of what was once regarded as absolutely useless land.

The church in which the young people of the Eastern District Conference hold their annual convention at Saucon, Pa., is one of the oldest Mennonite meeting houses in the country with a history going back to the Revolution, when the brethren had to suffer great privations and to the Colonial times when the Indians were still exceedingly dangerous to the white settler.

The mother church of our denomination at Germantown, Pa., now without a pastor, owing to the death of Rev. Bagley, will celebrate the Lord's Supper, June 12. Rev. S. M. Grubb will officiate.

Among the effects of the late Reuben Moyer of Bucks Co., Pa., was a package of old papers, many of them old numbers of "Zur Heimath," "Friedensbote," and "Bundesbote." Fortunately these were not destroyed and may help in making up missing numbers in the file of The Mennonite Historical Society. Persons having copies of the two first mentioned publications, especially should send them to Rev. H. R. Voth, secretary of the society, in order that they may be preserved. They have a historical value when brought together.

NOTES AND COMMENTS

Last year in the city of Philadelphia 21,499 young men and women entered into the partnership of marriage. In the same year 1311 dissatisfied husbands and wives separated their lives from one another in the divorce court. In the city of Boston the percentage of divorces was even greater. These two American cities stand for the culture, for the best traditions of the American home. The halcyon ending of the story books, "and they were married and lived happily ever afterward," seems in these courts to be proven a thing of the vanished past.

A writer in the Pictorial Review, reviewing the effects of prohibition on crime, calls our attention to the following facts:

"During the first three months under constitutional prohibition, the arraignments in seventeen of the largest city and county courts in New York state were reduced 34 per cent."

"On March 1, 1920, there were 63 per cent. fewer prisoners in the eight largest jails in Connecticut than at the same time the previous year."

"On March 3, 1920, the jail in East St. Louis was without a single prisoner for the first time in its history."

"In April, 1920, the head jailer of the county prison, at Louisville, Ky., advertised: 'If you want a room for the Kentucky Derby, stop at the jail.' The number of prisoners had been so reduced at this great liquor center that the jail was almost empty.

"About the same time the sheriff of Ottawa, Ill., announced that the jail would be turned into a hotel."

"Ohio, finding that the workhouse at Columbus can care for all those committed throughout the state, is planning to use its

numerous other workhouses for educational and recreational purposes."

Think of a minister of the gospel wrestling in his study through the week, wetting his pillow in the night hour with tears of sorrow for the lost souls in his community, for the backsliders in his church, going to his pupit burdened with a mighty cry for his people to flee from the wrath to come, to seek and live and practice that holiness for which God provided on Calvary, and which He is going to ask for at the judgment, and rising up with his burden on him and before preaching his morning sermon announcing like the following: "Tonight we will have our new movie reel, and a fine show. Be sure and come and bring all your friends. Tuesday night the great basketball contest will be played in our spacious basement; and do not forget the great pageant on Friday night. Seventy actors well trained, from our Sunday school and choir, will participate. Many of them have developed very special dramatic talent. Bring all your friends."—Pentecostal Herald.

The Presbyterian Board of Foreign Missions has a total missionary force of 1528, a net gain for the year of 100, according to the report of Dr. Robert Speer.

Due to the national activities of China Famine Week and news of the crop failure in the province of Chihli, contributions received by the American Committee for China Famine Fund show an increase, to date, to $4,106,877.03, according to a statement issued by Vernon Munroe, treasurer.

That they may learn how to use their new freedom, men in Brazil are not only encouraging the girls and women of their families to come to the centers maintained by the Young Women's Christian Association there, but they are already sealing their appreciation with financial help.

"Brazilian men see that women are going to get their freedom," writes a representative of the Y. W. C. A. from Brazil. "Mostly they are not unwilling and they have decided that the Association is a safe organization to teach them how to come out in the world and broaden their interests. Fathers, husbands and friends come in to scrutinize our centers and activities, ask for our printed matter and having read it and talked it over at home, they appear with the women of their families."

Typical American activities are carried on by the Association in five localities in South America. These include Buenos Aires, Montevideo, Uruguay, Rio de Janiero in Brazil, as well as Valparaiso and Santiago in Chili. Cafeterias, the first in South America, educational classes, and health work are included. In the Employment Bureau in Buenos Aires, girls of twenty-three nationalities have been assisted in finding work.

BRO. P. J. BOEHR IN RED CROSS WORK

Tehchow, Shantung, China,
April 19, 1921.

Dear Readers of the Mennonite:

The world has again been stirred by famine conditions in this great land of China, and our mission field adjoins the famine district, even though that does not mean that the famine does not effect our field. I have written about that in an earlier letter.

Our mission has given me opportunity to come and help in famine relief in response to the urgent calls that came for workers and now I am here in the work for nearly two weeks either doing work under the International Famine Relief Committee or the American Red Cross. Sometimes one hardly knows under which head a certain type of work falls. I'll be kept busy for over a month yet.

But let me say here that my permanent address is still Tungminghsien, Chihli, China, and my present headquarters are temporarily at Lintsingchow, Shantung.

I came across the Yellow river and drove through the country with our Ford, and of course had many eager onlookers all along the road, for it is the first automobile their country folk have seen. Over these Chinese country roads I traveled nearly 150 miles in 18 hours, actual traveling time, and the trip was made without accident.

Going through the country one could see signs of physical need, for many houses were roofless because people either had no money to buy burning material or had to sell burning material to get money to purchase grain. Then one saw many beggars along the way. A sad incident happened yesterday when a beggar woman along the road was trying to get into my way so I would be obliged to stop the car and give alms. It is said that beggars will even try to halt trains to attract attention.

The district to which I have come is the district in which the American Red Cross builds hundreds of miles of good roads as a relief measure, and just yesterday I came nearly 75 miles over the new road into Tehchow, for repairs on automobile. Some 15,000 Chinese laborers are at work in this section and possibly three times that many work in all the different places where roads are under construction.

One meets nearly every nationality under the sun and everybody seems to have come to help poor China. There are Russians, Czechs, Poles, British and Americans in the work and millions of dollars are spent in relief work here. The day after my arrival in the district I took out to a county seat 8300 dollars for distribution to the very poor. At times 2000 to 4000 dollars are paid out in a day under the supervision of one or two foreigners. Just lately by telegram I was appointed to distribute 27,000 dollars at two different times in three county seats. Of course investigations have already been made and people must bring tickets if they want help.

Telegrams we send freely for money or for help, and all telegraphing is free of charge and so arranged for between relief organizations and government. There is a rush of Chinese and foreigners back and forth and even six days in the week hardly suffice to cover the grounds of need for a week, so that even on Sunday, people (workers) go back and forth.

What a challenge to these benighted people to waken up and to think from what source all this help comes. And what a time for the beginning a great spiritual revival in North China! If the spiritual awakening does not come one fears that it all has nearly been in vain. Now they are rushing to the church compounds everywhere, but mostly for the things that perish. God grant that they may come in increasing numbers for the bread of life. Join us in prayer.

Sincerely, your co-workers,
P. J. Boehr.

MAKING RELIGIOUS EDUCATION POPULAR

The International Sunday School Association is a great Interdenominational Sunday school organization which, with its constituent bodies, constitutes the largest organization for the promotion of Christian work that exists outside the denominations themselves.

The association accomplishes its work through a system of auxiliary Sunday school associations consisting of 65 state and provincial associations, over 3,000 city and county associations and approximately 10,000 district and township associations.

A volunteer army of nearly 300,000 men and women serve as officers of these several thousand organizations. This vast machine serves more than 175,000 Sunday schools in the country, by bringing to them the most improved plans and methods of work, and thus seeks to bring all Sunday schools up to the highest possible level of efficiency. Thus through the thousands of conventions, institutes, training conferences, special campaigns and the personal contact with local schools through the county and district association officers and leaders every Sunday school in the land is benefitted by this vast system of organization that links up the local school with the district, the district with the county, the county with the state and the state with the international association which is the driving force back of the whole machine.

Practically every type of work that is found in the average Sunday school has been put to continent-wide usage through the efficiency of this organization.

The International Sunday School Association is a discovering and producing organization whose function it is to pass on to the Sunday schools of the country the very best, and approved methods of Sunday school work. To do this effectively it maintains its great system of state, county, city and district associations. There is the minimum of delay and inefficiency in the functioning of this great machine. Within an amazingly short time after the release of new plans from the international headquarters, the message has worked its way down the line until it reaches practically every Sunday school in the country, from the largest city school to the remotest little Sunday school in the coal towns of Pennsylvania or the back hills of the Ozarks in Missouri.

Take for example the plans for the National Mother and Daughter celebration, which was observed in all parts of the country. A suggested program for this celebration was sent to the state association which in turn sent out printed programs by the thousands to the county associations. The county machine brought their district units into play, schools were visited in the interest of the event, plans were presented and explained in hundreds of conventions and institutes. Special committees were named to head the celebration, with the result that thousands of Sunday schools throughout the land observed what has proved to be one of the most profitable of the special days of the Sunday school. Mothers are brought into the Sunday school, older girls are brought back again, after having drifted away and untold good will come from this effort that had its origin in the International Association.

It is to increase the effectiveness of this type of work that the International Sunday School Association and the Sunday School Council of the Evangelical denominations are uniting their forces to make possible a national program of religious education.

SHALL JOSEPH ATTEND SUNDAY SCHOOL

By Edna Dean Baker
Author of The Beginner's Book in Religion.

In this day of lowered standards, of prevalent crime, of vicious forms of entertainment of which the average movie is a type, we need to subject our children to every uplifting influence that makes for clean, honest, strong character. We need to seek a permanent remedy for selfishness which is causing the strife between labor and capital as well as all other strife. The Sunday school is one medium for this valuable training.

In many homes there comes a day when the question "Shall Joseph go to Sunday school?" is raised in all seriousness by Joseph's parents. Perhaps they themselves are members of a church, perhaps they are not even church attendants. There is, however, a desire on the part of all genuinely earnest fathers and mothers to secure for their children not only the best in education, but whatever blessing the church may have to bestow. They often express this ambition as did one little mother when she brought her Joseph to Sunday school, "I want my boy to be a good boy," she said.

While going to Sunday school is not synonymous with being "a good boy" any more than going to church insures honesty in business, yet the church has been and is a fundamental agency in creating the ideals, the aspirations, the attitudes that serve as the motive power for right action. The Bible story is a potent factor to this end. Theodore who had listened eagerly to the story of David and Goliath told by the Sunday school teacher who was an artist in making this old story live in the imagination, remarked, "Gee, but that David was a wiz!" and then wistfully, "Do you s'pose I could ever be like him?"

Not alone the creating of ideas of service but the carrying out of such ideas is a prominent feature of Sunday school work today. A class of ten-year-olds had heard with deep concern an account of the starving children of Armenia. They longed to help and decided to solicit doughnuts, cookies and canned fruit from their mothers. They held a sale with the aid of the Sunday school teacher and realized sixty dollars with which to support starving children.

The teaching of the Sunday school is not restricted to establishing a right relation to one's fellows but it includes acquainting the child with God as the Creator of all things thus answering the eternal question of Genesis satisfactorily. It also includes the presentation of God as the Greater Father and hence the friend, protector and guide of every child. "Thank you, God," said a tiny child, "for keeping care of me." The atmosphere of reverence and devotion makes a deep impression upon the child. John's father, a man who never attended any church, consented to his boy's attendance at Sunday school. One morning a few weeks after John had entered the Sunday school, the father became irritated at a refractory collar button and "took the name of the Lord in vain." John who apparently had been asleep, sat up and in a tone of grieved reproof, said, "Daddy, if you went to our Sunday school you wouldn't speak of God like that."

"Shall Joseph go to Sunday school?" Well, let us at least try the experiment and watch the result. It may do for Joseph what it has done for many another lad. It may give him a faith in the unseen, a vision of worthy manhood, a love for all life which will make his own life more satisfying and a greater blessing to his fellowmen.

QUAKERS APPEAL TO FELLOW CHRISTIANS FOR DISARMAMENT

The following appeal, coming from the Philadelphia Meeting of the Religious Society of Friends voices a sentiment which Mennonites, who share with the Friends the doctrine of peace as it is revealed in the New Testament. A careful reading of the statement is recommended to all of our readers:

To our fellow Christians in the United States:

The Philadelphia Yearly Meeting of the Religious Society of Friends in session from Third Month 28th to Fourth Month 1st, 1921 makes a solemn appeal to all Christians of the United States to do their utmost at the present time to bring about disarmament. We urge as an act of loyalty to Christ that Christians individually and through their churches and other corporate bodies, bring all possible influence to bear upon the President of the United States and his cabinet to call without delay, an International Conference for the Limitation of Armaments, and also upon Senators and Congressmen to postpone consideration of military and naval appropriations, and to make disarmament and the establishment of world peace the most vital issue of the new Congress.

Since the armistice our government has spent largely for war costs, almost $1,000 for every family in the United States. More than four billion dollars have been appropriated for this year. Of this amount 68 per cent. pays the expenses of past wars, 20 per cent. prepares for future wars, and 12 per cent. for constructive work.

General Pershing said in New York Twelfth Month 29, 1920:

"The world does not seem to learn from experience. It would appear that the lessons of the last six years should be enough to convince everybody of the danger of nations striding up and down the earth armed to the teeth."

Republican Floor Leader Mondell recently told the Committee on Naval Affairs:

"If an agreement is not reached for the limitation of armaments and war-like expenditures, in the near future the fault will be that of America, as in former days the fault was that of Germany."

Says Herbert Hoover:

"There is no more inconceivable folly than this continued riot of expenditure on battleships at a time when great masses of humanity are dying of starvation."

The war is over. During that period of darkness men saw their duty in many different ways. But now the duty of all is clear. From the travail of the war there has come to millions, a loathing of the brutality, and the futility of the whole war system; yet we go on perpetuating it. Another war seems inevitable unless men of good will the world over, take steps to prevent it.

Has not the time fully come for Christians everywhere to unite on the platform that peace is not a loose garment for them to put off or on as governmental policies and complications dictate, but that it is a vital, essential teaching of Christ to be lived out by His followers in all their human relations? To acquiesce in an international policy based on competitive armaments is to deny the Master whom we claim to be the way, the truth and the life.

The building up of huge armaments means two things — that we regard other nations as potential enemies, and that we expect to train the youth of this and coming generations to destroy their fellowmen. These ends cannot be reconciled with the Spirit, the life or the teaching of Jesus. If we were blind to the international situations and tendencies that brought on the great war, our eyes should be wide open now for the present and the future. If we Christians do not walk by the light given us, the responsibility for the failure of Christian ideals rests upon us. On one hand lies the road to international suspicion, antagonism, warfare, and ruin; on the other to mutual interest, good-will and cooperation. The emergency is upon us. It must not be evaded. No more real and pressing enterprise challenges the loyalty of the church of Christ.

In the love of Christ that "Is full of trust, full of hope, full of patient endurance," and that never fails those who really practice it, the Society of Friends would unite with their fellow Christians everywhere in accepting the challenge of the present world need, and in establishing without delay a national policy that recognizes God as our Father, and all men as our brothers.

By direction and on behalf of the Yearly Meeting,

Davis H. Forsythe,
Anna Rhoads Ladd.
Clerks.

Wm. B. Harvey, Correspondent.

DID YOU THINK TO PRAY?

Ere you left your room this morning,
Did you think to pray?
In the name of Christ, our Savior,
Did you sue for loving favor,
As a shield today?

When you met with great temptation,
Did you think to pray?
By His dying love and merit,
Did you claim the Holy Spirit
As your guide and stay?

When your heart was filled with anger,
Did you think to pray?
Did you plead for grace, my brother,
That you might forgive another
Who had crossed your way?

When sore trials came upon you,
Did you think to pray?
When your soul was bowed in sorrow,
Balm of Gilead did you borrow
At the gates of day?

—Selected.

THE MENNONITE

Rev. S. M. Grubb - - - Editor
2956 N. 12th St., Philadelphia, Pa.

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EDITORIAL

A brother, who has the cause of missions upon his heart, and realizes that when the church calls upon its consecrated men and women to separate from home, friends and earthly prospects and go upon the foreign field, to take care of the obligations that the Christians at home owe to the Christless, it remains for the church at least to assure our missionaries that, when they come to the age that their usefulness in the active work is impaired, their needs will be provided for. We understand that this is a matter which our foreign mission board has already given considerable thought and we believe that our board, like the boards of other denominations will never abandon those who have given their best years in the difficult foreign field under its direction. However, we know too, that, in this time when everything costs more than it ever did before, and the incomes of the people are beginning to shrink, the board would be ready to assume obligations in addition to those already on their hands if its income could be assured. Our people must realize that readjustment, when it really comes, will reach across the ocean into our mission fields as well as over our own thresholds into our pockets. The matter of assuring future care of aged or disabled missionaries would be a thing that might be spoken of with greater certainty were there a sufficient fund or endownment on hand for the purpose. The brother, to whom we referred above, realizes this and he proposes to set aside for this purpose a sum amounting to several thousand dollars. While he desires that his name shall not be disclosed in this connection, he feels that, were the purpose he has on his heart known, others might be prompted to make additions to the fund when once they know that such a fund exists. It is with pleasure, therefore, that the editor informs the readers of The Mennonite that a sum of money is to be devoted to the care of our aged and disabled missionaries and that the one who proposes to so consecrate this money hopes that others will join with him in the enterprise by making additions to the fund as the Lord may suggest to them.

THE UNITY OF CHRISTIANS

J. H. Hess.

"That they may be one."

No question among religious people today seems to have as much discussion and thought as does the snbject of church unity. True, the great, crying need of the present time is for a closer union among God's people. The last, lingering message which fell from the lips of our blessed Lord and Master, during the day and night before He was led to the cross, reveals to us that oneness of His followers was the chief prayer of His sad and burdened soul.

Beyond any doubt, He could look down into the future and see conditions as they would exist, and as we see them today. Nothing seems to be so mightily used by the adversary of the Christian faith, to hinder its onward progress, as is the discord among the children of God.

That the children of God should be one no one will deny. That it is God's standard for His people all will agree. But how to accomplish this unity seems to be the perplexing problem, still unsolved. Various means and plans are on foot by good-meaning and earnest Christian men, trying to bring about an organic unity of the various bodies of Christian people, in order that this one great object be accomplished, for which all true Christians should be earnestly praying. That multitudes of good, earnest and sincere saints of God are divided over matters of trifling importance is a fact that dare not be contradicted. We meet hundreds of good Christian people who are members of different church bodies, who have had a definite experience in grace, and who **know** that they have passed from death unto life, who, so long as the fundamental doctrines of the Christian religion are preached, can be one and can work and worship together, for the salvation of the lost; but, allow a few subjects to come into question, such as the mode of baptism, or church ordinances, or even church government, and they are like a set of little children at play who become "peeved," if not allowed to have their way and finally, "I'm not going to play any longer," will be the result.

The question will naturally arise: "How is it that true children of God can act thus and still retain their standing in favor with God?" That this is done in some cases is without question. Many good saints have thus withdrawn from each other's fellowship, each thinking it to be his divinely appointed duty to stand up for his conviction, the surrender of which to him as he sees it, would mean compromise. Thus a fellowship is broken, so far as church relationship is concerned. You might ask an explanation for this. That may be a difficult question to answer satisfactorily. I will simply offer two suggestions as a probable answer. First, our former Christian education. Second, zeal, not according to knowledge. The latter I think to be the most prevalent cause. It is not necessarily essential that we all see these questions in the same way, but it is very important that we, as Christian people, have charity and love one for another when we differ on such questions, so as not to be a stumbling block to them that are without. The fact, that we cannot see into the heart of our brother and read his heart life, makes a big difference. Elijah at one time, was over-powered by a zeal which drove him to conclude that he was the only true prophet in all Israel, simply because he did not know of the seven thousand the Lord still had in reserve. And it was necessary for God to allow him to take a trip into a distant country, in order to reveal this fact unto him. And not until he became calm enough to hear a "still small voice" was he able to get the lesson. May God help us to hear the "still small voice."

The thing that baffles the world today is this division, when allowed to cause a break in the fellowship of the Spirit. Not only do we notice this to be true among what so often are termed "popular" churches of our day, but, sad to say, these same conditions exist just the same among other churches and many times to such an extent that they cannot worship together under any circumstances. I know churches who are everlastingly trying to tear down other churches, proselyting whenever they can; so far as to say, or feel so, if they do not say it, that if the rest of the people would take God's way or walk in the "light," as they call it, they would join their crowd. Such selfishness! May God deliver us from it! Hundreds of good, honest people have never known of your sect, and hundreds who may by chance to know of you have just as much salvation now as they did before learning about you, notwithstanding your feelings in the matter. I am sure people are better off, if they never come into contact with this destructive spirit of sectarian selfishness. May God help us to steer clear of anything that will hinder us from being one with all of God's children!

I do not mean that we shall compromise with sin. No! A thousand times, no! But the older I grow, and the longer I am in the Lord's work, the more I feel the need of being able to discern between sectarianism and Christianity. How I long to see the day when "we shall know as we are known." We shall never be able to all understand things alike, but that does not call for a separation of Christian fellowship. God looks at our heart life, while we judge by outward actions. We can have a heart right in the sight of God that will recognize others in Christian fellowship, even if they do not see just as we do, or wear the same style of coat that we wear.

When the battles of life will have been fought, and the victories won, and the trumpet of the great archangel will call the redeemed of all ages, races and creeds to that mighty home-coming of the saints, where "We shall know as we are known," the only banner in all that vast multitude will be the banner of King Immanuel. So enraptured will we be with the joys of that happy meeting, that we shall forever forget our petty differences here, and join in that wondrous chorus of the blood-washed, through all eternity.—Gospel Banner.

THE SALVATION OF MEN THE PRIME OBJECT OF THE GOSPEL MINISTRY

The contention is that the salvation of men is the chief object of the gospel ministry. The authenticity of this statement lies in the fact that the inspired record speaks of no other object which the gospel ministry seeks to attain. There is no superior employment than to seek the salvation of men. One can have no sublimer purpose in life than to work for the saving of undying souls. The Apostle Paul in writing to his spiritual son Timothy says, "Therefore I endure all things for the elect's sake, that they may also obtain the salvation which is in Christ Jesus with eternal glory." II Tim. 2:10. Paul knew of no other calling higher, and for which he was willing to suffer the loss of all things, than the gospel ministry. No greater follower of Jesus Christ has ever lived than Paul. He possessed a greater persuasive power in presenting the gospel than any other man living or dead. Wherever he preached and ministered it was primarily with the purpose of getting some saved. If a man who says he has been called to God to preach but does not expect people to get saved and sanctified under his ministry sooner or later, he has been mistaken in his calling, or lost sight of the chief object of the gospel ministry.

"I endure all things for the elect's sake." The Apostle was not only willing to suffer the loss of all things in his endeavor to save some, but he was willing to endure all things. In his second letter to the Corinthians and the eleventh chapter he relates the things which he endured in preaching the gospel. "In labors more abundant, in stripes above measure, in prisons more frequent, in deaths oft. Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep; in journeyings often, in perils of waters, in perils of robbers, in perils of mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea; in perils among false brethren; in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness. Besides those things that are without, that which cometh upon me daily, the care of all the churches." Anyone can readily see that the great apostle of the Gentiles did not make the ministry of the gospel a sinecure—an office without any labor connected with it. The world has no place for a man who is able to work, but will not, and neither has God. There are preachers in every part of this land who are merely holding down a job; they are wasting their time, and instead of helping to build up the church of God's kingdom they are tearing down. What their predecessors through years of arduous toil and care, such earnest praying and preaching have built up, they undermine and let go to ruin; they soon look forward to another charge leaving to their successors the recuscitation of a dead church. It takes a praying pastor and a spiritual church membership to bring the church to and keep it where it ought to be. Those who have tried it know what a continuous battle it is to keep the church spiritually alert. But as soon as we let up in the fight she loses power and ultimately sinks into a condition of spiritual decay. Paul was a man of prayer and the preachers of this prayerless age would be greatly benefited by taking time to study the prayer life of Paul. He writes to the Ephesians that he is "remembering them all in his prayer." To Timothy he says "the care of all the churches cometh upon me daily." What an object lesson for all the ministers of the gospel.

When the Apostle undertook to preach the gospel of Christ he relinquished all worldly attractions. Just before I left the seminary the president told us, among other things, that in going forth to preach the gospel, we would, forever, have to give up the idea of becoming rich. Paul did not value material gain higher than the salvation of souls. After showing in his Epistle to the Corinthians that the Lord had ordained that those who preach the gospel should live by it, he voluntarily relinquished that which he rightly could have claimed. He subjected himself to perils and privations and positive evils. The allurements of the world could not charm Paul; he did not consider it a sacrifice to be deprived of them, he had an aversion for all those things now, and so do all those who have been truly born of God. The object which Paul sought to accomplish by his self-denying labors, was not for his own sake, but for the salvation of the souls and for the "elect's sake."

The question which naturally comes to us then, is, was the object which the apostle sought of sufficient importance to justify such means for its attaiment? We answer yes. If Paul could have known beforehand what it would cost hom to preach the crucified Savior, would he not have shrunk back? No! for in relating the things which he endured to the Ephesians at Miletus and his intention of going to Jerusalem, he says "the Holy Ghost witnesseth in every city that bonds and afflictions await me." In another place he says "none of those things move me." His sufferings were only natural evils which his work brought on. He suffered wrongfully, and it is no disgrace for any Christian to suffer without cause. His sufferings were only temporary and confined to this present life, while the results of his preaching would last forever. Furthermore, they were only the sufferings of an individual, but the good he accomplished extended to multitudes. With all his sufferings, however severe, Paul had much joy and happiness. He says, "I glory in the cross of Christ."—A. J. Smith in the Evangelical Messenger.

DOES IT MATTER WHAT WE BELIEVE

It was a pleasant visit I had with that old friend of mine, as we talked of the days that are long since gone, and traced the lineage of our families back many generations to prove that the blood was good.

"Well," he said, as I was about to leave him, "my race is nearly run, my life work is done I am ready to go, I am not afraid to die. I guess that if a fellow does the best he knows it will be all right. It doesn't matter much what he believes."

But I said: "John, isn't what you believe the basis of your actions? Isn't what you believe the frame-work of your faith and the basis of your vision of the future life?"

"Well," he said, "no, not exactly so. I believe we shall be judged by the deeds done in the body."

I replied, "A Christian is rewarded according to his works, but the line is drawn between a Christian and a sinner, because of belief. Christ said to Nicodemus, 'he that believeth on Him is not condemned but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God; and again, the people asked Jesus what they should do to work the works of God, and He said unto them, 'this is the work of God, that ye believe on Him whom He hath sent' (John 6:28, 29); and when the Philippian jailor asked Paul what he should do to be saved Paul said, 'Believe on the Lord Jesus Christ and thou shalt be saved and thy house.'"

But my friend did not comprehend it. I left him with a shadow on my heart and my meditations carried me back over the path that I had trod. Was it not because of belief that I asked God to pardon my sins? Was it not because of belief that I accepted Jesus Christ as my Savior through atonement on the cross and joined the church? Is not belief basic, fundamental, to real Christian life?

Good works have a much valued place in the economy of righteousness. A life that has accepted Christ by faith and abideth therein, will bear much fruit. Many people do many good works for policy's sake, and they get a reward. But good works will not count as a credit towards salvation and pardon of sin without which no man can enter the kingdom of God. Belief is valuable and necessary. Paul said (referring to Genesis 15:6), "Abraham believed God and it was counted unto him for righteousness." There are lots and lots of good, honest, clean, well-intending, worthy people—many of whom are members of our churches and many of whom are not—and all so much alike that one can hardly tell them apart. Those who are not members have a sort of indefinite idea of a future life and an over-ruling Providence. They are depending on their honesty and good behavior to take care of them in this life and have about concluded to let the future take care of itself. They expect to deal with that when they get to it. Generally they are ignorant of the Bible. Those who have professed faith in Christ and joined the church, have, perhaps, learned something of the teachings of the Bible and have loosely accepted them, but they have not taken the matter of religion seriously. It is by no means a matter of importance to them and they have but little advantage over the class who have made no profession of faith at all. These two classes do not include the spiritual saints, nor the direct sinner, but they do include a very large part of the bone and sinew of our people.

The church—our professing Christians, our ministers, and our Bible school teachers are largely responsible for this conviction, and largely because they have not themselves definite convictions of belief. Doesn't it matter what we believe?—Folger P. Wilson.—American Friend.

NEW YORK BIBLE SOCIETY OCCUPIES NEW HOME

New York Bible House, 5 East 48th street, New York City, the new home of the New York Bible Society, which has been in process of construction since early last summer, has reached completion and the Society has now taken possession of its new quarters. The society was for fifty years in the old Bible House, in Astor Place, and more recently had been located at 675 Madison

avenue. The new building is a gift to the society from the estate of Mr. James Talcott, the form of presentation reading:

"In recognition of the active interest which Mr. James Talcott has always taken in the distribution of the Scriptures, this building is given to the New York Bible Society."

The building which is Gothic in structure and of striking beauty was dedicated on April 25th with ceremonies held in St. Nicholas church, at which Governor Nathan I. Miller of New York was the principal speaker. Prominent clergymen of all denominations attended. Following the ceremonies in the church which is around the corner from the new building, the audience adjourned to the building for a tour of inspection, after which the final prayer and benediction was pronounced.

The New York Bible Society is the only society in the world, except the Scripture Mission of London, which distributes the Bible free of charge. It maintains a worker at Ellis Island who distributes the Scripture to immigrants in their own tongue. In this work the society has had the cordial cooperation of Commissioner of Immigration F. A. Wallis. Last year 15,225 volumes of Scripture were distributed in this way. For forty-six years Rev. William G. Jones has served the society as missionary along the water front and on the vessels. During 1920 he distributed 16,026 volumes of Scripture on 3,558 vessels of all kinds, from canal boats and barges to great steamers. The holy works have been printed and distributed by the society in fifty-three languages, including Armen-Turkish, Croatian, Esthonian, Lettish, Icelandic, Slovenian, Syriac, Broad Scotch, many dialects of the American Indians, and Buhi and Zulu (African. The society also publishes six different editions for the blind, including the only edition of the King James version on the new universal type for the blind, printed in cooperation with the American Library Association.

The new building will also house the Bible and fruit mission to the Public Hospitals of New York, of which Mrs. James Talcott is president, and the Female Auxiliary Bible Society. The McCall mission will hold its board meetings there. The building contains an auditorium, with a capacity of 250, which will be available for meetings of all sorts.

The society was established in 1809. John Castree West is president and Rev. George William Carter general secretary.

THE C. E. TOPIC

June 12.

Out and Out for Christ.

I Cor. 2:1-5.

The Apostle Paul came to Corinth under peculiar circumstances, there was great reason to be discouraged, but he was a man of large faith and in wicked, cosmopolitan Corinth he knew the possibilities of a great work for Christ. He came to the city determined as he himself said, "determined not to know anything among you save Jesus Christ and Him crucified." He was conscious of his limitations, he had tried a great speech in Athens but it fell flat. Here he came, "not with enticing words of men's wisdom but in demonstration of the Spirit and of the power." Corinth offered to him no prospect of winning great and noble ones to the kingdom of Christ, but it had multitudes of common and lowly souls to whom He might be brought and these he determined to win by the only possible way —the way of being out and out for Christ in all things.

Most people are judged and known by their speech. To the people in Jerusalem it was an easy matter to take note of several men that they had been with Jesus. Peter betrayed his association with Him even at a time when he wanted to conceal the fact. One's speech is a power. On two occasions, once when he spoke in the Hebrew tongue and again when he addressed the officer in Greek Paul received respectful attention. In the contact of Christian people in the world they will not by any means conceal their Christian life for their speech will betray them. It will show that they have been with Jesus. In other words, they will be speaking the language of the kingdom. And this language, the language of love, peace, sympathy and piety will be as dear to them as one's mother earthly tongue.

If one is out and out for Christ one's occupation will be Christly. No one who loves his Savior will by any means engage in a calling or business that he knows the Savior would not approve. But a life for Christ is not a negative life. Its reward comes from what one does rather than from what one does not do. An out and out Christian will show Christ in his whole life. What he does will be a Christlike deed. So then our acts are to be acts of love and service. Where there are hungry we are to feed them. And that not only those who hunger for bread but those who hunger for the bread of life as well. Where there are miserable and unfortunate ones, there is the task that the follower of Christ should find himself occupied in since he has made the miserable and unfortunate the peculiar subjects of His concern. It will be well to remember that tasks seldom seek the man, the man must seek for them. The earnestness of our Christian profession will show itself and prove itself in the way we actively occupy ourselves in finding something to be doing and then "Whatsoever thy hands find to do, do it with all thy might."

An out and out Christian will be known by his associations. Some one says: "Show me your friends and I will know what you are." In the Christian life the only safe friends to choose are Christian friends. We are warned against making friends of ungodly men and we see the evil results that come to those who think they can keep themselves "unspotted from the world," and still continue their intimacies with those who do not love and honor the Lord Jesus. Christians are a separated people, having their affections, ambitions and desires turned into a direction where their only possible friendships can be Christian friendships.

Are we out and out Christians in the honors we desire? Everyone likes to be well thought of. It is right that we should value a good name above riches and the respect that goes with it. But honor in the kingdom of Christ is a dignity quite different from that the world knows. Here honors are for the lowly, the meek, the sad, the poor and the doers of the will of God, the world has little regard for such as these. The honors to be sought are those that come from meekly and humbly doing what the Lord Jesus would have one to do.

"Must I be carried to the skies,
On flowery beds of ease,
Where others died to win the prize,
Or sailed through bloody seas?"

These are words often thoughtlessly sung with little regard to their significance. The out and out Christian must expect a hard road to travel on this earth. It was the kind of a road that involved the cross and thorns that our Master had to go. We can not expect it to be made easy for us. But then no good ever comes to the world without its trials and sacrifices and, if we hope to give to Christ our best and most loyal efforts they must be brought to him over the trying and troubled ways that mean anguish, sorrow, tears, bitterness and pain, but such are the ways that lead up—that lead up to Him.

THE S. S. LESSON

June 12.

Making the World Christian.

(Used with Missionary Applications.)

Isa. 11:1-10; Acts 1:6-9.

Golden Text: The earth shall be full of the knowledge of the Lord, as the waters cover the sea. Isa. 11:9.

When one stands upon a railroad and looks down the long, straight line of parallel rails the rails seem to melt into one and finally seem one rail instead of two. So in Scripture. There are passages that may be applied in a double sense, but finally blend into one. In the passage from Isaiah, selected for our study a portion of Scripture is taken that refers to things as they shall be after the second coming of Christ. Although much of the figurative language used may be applied to conditions as they are developing through the gradual spread of the knowledge of the gospel throughout the whole world. An era of better times is developing in which Christ, the branch, is coming to be more and more known and accepted and a spirit of justice, better than that of previous times prevails, and the power of the Word is more and more felt and the poor are coming to a greater realization of their rights. The more there is of the gospel in the world, the better will the social condition become and the poor and oppressed will come nearer to receiving justice that is so hard to be gotten now. But with this all we must only expect earthly improvement and reformation. Until Jesus sets up His kingdom on earth there will always be imperfect living conditions, imperfect social conditions and imperfect government.

Looking at the Scripture as referring to the time after the second coming of the Lord, we have a picture of hopes realized. We shall have a perfect King, with perfect wisdom and absolute authority. He is to sit upon the throne of David. The Scripture refers to Him as a "rod out of the stem of Jesse." Within a stone's throw of where the writer now sits there was once a beautiful tree, but misfortune struck it, its branches were broken, its leaves blighted and it became to all intent and purpose nothing but a dead tree that had to be removed. From the stump apparently dead, there came forth a shoot which the gardener fastened to a stake and otherwise protected. It is now five years since the old wreck was removed and in its place, from the same stock, there stands a graceful, promising young tree. An incident such as this must have been in the mind of the prophet when he spoke of the "rod out of the stem of Jesse." The throne of Jesus, the great and good King, will yet be established upon the dead, dried and by-gone throne of Israel upon which David sat as king. It is refreshing to note how different will be His from human rule—His fruit will be spiritual fruit—He shall not judge by sight or hearing but by knowledge, and we know he shall have perfect knowledge. As we have noted, justice is almost impossible for the poor now, then it shall be absolutely sure—righteousness and equity shall be a condition. The earth, representing a condition of sin, shall be smitten by the "rod of His mouth," that is, His word shall prevail and triumph. Even the animal kingdom shall be changed in its nature at that time. There may be much more in the figurative figures here used than a change in the nature of the brute creation. We know that what now in the human heart may be expressed as the wolf, the lion, the leopard and the deadly serpent will be changed to gentleness, meekness and love, so that the gentle things of life will be uninjured. It will be a time when Jesus shall be the banner under which the people including Gentile nations will gather in glory, happiness and peace.

The passage from the New Testament refers to the meeting of the disciples with their resurrected Lord. They had all the while been hoping for earthly honor in an earthly kingdom with Jesus as King and they ask Him concerning the immediate realization of this hope. Jesus tells them that this is not for them to know. How many poor, deluded persons would have been spared their disappointments had they rightly read this declaration of the Lord? Their first duty was to wait for the outpouring of the Holy Spirit, then in the power of this Spirit they were to go abroad and prepare men for the coming of the Lord who is to establish His throne in righteousness.

PROGRAM

for the Middle District Conference, to Be Held at Fortuna, Missouri, August 28-30, 1921.

Sunday Evening, August 28

Conference sermon by the vice-president, Rev. P. R. Schroeder.

Monday Morning, August 29

Opening exercises.

Organization: a) Reception of delegates' certificates; b) minutes of the last conference; c) order of the day; d) granting of complimentary votes to visitors; e) appointment of temporary committees.

Bible lecture: President J. E. Hartzler.

Topic: What Obligations Does the Country Church Have to the Community and What Attitude Should the Church Take Toward the Farm Organizations?—Rev. Elmer Basinger.

Discussion opened by Rev. P. P. Hilty.

Afternoon

Devotional Exercises.

Report of Evangelization Committee.

Topic: The relation of the Holy Spirit to Conference Efficiency.—Rev. M. A. Niswander.

Discussion opened by Rev. A. S. Shelly.

Bible lecture by President J. E. Hartzler.

Topic: Church Leaders in the Pulpit and in the Pew.—Rev. C. A. van der Smissen.

Discussion opened by Dr. S. K. Mosiman.

Tuesday Morning, August 30

Devotional exercises.

Report of trustees.

Report of Educational Committee.

Report of Forward Movement Committee.

Other reports.

Bible leeture, President J. E. Hartzler.

Topic: Is the Vacation Bible School Practicable for Our Churches and Communities?—Rev. L. L. Miller.

Discussion opened by Rev. J. M. Regier.

Afternoon

Devotional exercises.

Topic: a) What May the Churches Expect from the Witmarsum Theological Seminary? b) What May the Seminary Expect from the Churches?—Rev. S. M. Musselman.

Discussion opened by Rev. A. S. Bechtel.

Bible lecture by President J. E. Hartzler.

Topic: How Can the Christian Workers' Conference at Bluffton College Be Made of Greater Service to the Churches?—Rev. G. T. Soldner.

Discussion opened by Rev. D. D. King.

Report of Resolutions Committee.

Adjournment.

The Ministerial Conference will be in charge of Rev. W. S. Gottshall.

M. M. Lehman,
S. K. Mosiman,
J. M. Regier,
Committee.

22,27,32

MARRIAGE

In the First Mennonite church, Philadelphia: Adolph Amile Plachter and Elizabeth Myers, April 2, 1921; Edward S. McGuily and Ruth G. Cope, May 11, 1921.

Feigner-Klassen.—May 7th, 1921.—A quiet, yet charming social affair, which surely interests all the readers of the "Mennonite," was the wedding of Miss Ina Feigner, who for a number of years was a successful and most beloved worker at the Who-so-ever Will Mission, and Herman Klassen of Paso Robles, at the home of Rev. Grubb on Aldama street in Los Angeles. The bride was much esteemed for her sincere Christian character; and her warm charitable nature made her the confidant and helper of many a troubled heart.

Relatives of the groom, the mother and sister and a few close friends of the bride made up the wedding party.

Mrs. Ferd. Isaac was at the piano. Rev. Grubb spoke words of congratulation and admonition, emphasizing the sacredness of marriage, after which Rev. Penner performed the ceremony and a prayer was spoken.

DEATH

Spriggle.—William H. Spriggle of Altoona, Pa., was born December 9, 1905, died May 22. Funeral services May 26. Rev. Jacob Snyder officiated.

Krehbiel.—Peter Krehbiel, son of John and Mary Krehbiel was born at Weierhof in the Rheinpfalz, Germany, on June 3, 1834 and departed from this life at his late home on May 19, 1921, aged 86 years, 11 months and 16 days. At the age of fifteen, he was baptized by Pastor Reeder and received into the Weierhof congregation. When he came to Iowa, he united with the Zion Mennonite church.

In the year 1852, he emigrated to America with his mother and his brothers and sisters and settled down in Franklin tp., Lee county, Iowa, where he has resided ever since.

On November 13, 1870, he was united in marriage with Susanna Krehbiel who was taken from him by death on January 25, 1917. This union was blessed with four children of whom three are still living, one son having preceded his parents into the great beyond in his childhood.

Bro. Krehbiel was a man with a calm and quiet disposition and a great friend of Christian writings and books.

About 5 years ago, he beeame blind and although he could no longer read, yet he would think and meditate very much on the things which he had read before and would often ask his children to read for him.

He leaves to mourn his departure, one son and two daughters, one aged and blind sister-in-law, one brother-in-law, and one brother and sister who live in Kansas besides many other relatives and friends.

The funeral services were held at the Mennonite church on Saturday, May 21, 1921, and were conducted by the pastor who spoke on Eccles. 12:7.

CONTRIBUTIONS

HOME MISSION CONTRIBUTIONS

General Fund:

Deer Creek, Okla., S. S., $22.91; Deep Run, Pa., ch., $25; Bergtal ch., Pawnee Rock, Kan., $63.50; Woodlake, Cal., ch., $24.94; Upland, Cal., S. S., $37.32; Brudertal ch., Hillsboro, Kan., $37; Hereford ch., Bally, Pa., $100; Halstead, Kan., ch., $177.36; offerings through P. P. Tschetter, Yale, S. D., $308.56; San Marcos ch., Paso Robles, Cal., $52.11; Los Angeles Mission ch. and S. S., $166.03; Upland, Cal., ch., $200.58; Reedley, Cal., S. S., $50; Berne, Ind., ch., $141.29; Christian ch., Moundridge, Kan., $91.10; Freeman, S. D., ch., $34.40; Bethel College ch., $321.78; Friedensberg ch., Avon, S. D., $76.86; Hoffnungsfeld S. S., Moundridge, Kan., $60.14; Lehigh, Kan., S. S. and ch., $14.86; Bethany S. S., $69.76; Tabor ch., Goessel, Kan., $137.40; Canadian chs., $896.47; Trenton, O., ch., $40; Second ch., Philadelphia, Pa., $20; J. H. von Steen, Beatrice, Neb., $50; Hoffnungsau S. S., Buhler, Kan., 38.16; Bethel ch., Perkasie, Pa., $20.20; Pratum, Ore., S. S. and ch. $50.26; Saron, Orienta, Okla., S. S., $22; Hoffnungsau ch., Buhler, Kan., $17.75; Emmaus ch., Whitewater, Kan., $100; six Minn. chs., through P. P. Tschetter, $105.56; Deer Creek, Okla., ch., $24.72; Buhler, Kan., ch., $50; Gruenfeld ch., Carnegie, Okla., $30.66; Grace ch., Pandora, O., $68; Burrton, Kan., ch., $16.20; Inman, Kan., ch., $45.34; Edward Esau, Whitewater, Kan., $40; Hutchinson, Kan., S. S., $16.33; Canton, Kan., ch., $27.13; Beatrice, Neb., ch., $39.90; Bethel ch., Mt. Lake, Minn., $100; Anon., Newton, Kan., $5; Goessel, Kan., ch., $38.-14; Adel Ummel, Ransom, Kan., $50; Swiss chs., Bluffton and Pandora, O., $200; Alexanderwohl ch., Goessel, Kan., $94.17; Pretty Prairie, Kan., ch., $94.03; Salem-Zions ch., Marion, S. D., $47.05; Mrs. Aug. Leisy Fund, Wisner, Neb., $50; Anon., Meno, Okla., $25; Anon., Halstead, Kan., $25; Donnellson, Ia., ch., $50; Aletta H. Krehbiel, Clarence Center, N. Y., $20; Salem ch. and C. E. soc., Dalton, O., $57.70.

City Missions:

Hoffnungsau S. S., Buhler, Kan., $80; Mattie A. Krehbiel, Clarence Center, N. Y., $10; Alfred Wiebe, Upland, Cal., $5; Avon, S. D., C. E. soc., $25; West Zion S. S., Moundridge, Kan., $68.86; Bloomfield, Mont., S. S., $20.-06.

Altoona: Berne, Ind., ch., $55; Girls' class, Johannestal, S. S., Hillsboro, Kan., $16.

Chicago: Wayland, Ia., S. S. classes, $46.60.

Hutchinson: Various donors through H. T. Unruh, Hutchinson, Kan., $33; Johannestal C. E. soc., Hillsboro, Kan., $5.

Building Fund:

Various donors, through Altoona, local com., $154.39; Wadsworth, O., ch., $60; Deer Creek, Okla., ch., $30; Bluffton, O., ch., $17.16; Sichar, Okla., ch., $22.85; Zion ch., aid soc., Souderton, Pa., $25; Berne Ind., ch., $187.95; W. Swamp ch., Quakertown, Pa., $10; Lizzie Krehbiel, Reedley, Cal., $20; Mrs. Cornelius Ewert, Avon, South Dakota, $16.40; several Oklahoma donors, through Elizabeth Foth, $423; various donors, through S. P. Snyder, for memorial windows in Altoona chapel, $266.56; Eden ch., Inola, Okla., $45.50; Ebenezer S. S. Bluffton, O., $50; I. A. Sommer, Glendale, Cal., $10; P. P. Schmidt, Newton, Kan., $10; Ebenezer ch., Mt. View, Okla., $33.50; Wayland, Ia., S. S., $25.-50, for memorial window in Altoona.

Jewish Mission:

Wadsworth, O., ch., $25; Swiss chs., Bluffton and Pandora, O., $200; Summerfield, Ill., ch., $35; Alfred Wiebe, Upland, Cal., $5; Ebenezer S. S., Bluffton, O., $50; Alexanderwohl ch., Goessel, Kan., $65.92.

Russian Orphans:

Hoffnungsau S. S., Buhler, Kan., $33.30; G. G Pankratz, Oakley, Kan., $10; Jac. W. Penner, Hillsboro, Kan., $10; P. P. Quiring, Canton, Kan., $10; Anon., Goessel, Kan., $5; J. H. Ediger, Inman, Kan., $10; Anon., Meno, Okla., $25; Escondido, Cal., S. S., $10; Anon., Butterfield, Minn., $100; Bergtal ch., Pawnee Rock, Kan., $170; P. P. Schmidt, Newton, Kan., $5; Alfred Wiebe, Upland, Cal., $5.

Gratefully acknowledged,

J. E. Amstutz, Treas.

Halstead, Kan.

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VOL. XXXVI. BERNE, INDIANA, JUNE 9, 1921. No. 23.

IN MENNONITE CIRCLES

Rev. J. E. Amstutz of Halstead, Kan., has accepted the call to the pastorate of the Mennonite church at Trenton, Ohio.

Prof. J. R. Thierstein, Ph. D., the secretary of our General Conference, has severed his connection with Bluffton College to accept a call from Bethel College.

The Friedenstal church, Gotebo, Okla., has consolidated with Ebenezer church. There have been so many removals that this step was necessary. The Ebenezer is only about seven miles from Gotebo.

The congregation at Pretty Prairie, Kansas, numbering about 400, is considering the matter of enlarging its church building. The pastor, H. B. Epp, will sever his connection with this congregation in fall in order to devote himself to further studies.

Rev. J. H. Langenwalter, D.D., has been called to the presidency of Bethel College to succeed Prof. J. E. Hartzler who becomes a member of the faculty of the Mennonite Theological Seminary at Bluffton, Ohio.

Prof. J. E. Hartzler delivered a series of Bible lectures on St. Paul and his teachings in the Mennonite church, Pulaski, Ia., June 5 to June 12.

The annual Young People's convention of the Eastern District Conference was held in the Saucon, Pa., church on Decoration Day. An excellent program and an unusually large attendance was reported.

Dr. S. K. Mosiman reports that the attendance at Bluffton during the past year was 387 and good work was done. The faculty for the next year is secured and the few vacancies that occurred are ably filled.

Rev. P. E. Whitmer, dean of the Witmarsum Theological Seminary, Bluffton, O., will begin a tour of the Eastern churches, June 15 in the interest of new students for the seminary and to explain the plans and purposes of the enlarged seminary.

Missionary Prayer Circle, a very helpful pamphlet arranged by the C. E. society of the West Zion church, Moundridge, Kan., has just reached the editor. It has been arranged to cover 30 weeks and suggests both the missions and the workers of all of our stations as subjects for daily prayer.

On June 5th Rev. A. M. Fretz observed the Lord's Supper with the Bowmansville church. In his absence from his home churches, Freeman Swartz, a student in the Bible school very acceptably filled the pulpit at Deep Run, and Maxwell H. Kratz, Esq., at Perkasie.

Our country has a navy, according to expert authorities, almost equal in effectiveness to that of Great Britain, with no colonies or distant dependencies to maintain or protect. We have a navy twice as powerful and expensive as that of any other country in the world, barring alone Great Britain, our ally in the recent war. Jingoes who want war live in every land. In Japan they declare our country is an international bully looking for war, while American jingoes see red whenever Japan is mentioned. Today, mutually they would force two great nations to fly at each other's throats over the possession of an island 5,000 miles distant from our shores and less than 3 miles square.

With feverish haste we are now building warships at a cost to the government of about 40 million dollars for each of the capital ships under construction, a tax of about 2 dollars for the average family of 5 for each of these 17 ships. This is more than twice the cost of the national capital building for a single battleship or cruiser; over two-thirds of all government appropriations in 1920 for education and science combined—spent for a single vessel.—It has been demonstrated that 92 per cent. of all our annual government expenditures are made for wars, past, present and future, counting charges directly occasioned by war, while only one per cent. is spent by Congress for educational purposes. What answer can we make to this record of barbarism that rivals the worst pages of history, ancient or modern?—Representative J. A. Frear in House Debate on Army Bill, April 29, 1921.

ON THE MISSIONARY JOURNEY

J. W. Kliewer.

On a trip like this it is to be expected that a number of changes of plans will have to be made. Originally I had planned that when I would have finished my visit and work in India I would embark at Bombay and sail up the Persian Gulf to a port that would connect me with the railroad running through Bagdad. This would have been the route that Alexander the Great took on his return after his conquest of northwestern India. It was on this trip that he died at Bagdad. From there I had planned to go through ancient Babylon by rail and then through Damascus on the way to Jerusalem. But that region is in such chaotic state now that travel through it is unsafe. So that part of the plan had to be changed. The second change of plan came when we had to stay in India six weeks beyond the original date set. This induced me to drop Europe out of my itinerary and I booked to sail from Calcutta via Port Said direct to America with a three weeks' interruption of my voyage at Port Said to visit Cairo and Palestine. This plan had to be changed also when our vessel was announced to sail a month later than at first advertised. An unexpected booking to Port Said was found possible from Bombay. A hurry call for a conference with our mission workers was sent out and on April 10th we could leave Bombay on the S. S. Caledonia of the P. and O. line—a British liner. The vessel was full of British army officers and their families. Some of these had waited for a long time for a chance to return home. The printed list showed that we had on board the following army officers: twenty-three captains, nineteen majors, six lieutenant-colonels, five colonels, one lieutenant, one commander, and one brigadier-general. Besides these we had five honorables, two honorable sirs, one sir and one Indian maraharaja or king with us. It was a gay crowd. The majority of the women smoked cigarettes. To one coming from Kansas, where the use of the cigarette is under the ban of the law and where the prohibition law has been tested for several decades and not found wanting, it seems quite out of place to have a young woman light her cigarette, order her drink and then alternate between her quaffs and her puffs. But why has she not as much right to it as the young man who sits across the table from her? Are we too provincial in our state? Time will prove, as scientific investigation is already pointing out, that both mental and physical energy are enhanced by abstinence in these two directions.

A few hours after we had landed in Port Said we were on the train to Cairo. The first part of this trip is over the sand waste on the Egypt side of the Suez canal and quite uninteresting from the viewpoint of scenery. History, however, has been made even on these sand wastes. Somewhere over these sandy plains the armies of old must have crossed when the question was to be decided by force of arms whether Egypt or one of the nations to the northeast of Asia should have the supremacy in the ancient world. Marks of the recent great war are still in evidence. On the Arabian side of the canal are barb-wire entanglements and vast flooded areas, means which the British army used against the Turks. At Kautara, where the railroad swerves to the southwest and leaves the canal, there is still an immense British army cantonment. After a little we leave the bare sand and enter into the irrigated parts of the Nile valley. Formerly this valley would be flooded once a year and be under water several months and could raise only one crop a year. Since the irrigation dam was built up-river, when Lord Kitchener was chief commissioner, the flow of water has been distributed over a longer time and thus several crops a year are raised. And such crops! Wheat fields, just beginning to be harvested and alfalfa fields ready to

be cut were the finest that I have seen anywhere. This ancient land absolutely does not show signs of its strength being exhausted by old age. Of course, there is a touch of the Oriental everywhere. The country roads are full of ewe-necked camels carrying their loads, riders sit so far back on their trippling donkeys that you think they must slip off; meek-looking water buffaloes pulling their loaded carts. But everywhere there is life. People everywhere—at the water wheel, in the orchard, in the vegetable garden. No wonder that Jacob sent his sons into such a land when there was scarcity of bread in Palestine.

Cairo was most delightful the few days that we spent there. Coming from hot India we felt almost too cool. It is the most modern eastern city that we have visited up to the present. Automobiles, street cars, telephones, electric lights, water works, well stocked stores are all to be found in the modern parts of this city of over one million of inhabitants. Of course, there are the typical streets of old Cairo too, as they have been shown in our world fairs in America. Getting into one of these makes one realize that this part of the world is different than ours. Then there are all kinds of indications that this is a Mohammedan country. The stations on the way from Port Said to Cairo bear such Islamic sounding names as: Basel-Esh, El-Kab, El- Hersch, Ismailia, Tel-el Kebir, Ebu el Akdabar, Agazig. Then there are dozens upon dozens of mosques and minarets, some of the former of ancient glory and renown, others of more recent date and of less prominence historically and architecturally. But the age of Moslem things pales into insignificance when compared with the mementos of the various Pharaonic dynasties. To most people who do any reading, the largest of the pyramids, that of Cheops, and the sphynx near it, both of them only a few miles to the southwest of Cairo, are at least familiar enough so they will understand an allusion to them. Cheops built this collosal pile—450 feet square at the base and the same height to the apex—to secure a place where the body of himself and that of his queen would rest undisturbed. But these huge walls of stone were not the expected protection. The king's chamber, 225 feet above the foundation, and the queen's chamber, 112½ feet above the foundation are today both empty. The bodies have been taken to the museum in the city. That which was intended to insure the peace of the soul, as the ancient Egyptians believed, now but helps to perpetuate the infamy of the name of Cheops, for every tourist that visits the pyramids is told that maybe the body of Cheops never rested in its intended place, since the wickedness of Cheops made him so hated by his subjects that they disposed of his body in an ignominious way and place another body into his sarcophagus. As I was climbing up the intentionally obscure passage—ghostly dark, illumined only by the two lighted candles that my guide and I carried, and the passage so low at places that we almost had to go on hands and feet—as I was climbing up this passage to the inner chambers I could not help but ask myself the question that I had asked on Easter morning, when standing in front of the Taj Mahal in Agra, India: Would these people have spent so much for the resting places of their dead, if they had had the resurrection hope that has been given us by Christ?

Before entering the pyramid I had taken a look at the sphynx. Its face is still in a good state of preservation but for its nose. It is gone. Our guide told us that it had been shot away by one of Napoleon's guns when that would-be world conqueror made his Egyptian campaign. I do not know whether such a statement is authenticated by history.

A place that deserves much more time than the two hours that we could give of our hurried program is the Kasr-el-Nil museum, the like of which there cannot be anywhere else in the world. The articles collected here count their existence not only by centuries but by milleniums. What a profusion of marble slabs with historic data! Then there are almost numberless sarcophagi, from the plainest to the most highly oramented. Utensils, tools, jewels and other decorations would be subjects for months and probably years of comparative study. And then there are mummies, mummies, mummies everywhere, some of royal persons, others of lesser nobility, still others of no special distinction. Some with their exposed features so well preserved that one could identify the persons had they been known during their life time, some partly decayed, in spite of all precautions against it, and others with their preserving wrapping still undisturbed. Parts of the history of the bondage life of Israel in Egypt flit across one's mind as one looks into the mummy face of the Pharaoh of the oppression and the Pharaoh of the Exodus. And not only human mummies are shown but the mummies of crocodiles and sacred rams. Skeletons of the national bull god apis are also exhibited. In the papyrus rooms there must be interesting glimpses into the distant past to anyone that can read their writing. Secrets of state, of business, of religion and even of love are here said to be laid bare.

The journey northeastward from Kantara, towards the Holy Land was begun at one o'clock in the morning. Abraham undoubtedly crossed this desert area somewhere on his way to Egypt, so did Isaac, also Jacob and his family and still later Joseph and Mary with the Christ child when fleeing from the cruel Herod. Daylight found us in ancient Philistia. At Gaza a Jewish nurse came into our compartment. The hearty "Goodbye Sister" that was called after her by some Arabs led me to conclude that while serving in the government hospital she had done a good turn to some goyim whom her forefathers would have hated with a religious hate. It was she who pointed out the heights of Ali Muntar to us, supposed to be the hill to which Samson carried the gates of the Philistine city and a place which the British troops stormed in the late war. The once important Philistine cities of Arcalon and Ashpod through which we pass are now but insignificant places. At Ludd we had to change trains. The air was laden with the fragrance of the blossoms of the surrounding orange groves. This is the place that is mentioned several times in the Old Testament as Lod, in the New it is called Lydda. It was here that Peter healed Aeneas who had been sick of the palsy for eight years. Then we go through the plain of Sharon and its "roses." Akir, the Ekron of the Bible where the ark was taken from Gath, is passed; then El Mughar, probably the Makkedah of the Bible where the five Amorite kings hid in a cave after the battle of Ajalon; then Tell Jezer, the Gezer where David fought with the Philistines; then the valley Sorek connected with the story of Samson and Delilah, and Zorah, the birthplace of Samson, and Ain-es-Shems, the Bethshemesh to which the ark was taken from Ekron; then the Ebenezer of Samuel's time, now Dier Abou. After entering the Wady Ismain the railway is soon in an ever narrowing rocky gorge. The rock of Etam connected with Samson's history is here. The train winds like a snake and goes down, down, mostly with its brakes on, to the ancient Canaanitish city Bittir, then it emerges into the plain of Rephaim, and, as if not to desecrate the holy city of old stops at the station about a mile outside of the Jaffa gate right in sight of Zion, the hill so dear to David's heart.

CORRESPONDENCE

West Zion Church, Moundridge, Kan., May 26, 1921.—Dear Readers of the Mennonite:—It seems an opportune time, after receiving many blessings, that we write about them, so that you who read these lines may join with us in thanksgiving and prayer.

On the evening of May 8th our C. E. society had its annual election of officers—Miss Dora Z. Schmitt was reelected president, she is a very efficient leader; the reports of officers and committees showed good work for the year past. The mission committee handled $281 which was given into the foreign mission treasury—the committee was also responsible for four mission programs, the last one being given by Mrs. Sam Auernheimer of Akola, India, who gave very interesting talks to both Junior and Senior societies.

Pentecost Sunday was a day of many blessings for our congregation, thirty-three young people received the holy rite of baptism during the morning service, preceding the baptismal service, Rev. J. H. Langenwalter preached a very inspiring and helpful sermon from Acts 1:1-8. Will you join us in prayer for these young people that they may grow in faith and deeper consecration.

The Western District C. E. convention held at the Emmaus church near Whitewater, Kan., on Pentecost Monday was attended by about 1500 people—a very helpful program was carried out, with Rev. P. P. Wedel of the Christian Mennonite church as chairman. Our society was represented at the consecration hour by Bro. B. M. Dirks and by Miss Anna Belle Dyck on the morning program. The people of Emmaus served lunch in a grove adjoining the church yard. The convention was held in a large tent.

Last Sunday morning West Zion was grieved to hear the resignation of Bro. Suderman, who has been called to take up Bible work at Bethel College and Bethel Hospital, and although we will sadly miss this good family yet we wish them God's richest blessings in their new work. Bro. Suderman will sever his connection with our church in August. We are indeed thankful to our heavenly Father for the years of patient toil Rev. and Mrs. Suderman have given us.

Mrs. D. O. Rupp, Cor.

THE CONTENTS AND AIMS OF CHRISTIAN ENDEAVOR MEETINGS PROGRAM

Christian Endeavor meetings must be interesting if they are desired to hold the attention of the members, to say nothing of impressing the visitors to the point of coming again.

To be interesting, the meeting must receive careful and prayerful preparation. Neither the leader or any of the members can expect to take a Bible in one hand and a copy of some topic helps in the other, make a rush for the church, plunge into the meeting and achieve the proper results.

The prayer meeting committee should meet with the leader at least four weeks in advance of the meeting, prepare a tentative program and make suggestions that will be helpful to the leader.

If a room is available it is well for the prayer-meeting committee, president and other officers of the society and the leader to have a five-minute prayer service before each meeting. I have been in societies that have done this and it proved to be very helpful.

To be interesting the programs must be varied. Tourists would prefer to stay at home if they were compelled to travel the same road on each journey, for scenes would become monotonous. Young people also become tired of the meeting that is always conducted in the same "cut and dried" way. Use unique plans that will grip people; then advertise that you have something out of the ordinary and expect results.

To be interesting the meetings must also be instructive. Study parts of the Bible, memorize the best verses, remember the location of those you do not memorize so they can be found readily. Read quotations from secular writers, such as Henry Ford, Roger Babson, Elihu Root, John D. Rockefeller, Ex. Pres. Wilson and other men who have attained greatness and are devoted Christians. This makes you better acquainted with eminent men and women of our day and gives you an idea of their thought. There is also instruction in the discussion of prayer-meeting topics. Some of them are studies of Bible characters which call for search of the Scriptures. Some are citizenship topics, brimful of statistics and stories connected with great reforms. Some are patriotic topics, calling for thought and investigation regarding our country, its men, city and agricultural affairs and better education of its citizens. Many deal with home and foreign missions, picturing the conditions of the Indians, the Negroes, the foreigners in America; taking us on journeys to India, China and other foreign lands showing us natives in their homes and schools, shops and farms and presenting to us their governments and religions.

These are some rather general statements regarding how interest may be kept up in the regular meetings. Now let us take up more in detail the contents and aims of the meeting.

Some of our meetings should be of an inspirational nature. Under this topic let us include the study of Bible characters such as Joseph, Moses, Elijah, the apostles, men whose lives verify the power of God, exemplifying faith in the Creator and show the reality of prayer. These meetings should give opportunity for personal testimony to answered prayer and to help you have received from God. Opportunity should always be given for prayer. You should learn to pray for the individual members of your society, those in your society, those away in college, those on the mission field or wherever they are. You must pray for your meetings and for the standard and ideals of the society. Furthermore you must be definite in your prayer. Ask God to help you get a new piano, ten delegates to a convention, fifteen new members to join your society, six members to enlist for definite Christian life work during the year, two members to become foreign missionaries and then work to answer your prayer. As the things you are praying for and working for are accomplished you will realize that God has helped you to succeed. This will strengthen your faith in Him, create in you a desire to worship Him, and prove to you that God is a loving Father, that He cares for you, loves you and helps you **if you will only work by His side and do your part.**

Scripture reading should also be given special attention in these meetings. Aim to inspire people with a love for the Bible, encourage them to read it daily. Reading a few verses from the Bible **each morning is as refreshing** as washing your face before breakfast. It will not only **refresh and enliven you, it will clean you from the stains of sin.**

Following the inspirational meetings, the aim of which is to increase our faith, devotion and loyalty to God, evangelistic meetings would be appropriate. Of course, the aim of these meetings is to win souls for Christ and recruit members for the church. In order to accomplish much in such meetings much personal work must be done. Talk to your friends about Christ and explain to them what He means to you. This experience will be a wonderful help to you and if you succeed in winning one boy or girl for Christ you will experience a joy that will drive you to others still outside of the Kingdom. In doing this work you are not only winning others but you are developing a stronger, holier Christian character.

Having briefly considered the inspirational and evangelistic meetings, let us now give attention to home mission programs. Interesting subject matter for these meetings may be secured from the denominational boards. Also by assigning some members to look up in library books or in magazines different topics as, "How the Mountain Whites Live," "What Is the Greatest Need of the Montana Indians, etc. Last winter the Cedar Falls Presbyterian church gave a pageant named "Ellis Island" showing how immigrants looked when they landed in the U. S., how they were treated here, and to some extent under what conditions they lived in the New York City slums. The first presentation was so successful that it was repeated in the same church some weeks later. Each time a large audience was present. It was not only entertaining but also aroused much interest in the C. E. and church and prompted the giving of fifty dollars to better the conditions of poor immigrants. In this case, the aim, namely, interesting the people and securing their support, was accomplished.

The last of the topics we shall take up is foreign missions. There are at least four ways in which this can be made very interesting. One way is by securing from the mission boards literature regarding certain fields in which your church is interested, a second way is by inviting a foreign student in college here to describe the way people live in this country. A third kind of program that always attracts large audiences is slide pictures showing foreign people at their work and play. The ruler in his fine linen robes and the starving children and dying lepers in their rags among the rocks. A fourth way is to present plays. Last February five men of the C. E. of the Presbyterian church in Cedar Falls gave a play, "The Test." The play showed how a jealous Mohammedan took a Christian missionary into a little house which was built on the edge of a cliff. The missionary was told he must repeat the Mohammedan creed or be thrown over the cliff, some one thousand feet or more high. The missionary remained true to the Christian faith and as a result the Mohammedan did not throw the Christian over the cliff, but also accepted Christ. It took three weeks of hard practise to get the play well but it was well advertised and the church was filled the night it was given. Each hearer was thrilled with its message.

You may think that takes too much time and that is too difficult to attempt anything so elaborate; but you must remember that anything that is worth while requires much work and that it is the new things and well rendered programs that interest the people.

In connection with mission programs, we should stress consecration of life and money to God's service. The meetings should show the needs in foreign lands and explain the sacrifices missionaries are making to meet those needs. They should set forth clearly that if a missionary gives his whole life for our brothers in dark Africa, in superstitious India or in China, we should be thankful to God for our homes and pleasures and give at least one-tenth of our income to promote the work of His kingdom. Ah! these meetings should do more than this, they should challenge every young person to live his life on the mission field or in some definite Christian work. Modern magazines are full of attractive advertisements urging young people to take up civil positions, to become salesmen, mechanics or to enter various other occupations and the church too, must urge men and women to enlist in its service. I know of no better way to do this than through our mission meetings which show the opportunities of the different vocations and the crying needs in all parts of the earth.

In conclusion, then we see that it is necessary to make our meetings interesting, to take up definite topics and study them thoroughly, to use new devices, as plays, pageants and pictures, to work ever earnestly and prayerfully and unceasingly with two aims in mind, the first, to honor God and the second, to bring about a world brotherhood of men.

Elmer P. Schindler.

Pulaski, Iowa.

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THE MENNONITE

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EDITORIAL

Readers of the Mennonite will no doubt have been greatly interested in the accounts of Rev. J. W. Kliewer's journey as they have appeared from time to time and now that he is on the last lap of his trip, we are brought to the realization that these very interesting and instructive letters will shortly cease to appear. Nevertheless, Bro. Kliewer has made an important contribution to the missionary literature which helps to fill a long felt want. A large missionary literature has grown up in the Protestant churches during the last two decades and its influence has shown itself in the remarkable missionary interests and activities that have marked this period. With other Christians, the Mennonite people have found literature of this kind to be a mine of information and inspiration. We cannot begin to estimate how great has been the part mission literature has had in forwarding the cause of our missions. However, the need for more missionary literature produced by our own people and relating to our own work has been a crying one for a long while. What we have had of this kind has met with grateful appreciation on the part of our people, but every pastor knows how much more of it should have been on hand to meet the numerous inquiries made for it. To further create a wider missionary interest among our people in Mennonite enterprise on the foreign field and keep them actively alive it is of highest importance that we be in a position to give them fresh and first-handed information relating to the work and its prospects and limitations as well as how it compares with the work other denominations are doing.

Mission study classes are a power in the furthering of the mission work. So is the reading of the splendid text books that have been prepared for study and private reading. To carefully study a general work on the Whys and the Hows of Foreign Mission, or on some kindred subject which result in the securing of a store of valuable material that may be used in advancing the particular work in which we are interested, but we have long passed that stage where it must be explained to us how or why missionary work is to be done. It is to be presumed that we know all about that now. But we do need greater enlightenment concerning the whys and hows in our several fields. They are scattered, they are located among different races and peoples of different languages and under different climatic conditions. This involves a great deal more than it would if we had limited our responsibilities to a single nationality or language. For years our church papers have been trying to supply a need by giving their readers all the information at their command, but during the past months the readers of The Mennonite have been especially fortunate in having Bro. Kliewer give us the story of our work in Asia, and that in one connected account. We trust that every member of our church will have shown a sufficient interest in our missionary activities to have carefully followed Bro. Kliewer's account. No doubt in a little while, he will be circulating among the churches giving us more, and in greater detail, from the point of view of one who has been there and is therefore able to tell us all about things as he has seen them.

SOME MISSIONARY QUESTIONS

The following are some of the responses given in the "Missionary Presentation," at Reedley, which appeared in the "Mennonite" recently. As they were given extemporaneously at the time, we have asked each one to write them out for us. It is good for us to look at these questions from all sides, and get other people's views on them.

In the end we find that God deals with each one of us in a special way,—perhaps in a way that we had never thought of. Then we find that our doubts, excuses and difficulties were the result of wanting our own way. What matter how He leads us or where, if only we are in the center of His will.—A. G. S.

The question, "What Constitutes a Missionary Call?" is one about which every Christian ought to think seriously. This question cannot be answered in a general way, but must be answered personally by each individual. There are many who call themselves Christians who have never come to see that they have a duty towards others, consequently their Christianity means nothing to any one except themselves, if it does at all mean something to them.

A few years ago most of us considered very conscientiously the words of Jesus, "Love your enemies." Why? Was that because we loved our Lord so much that we wanted to obey absolutely every one of His commands? Thank God, with many that was the real motive for placing an especial emphasis upon obedience to these words. But if that was the real motive with all, why did so many of us throw to the winds these most important commands of Jesus Christ, "Come ye after Me and I will make you to become fishers of men," "Go ye into all the world, and preach the gospel to every creature." Mark 1:17; 16:15. Is that an obedient son who obeys one command of his father, but disregards the others?

For me the passages quoted above properly constitute a missionary call and to disobey would mean a most unhappy life. Seeing the danger of those without Christ, and knowing the way of salvation and being commanded to carry the message, should I have no responsibility? Woe is me if I try to find excuses. The Lord may not see fit to send me out as a great preacher, but in whatever way He may enable me, all my energy must be devoted to one thing, and that is to proclaim the gospel of Jesus Christ which is the power of God unto salvation to every one that believeth." —Jacob R. Duerksen.

The call of God comes in various ways, and God reserves the right to extend it in His own way. With some it is a deep sense of duty; with others it is a great desire for the spiritual enlightenment of the heathen. Still others see their call in Christ's command, "Go ye" or in the Macedonian call, "Come over and help us." One thing is certain, the love of Christ and to Christ must be back of it, and it must be more than mere feeling. Some one has said: "We feel for them, but feeling will not save them. It cost Christ Calvary to win us." Personally, there is just a deep, growing conviction that I must go, and would never be quite happy if I did not, unless God shuts the door. Here are several things that I think every one ought to consider:

1. Ask myself the question: "Am I willing to have God show me His plan regarding my life?"
2. Do I yield my will to His will, whatever that may be—either for home or foreign work?
3. Read the command in the word, "Go ye—" and ask God if I am exempted. (I believe no one is exempted from telling the story, but there may be exemptions for the foreign field.)
4. If not, do I offer myself for that service now?
5. Am I going?

—Helena Schmidt.

There are various ways in which God's call may come. The Master says, "He that hath My commandments and keepeth them, he it is that loveth Me." We know that obedience is the test of love. We hear Him say, "Lift up your eyes and look upon the fields for they are already white to harvest." John 4:35. "Pray ye therefore the Lord of the harvest that He will send forth laborers." Matt. 9:38. "Go ye therefore and teach all nations," Matt. 18:19; for "The Son of Man came to seek and to save that which was lost." Being redeemed from the law of sin and death, every true child of God feels constrained to tell others. As Christ is not here in a visible form any more, He asks His children to be a witness for Him.

We hear from the reports, the cry of the teeming millions who are torturing themselves to get the peace you and I have. They know of no one upon whom they can cast their load. They pray but receive no answer. They cry out, "Tell us of your Christ; we would believe in Him if we would know how." Uncounted millions go down to death ignorant of the message Christ came to this earth to bring to men. Then come the letters of loved ones on the field, wondering why not more helpers are coming; for daily they see the ripe fruit perish. Their work is far more than they are able to do, as they are still within human limitation.

You hear God calling you through these. Why do you try to forget it? Are your excuses legitimate before God? Not every one can go to the foreign field, nor is everybody called to go there. Each one has to settle this between himself and God. The question is not "Should I go?" but "Why am I staying at home?" Study the various fields, their climate, customs and religions. Come in contact with returned missionaries, get opinions of other people regarding your call, but take your advice from God only. Spend much time in prayer and Bible study, ever asking, "Lord, what wilt Thou have me do?" If you are completely yielded, the Lord will place you in the field He has chosen for you.—Lovina Burkhalter.

The surrender of a life for the service of our Lord always involves the giving up of something. Especially is this true when the place of the Lord's service is in the foreign field. Among others, the main things we must give up are home, loved ones, friends, and the home-land. But what is this in comparison to what it cost the Savior to bring us unto Himself, that we might bring Him to others? The Lord Jesus never asks us to do anything but what He has already done for us. Jesus on the cross suffered the bitterest separation the world has ever known. When our sins hid Him from His Father's face, and we hear these words from His own lips, "My God, My God, why hast Thou forsaken Me," then how can we hesitate to follow the path the Master has trod?

Our leaving the things we hold dear in this world is not a loss but rather a gain. Mark 10:29, 30. If we leave home, loved ones and the home land for Christ's sake and the gospel's, we shall receive and in the world to come eternal life. Shall we be the losers or gainers now and in eternity? Is it worth while to consider this?

—Clara Wiebe

When the mission work becomes the master-passion of your life, you will not be ready to stop at the obstacles in your way. Far rather will you look up to God and Father of our Lord Jesus Christ for strength and then go forward making of these obstacles stepping stones whereby you become more fit for that work to which you are called. To me the call has come in many ways, and with it has come the deepening conviction that my place is out there in the foreign field. I must go unless God absolutely closes the door. I'm afraid not to go, for I fear I would not be able to bear to hear of the need if I stayed at home, knowing I could have gone. I have a Savior—a living, victorious Savior—and I want to carry the news of that Savior to those who have had no opportunity to learn to know Him.—Christena Harder.

"Why are you in business?" This is the great question confronting many a man and woman in business today. They are wondering why they are in business, and not out in the Lord's work. But it might be the place where the Lord wants them, and you and I know the great need of Christian business men and women today.

Many a time the Spirit of God will come and knock at the heart's door to go out of business and work for the Lord. But all the excuses possible are brought forth at this time to get rid of this call, and finally a deaf ear is turned, because the business has such a good start, and there is really no one just now who would be able to run it successfully. They have also such a good reputation in the community, and if they should decide to go into definite Christian work, what the people think?

In this smooth way Satan can work himself in to keep us from going to work for Christ, and I am sorry to say that he is succeeding. I wonder if Satan does not sometimes marvel at our unfaithfulness and at his own success.

Everyone should face this question: "Are you where you are now because you offered your life to God for the heathen, or any other place, and God sent you into business? or are you there because you want to be?" If this question were answered by all business men, then I am sure the Lord would have many more workers in His harvest. There are thousands of men and women dying every day without Christ. Who will be responsible for the men and women who are making good success in business but are called of God to save souls, to all those that are lost because of their staying in business?

Often men say, "I am blessed in my business. Why should I go out? There are many others that can go." And they forget that Christ said, "Go ye out into all the world and preach the gospel." They do not realize that every day adds to their responsibility. I must say right here that I was in business and certainly was blessed, but when the burden came upon me that there were souls dying every day without Christ on account of my staying in business, I could not rest but said as Isaiah of old did, "Master, here am I, send Me," and the Lord said, "Go." And I say to the honor of God that there is no other business to compete with that of telling the blessed story of Jesus Christ to the lost.

And this question can be settled and should be settled, by taking our hands off and saying, "Lord, Thy will be done," and soon they will know if the business they are in is where God wants them, or if they are there because they want to be.—John Plenert. (To be continued.)

WE MUST PRAY MORE

A young man had been called to the foreign field. He had not been in the habit of preaching, but he knew one thing, how to prevail with God, and going one day to a friend said, "I don't see how God can use me on the field. I have no special talent." His friend said: "My brother, God wants men on the field who can pray. There are too many preachers now and too few prayers." He went. In his own room in the early dawn a voice was heard weeping and pleading for souls. All through the day, the shut door and the hush that prevailed made you feel like walking softly, for a soul was wrestling with God.

To his home hungry souls would flock, drawn by some irresistible power. In the morning hours some would call and say: "I have gone by your home so many times and have longed to come in." "Will you tell me how I can be saved?" or from distant places another would come saying: "I heard you would tell us how we might find heart-rest."

Oh, the mystery was unlocked, in the secret chamber lost souls were pleaded for and claimed. The Holy Ghost knew where they were and sent them along. Mark this: If all who read these lines would lay hold upon God, with the holy violence and unconquerable persistence of faith-filled prayer, a good many things would give way against which we have been beating with our puny human wisdom and power in vain. The prayer power has never been tried to its full capacity in any church. If we want to see mighty wonders of divine grace and power wrought, in place of weakness, failure and disappointment, let the whole church answer God's standing challenge: "Call unto Me, and I will answer thee, and will show thee great and mighty things which thou knowest not." Jer. 33:3. We must pray more. —J. Hudson Taylor.

THE C. E. TOPIC

June 19.

Lessons from the Sun and Light.
Psa. 74:12-17.

The center of the material world is the sun. It is the center of the solar system to which the planet upon which we live belongs. The mind is hardly large enough to comprehend the sun's size and power, to say nothing of anything material that might be greater. From it proceeds energy and power. God uses the material things, with which we are familiar to reveal the deeper spiritual things which He wants us to know and so, as we think of the glorious sun, the center of material things, we may turn our thoughts toward God, infinitely greater and more powerful than the center of our system. The thing created makes us think of the Creator and here then is the greatest of all created material things we know. It emphasizes to us how much mightier than it, and all things it influences, He, the Creator is. If we must think in terms of millions and billions when we have the sun in mind our mind staggers at the thought of God, who is beyond our power of expression, when we meditate on all of His attributes.

Light proceeds from the sun. Without it there would be darkness, and with darkness, death and desolation. From God, the Father of light, there proceeds a light that breaks the power of death, and makes the desolation that sin hath wrought disappear. Every morning the sun sends us the light of another day and every morning man sees the new light of life and opportunity that God sets before him. The sun goes down. It is night, but we wake again to realize that the sun has not failed us. Sin gets its power in the world. There is ignorance, sin, cruelty and all the base things that go with wickedness, but God always has had a new day in store for the tried and afflicted souls that wait on Him. The night of disappointment is succeeded by the day of better things ahead. The night of sorrow falls but it only precedes the dawn of joys and bliss. The night of grouping and wandering lays upon the soul. That soul, if it is honestly and earnestly reaching out in hope, will find the light in his God and Creator who sent His beloved Son into the world to be the Light of the world.

We must associate life with the sun. Nothing lives in absolute darkness. Plant a good seed in the best of soil and surround it with every growing condition but light and nothing can come from it. The Giver of light is the Giver of life. Think of this in our relation to God. We live because it is His will that we should live. He provides the means of our livelihood. Should He withhold His benefits or take away our breath we would, all of us, perish. The sun's power falls upon the earth in a way that it does it good. What would this earth be if the sun's direct ray sent fire upon it? And, what would we be if

we had to feel the direct force of God's wrath which we so richly deserve?

We mark time by the sun. It sets the limits of our days and nights as well as of our seasons, each in their good time. With God there is no time. A thousand years are as a day with Him. Yet, He gives us time. We have our time of probation when we may make right our lives with Him that they may lead to a happy ending, just as we have our seasons when we may get ready for the harvest. This time is a time of mercy. He deals with us better than we may deserve. But when it suits His purpose He says to the wicked: "Thus far and no further." He sets the time when our souls shall be required of us. He will set the time for the return of His Son. Will we be ready for Him when that time comes?

There is no greater health factor on earth than sunshine. It heals the miserable places and makes the sick patient well. God wants a healthy world. The greater part of the Master's time was given to healing. If prayer is a power for anything it certainly has a mighty healing virtue that all of His believing children may apply to themselves for the cure of their infirmities. As Jesus was the great Physician of His time and, as He is ever the same, He only wants the sufferer to believingly come to Him for the cure of his afflictions.

Imagine a house from which all sunshine is shut out. No one wants to live in such a house. We need the cheer that sunshine brings. The better cheer that God brings to us is needed more. What would we do about our sins, our troubles and our failures were it not for the cheering assurance of God's continual presence and His unfailing promises?

The power of the sun is beyond conception. Through a continual evaporation it is lifting the waters out of the ocean as they flow into it. By the power of gravity it holds our entire system of worlds in their places. By the power of its rays it assures life to all on earth. It is the mightiest dynamo, continually throwing off energy and yet, when compared to the power of God, who holds worlds in His hands, its power is insignificant. This mighty God sets all the machinery of His power in motion to care for us and answer our prayers.

The sun in the skies, with its grandeur and power, with the rich benefits it bestows upon material things leads us to think of "the Sun of righteousness with healing on His wings."

THE S. S. LESSON

June 19.

Making the Social Order Christian.

Luke 4:16-21; Matt. 25:34-40.

Golden Text:—Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me. Matt. 25:40.

Jesus had attained distinction away from home. It was but natural that, in the beginning of His ministry, He should desire to give His home folks, His neighbors, friends and relatives, among whom He had grown up and worked as a carpenter, the benefits of His message at the earliest possible moment. Dear as were the hills and fields to Him about His old home the people whom He had known there from childhood were dearer. Partaking of man's human nature, Jesus also partook of the human affections and love for dear ones. No doubt the reputation that He had made for Himself had already reached Nazareth. The voice of a prophet had not been heard for centuries in Israel until John the Baptist appeared and now close upon his heels comes the word to thrill the people of the little Galilean town, that had no reputation for any good thing, that upon one of their number the prophetic spirit had also descended. It is a singular coincidence that the missionary letter by Bro. Kliewer appearing in this issue which was written in Nazareth, should come to the writer's desk just at this time when the study of reception of Christ by the people of Nazareth is being written. If Nazareth, to which Jesus came was wicked, unbelieving, and rejected its Jesus, let us remember that in a larger sense the world is the Nazareth that rejects and drives out its Christ who would come bringing a message of hope and better things.

While there is little or no connection between the title given to this lesson and the Scripture from which it was taken, let us note the order in which the events are portrayed and find them suggesting the only order by which anything can be made Christian. (1) Jesus was promised to come in this way according to prophecy. Jesus will only come in the way the world says that He will. (2) He came to Nazareth. He came from heaven to this world. (3) He appealed to men that they might accept Him as their Lord and Master sent from God to redeem them. He appeals to men now to accept Him.

It was the custom of Jesus to attend the synagogue on the Sabbath day. As a child He had learned to love the place having been sent there daily to receive instruction with the other children of His time. We see here an example in (1) keeping the Sabbath, (2) church-going, and (3) in careful attention to the reading of the Word. If Nazareth lacked none of these things and still was so wicked that it became proverbial to ask, "What good thing can come out of Nazareth?" What is to be said of our time where the Sabbath is profaned, the church neglected and the study of the Word has gone into disuse? It will be well for the teacher to emphasize the importance of following the example of Jesus in Sabbath keeping, church-going and Bible study.

It was the custom in the synagogue service to offer an opportunity for participation in the exercises to any person of note or ability present. On this occasion it was expected that Jesus would speak, they had come to hear Him and He did not disappoint them. In this respect even the wicked Nazarites may teach us something. Jesus speaks through His Word to those who come to His house to learn of Him. It is sad that they rejected Him but it is just as sad that in these, which we believe to be better times, He is also so frequently rejected.

Jesus opened up the Word to the prophecy of Isaiah that referred to Himself and showed how the time had come when this divine commission was received and fulfilled by Himself. (1) The Spirit of the Lord. He and the Spirit were one even then and at this time the Spirit was manifesting itself. (2) To preach the gospel. The world is to be saved through the preaching of this gospel. Not only is He the greatest preacher, but all Christians are commissioned to preach the gospel by Word and life. (3) To heal the broken-hearted. Jesus Himself was to break His own heart in doing this. (4) Deliverance to the captive. Those bound in the chains of Satan. (5) Sight to the blind. The blind were the special objects of His concern as are the spiritually blind. He is the light. He gives the sight of faith that sees beyond the things of this material world. (6) To set at liberty. Free Satan's slaves. (7) To preach. The gospel was proclaimed by Him. It is always to be proclaimed. Jesus did not continue the reading of the prophecy further for it speaks of "the vengeance of our God." That belongs to the second coming after the rejection of Christ.

In the passage from Matthew Jesus calls Himself King. He is sitting in judgment. Here He shows that those who are His, will do as He would do. The hungry, the thirsty, the stranger, the naked and the prisoner are the objects of His particular attention. Christianity must be large enough to regard itself responsible for doing its full duty by them or it is no Christianity at all and those who neglect this plain duty meet with His condemnation in the final righting of all things.

RELIEF NOTES

(Conducted by Vernon Smucker)

The monthly report of the activities of the Mennonite Relief Unit at Constantinople for March is at hand. It shows several interesting items. New work is being undertaken and changes are constantly being made. We glean the following items from the report for the benefit of our readers:

	Boys	Girls	Total
No. children in Men. home March 1	47	43	90
Discharged during month	10	4	14
Admitted during month	15	15	30
No. in home April 1	52	54	106

There were distributed during the month of March a total of 3,017 pieces of clothing to 880 different persons, as follows:

	No. Helped	No. Pieces
Men	360	747
Women	363	1047
Boys	65	414
Girls	72	596
Infants	20	120
Blankets		93
	880	3017

On April first there were in the Mennonite homes in Constantinople and at Yeni-Kuey on the Bosphorus, 119 Mennonites (refugees from South Russia) 61 Lutherans, and five others. Since that time, on April 27, ten Mennonite young men sailed from Constantinople for Trieste, and thence to Holland and Germany. The names of these ten are, David Reimer, Victor Gunther, Wilhelm Warkentin, Nicolai Rempel, Jeinrich Rempel, Gerhard Rempel, Gerhard Friesen, Rudolph Friesen, Peter Enns, and Friedrich Klepfer.

All of the Mennonite young men and others at the Mennonite home in Constantinople are to be transferred to the new home at Yeni-Kuey on the Bosphorus, and the building thus vacated is to be used for a refugee home for girls. This will add another new feature to the work of our Unit, and one which is very much needed on account of present conditions there. Sister Vinora Weaver is to have charge of the work. Sister Zook is to have charge of the orphanage. May we remember our brethren and sisters as they are engaged in this work.

Bro. Orie Miller made a special trip to New York recently to see the head of the large Lutheran relief organization which has been doing effective work in many of the war-torn countries, but which has not yet undertaken work in Constantinople. Bro. Miller gave the facts as to the Lutheran refugees from South Russia now in Constantinople and their desire for help to enable them to come to this country. This was the first that the Lutherans of this country knew of the situation there, and orders were at once many to proceed to Constantinople to look after the needs of their people. This man is to have full authority to act, and his coming will be sincerely welcomed by the Lutheran refugees as well as by our own unit, which has, at considerable expense and effort tried to deal with the problem in a small way.

No late word has been received as to the success of Bro. Miller and Bro. Slagel in their efforts to get into the interior of South Russia. Letters which have just arrived and which were written soon after they landed in Russia state that they were receiving very cordial treatment from the Bolshevik officials, and that they were planning to go on to Rostov and possibly to Moscow in order to get in touch with the higher officials. A shortage of medicines and clothing is reported. Factories are working and health is good. It is possible that it will still be some time before further word is received from them.

Readers of these notes, no doubt have heard of the letter which came from a member of the Russian Mennonite settlement at Halbstadt in South Russia to his brother in Kansas, in which it is stated that Brother Kratz was taken prisoner at the time of the Bolshevik invasion. Evidently nothing further is known of him there, since the writer expresses the hope that by this time he has arrived safely at home. No direct news of any kind has come to this office. We are constantly hoping to receive word as to his present whereabouts, either through our own brethren or through other sources. Further efforts are being made through the State Department to secure more information, and everything possible is being done through all the available channels. Meanwhile, let the church pray earnestly for the success of these efforts, and let us support with new energy and zeal this cause of bringing relief which is so worthy and which has led so large a number of our young people to face the physical hazards and inconveniences for the sake of Christ and the gospel.

May 28, 1921.

SUNDAY SCHOOL AND C. E. CONVENTION, COLFAX, WASH.

The following program will be rendered at the Onecho church near Colfax on June 20th. Four C. E. and Sunday schools taking part in the program. An open discussion is to follow each topic. Every one is cordially invited to attend. The Onecho Sunday school will render a Children's Day program on June 19th and the Sunday school and C. E. convention will take place on the following day.

Sincerely,
John W. Rubin,
Sec. of Program Committee.

PROGRAM

Forenoon Devoted to Sunday School Topics.

Voluntary.
Devotional Exercises—Rev. P. R. Aeschliman.
Welcome Address—S. R. Aeschliman.
Anthem by Menno choir.
What Methods Can Be Employed to Make the Sunday School More Attractive and Profitable.—Dwight Ensley.
Music.
The Preparation of the S. S. Lesson:
(a) On the Part of the Teacher—Sam Bachman.
(b) On the Part of the Scholar—Henry J. Ewert.
Anthem.
The Bible in the Public School—Edward W. Franz.
Reading—Minnie Schrag.
Announcements.
Song.
Benediction.

Afternoon Program Devoted to C. E. Topics.

Voluntary.
Devotional Exercises—Bertha Ummel.
Music.
The Organization of a C. E. Society and Its Advantages—Harry Krehbiel.
Music.
The Present Power of C. E.
(a) In Idealism and Enthusiasm of Youth—Beulah Aeschliman.
(b) As a Training School — Alvin Rubin.
(c) Its Place in the Church—L. F. Aeschliman.
(d) Its Missionary Opportunities—Julius Franz.
Duet.
With the Saloon Out What Shall We Put in?—Milt Ensley.
Song.
Business.
Adjournment.

Evening.

Song Service.
Address by Rev. Owman.

MARRIAGE

Mood-Hunsberger.—At the home of the bride's parents near Plumsteadville, Pa., on June 1st, 1921, by the bride's pastor, A. M. Fretz, Clarence G. Mood and Blanche M. Hunsberger.

DEATH

Meyers—On April 29, 1921, in Center Valley, Pa., at the home of her sister, Mrs. Maria Mohr, Miss Theresa Meyers, aged 76 years and 1 day. The deceased was a daughter of Rev. Samuel Meyers, preacher of the Old Mennonite church at Saucon and Springfield. She was baptized and received into church fellowship at Springfield on October 3, 1874, by the late Jacob S. Moyer. Funeral services and interment on May 3, at Saucon church. Rev. L. Foulke spoke English, A. M. Fretz, German, on Rom. 8:18.

CONTRIBUTIONS

Received by the Executive Committee of Mission Societies During May, 1921.

Upper Milford Ladies' Aid of Zionsville, Pa., Mrs. A. G. Schantz, girls' school, China, $10; do., for postage expenses of Executive committee, $1; sewing society, Henderson, Nebr., Mrs. H. D. Epp, orphan, India, $30; do., famine relief, India, $50; member of Wisner, Nebr., sewing society, Mrs. Emma Amstutz, girls' school, China, $20; sewing society, Beatrice, Nebr., Mr. J. H. Penner, postage expenses of Executive Committee, $3; Gnadenthal sewing society, Goessel, Kan., Mrs. J. J. Buller, for do., $0.75; sewing society, Los Angeles, Calif., for do., $1; sewing society, Tabor ch., Goessel, Kan., Mrs. P. J. Unruh, for do., $0.80; sewing society, First Men. ch., Bluffton, O., Mrs. Ray Marshall, for do., $2; sew. soc., Ebenezer, Mt. View, Okla., Mrs. A. J. Krause, for do., $1.65; sew. soc., Avon, S. D., Miss Lena Lidtke, worker in China, $40; sewing society, San Marcos, Paso Robles, Calif., Miss Marie Fast, rest home, India, $10; ladies mission society, Reedley, Calif., Mrs. E. P. Ruth, Russian Mennonite refugees in Germany, $50; Dorcas sewing society, Freeman, S. D., Mrs. B. F. Wood, general mission treas., $50; mission workers' society, Moundridge, Kan., Mrs. Frank Dyck, native workers, Caroline and Samuel, Champa, India, $70.

Gratefully acknowledged,
Mrs. J. G. Regier, Treas.

FOR FOREIGN MISSIONS

During May, 1921.

General Fund.

T. H. Soldner, Berne, Ind., $50; Eden ch., Inola, Okla., $80; Menn. ch., Inman, Kans., $17.50; C. E., soc., Bethel ch., Inman, Kans., $33.02; C. E. soc., Bethesda ch., Henderson, Neb., $62.96; Menn. ch., Halstead, Kans., $72.35; J. H. & Mrs. Probst, Pandora, O., $5; Frieda N. Sprunger, Berne, Ind., $10; O. C. Rupp, Moundridge, Kans., $25; R. Schmidt, Los Angeles, Cal., $3; J. & Mrs. Meschberger, Calumet, Okla., $50; S. S., Menn. ch., Beatrice, Neb., $101.73; S. S., Menn. ch., Mingo, Kans., $16.51; Menn. ch., Summerfield, Ill., $167; S. S., First Menn. ch., Phila., Pa., $20.01; Ladies' Aid, Menn. ch., Phila., Pa., $50; First Menn. ch., Phila., Pa., $91.82; Menn. ch., Deer Creek, Okla., $50; Christian ch., Moundridge, Kan., $87.35; Menn. ch., Meno, Okla., $84.43; S. S., Zion Menn. ch., Donnellson, Ia., $22.06; C. E. soc., do., $66.81; W. Zion ch., Moundridge, Kans., $73; Menn. ch., Reedley, Cal., $96.15; Zion Menn. ch., Donnellson, Iowa, $70; S. S., Brudertal ch., Hillsboro, Kans., $49.12; Hoffnungsfeld ch., Galva, Kans., $135; Garden Tp. ch., Moundridge, Kans., $45; Upper Milford Menn. ch., Zionsville, Pa., $150; Abr. Zurflueh, Bluffton, O., $15; First Menn. ch., Upland, Cal., $45.95; Emanuels ch., Aberdeen, Idaho, $43.29; Herold ch., Bessie, Okla., $13.10; S. S., Johannestal ch., Hillsboro, Kans., $51.35; S. S., Menn. ch., Halstead, Kans., $31.10; Mattie A. Krehbiel, Clarence Center, N. Y., $20; Bethel College Vol. Band, Newton, Kans., $24.93; Agathe Reimer, Beatrice Neb., $50; S. S., Bethel ch., Inman, Kans., $22.70; Hoffnungsau ch., Inman, Kans., $46.77; Bethesda ch., Langham, Sask., $20; Ebenezer ch., Mt. View, Okla., $31.85; S. S. and Menn. ch., Wadsworth, O., $35.44; S. S. and W. Swamp Menn. ch., Quakertown, Pa., $105.94; C. E. soc., Berne, Ind., $46.14; friend, Berne, Ind., $25; ditto, $35; ditto, $4.25; mission boxes, Berne, Ind., $10.50; Menn. ch., Berne, Ind., $873.73; M. U. Schmidt, Newton, Kans., $5; Florence Hetzel's tithe, Los Angeles, Cal., $5.55; Menn. Mission ch., Los Angeles, Cal., $24.90; J. W. Ruth, deceased, Halstead, Kans. (legacy), $300; Cornelius Jantzen, Plymouth, Neb., $30; Salems ch., Freeman, S. D., $250; Menn. ch., Buhler, Kans., $29.46; S. S., Christian ch., Moundridge, Kans., $48.35; S. S., First Menn. ch., Bluffton, O., $50; Tabor ch., Goessel, Kans., $125.42; S. S., Menn. ch., Upland, Cal., $51.76; Bethel ch., Inman, Kans., $17; Menn. ch., Deer Creek, Okla., $46.50; C. Frey, Newton, Kans., $2; Salems ch., Munich, N. D., $23.65; Menn. ch., Wayland, Iowa, $24.44; Emanuels ch., Noble, Iowa, $45; Bergtal ch., Korn, Okla., $27.01; Alexanderwohl ch., Goessel, Kans., $163.87; S. S., Friedensberg ch., Avon, S. D., $10; Menn. ch., Hydro, Mont., $2; I. A. Sommer, Glendale, Cal., $20; Hoffnungsau ch., Inman, Kans., $28.30; Tabor ch., Goessel, Kans., $40; Jacob Oberst, Burns, Kans., $3; Bergtal ch., Pawnee Rock, Kans., $32.46; friend, Upland, Cal., $100; Menn. ch., Goessel, Kans., $44.01; Bethesda ch., Henderson, Neb., $119.01; Bergtal ch., Korn, Okla., $70.25; Menn. ch., Meno, Okla., $49.67.

Special Gifts.

Zion Menn. ch., Souderton, Pa., for Frey, $52.52; Zion Menn. ch., Souderton, Pa., for Moyer, $69.10; Young Men's S. S. class, Emmaus ch., Whitewater, Kans., for orphan, $35; C. E. soc., W. Zion Menn. ch., Moundridge, Kans., for native worker, $7.75; John H. von Steen, Beatrice, Nebr., for Sonsai, No. 106, $120; S. S. class No. 33, Menn. ch., Berne, Ind., for Steiners, $38.59; Daniel Meschberger, Stafford, Kans., for two orphans, $60; C. E. soc., Zions Menn. ch., Souderton, Pa., for No. 388, $48; Sunshine and Live Wires S. S. classes, Aberdeen, Ida., for No. 362, $7.95; D. J. Schmidt, American Falls, Idaho, for orphan, India, $15; P. J. Kleinsasser, Freeman, S. D., for No. 364, $35; Menn. ch., Richfield, Pa., for Bible woman, India, $15; S. S., Friedensberg ch., Avon, S. D., for worker, India, $40; David Epp, Laird, Sask., for Nidi, Mauhadei, $30; sisters, Beatrice hospital, Beatrice, Nebr., for orphan, India, $30; David H. Schmidt, Goessel, Kans., for No. 327, $25; J. Meschberger, Calumet, Okla., for No. 41, $30; Mrs. Joel Sprunger, Salem, Oreg., for No. 328, $15.

India Relief.

John W. Tschetter, Carpenter, S. D., $10.

Gratefully acknowledged,
Gustav Harder, Treas.,
Whitewater, Kans.
J. G. Regier, Asst. Treas.,
Newton, Kans.

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MENNONITE BOOK CONCERN, BERNE, IND.

The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

VOL. XXXVI. BERNE, INDIANA, JUNE 16, 1921. No. 24.

CONFERENCE MATTERS

THE DEFICIT IN TREASURY OF OUR FOREIGN MISSION BOARD

The largest deficit in the different work which the General Conference has undertaken is the deficit in the treasury of our Foreign Mission Board. How can this deficit be covered and the Conference, especially the Board, be relieved of this burden?

I shall make three suggestions in reference to this matter. First, what we as individuals, as church members should and can do. Second, what the church members can do. Third what the Board can do.

1st. We, as Christians, as stewards of God should, according to His instructions return to Him at least the tenth of all earthly goods which He gives us. If all the members of our churches would follow Mal. 3:10-12 I believe to a certainty that none of our boards would be complaining about a deficit. For more than 20 years I have been a tither and I find not only that the Lord keeps His promise in this matter, but like many other tithers I find that the Lord gives us joy to give more than the tithe.

2nd. Each church ought to give its members opportunity once a month, preferably the first Sunday in the month, to contribute their gifts for missions.

3rd. It would be a splendid thing if our Board through our church papers would inform us in reference to our mission stations, the brethren and sisters who are at these stations and the work which they are doing.

The Krimmer Mennonite Brethren, in November, 1919, issued a whole copy of "Der Wahrheitsfreund" as an "Illustrated number of the Mennonite mission in China conducted by H. C. Bartel.". In this issue there are cuts of the mission, descriptions of the work being done and requests for help in supplying certain needs.

Could not our board in the course of the year issue illustrated copies of "The Mennonite" and "Bundesbote" in reference to our mission in India, another of our mission work in China, another of our missions in Oklahoma, another of our missions in Arizona and still another of our missions in Montana. I am certain that such issues would increase the interest in our missions. I think they would increase the giving and I know that many of our ministers and Sunday school workers would save these papers for future reference in their work. Let us with new consecration continue our work in the mission fields with the blessed assurance that our labor in the Lord shall not be in vain. I Cor. 15:58.

I am truly grateful to know that the number of tithers in our churches is increasing. I rejoice to see that quite a number of our churches are sending in their contributions to missions each month. I am also convinced that our Board is willing to do all it can to increase the interest in and the contributions to our missions. If we thus work together I am confident that not only the present deficit will be cared for, but that in the future we shall have no occasion to complain over the disagreeable matter of a deficit.

H. J. Krehbiel,
Pres. of Gen. Conference.

TO THE MISSIONARY SOCIETIES

Will the Missionary Sewing Societies that work for China, and especially those societies that have not begun their sewing, for said stations, please take notice, that exchange for the first time in four years has again gone back where one American dollar will buy two Chinese dollars, hence it is more profitable and also desired by our missionaries that money be sent in place of merchandise as far as convenient.

Money for China may be sent to our treasurer, Mrs. J. G. Regier, Newton, Kan., who will forward all gifts received promptly to the respective stations.

The Executive Committee,
Helena Liechty, Sec.

The Mennonite and Bundesbote to one address (old or new subscriber) for $2.50.

IN MENNONITE CIRCLES

Prof. Whitmer of the Witmarsum Seminary is at present visiting the churches of the Eastern District Conference, in the interest of the seminary. He was in Philadelphia on the 15th and 16th, conducting meetings in the First and Second churches.

A brother in the East writes that he is about to devote several thousand dollars to a special fund which he hopes the foreign mission board will establish for the care of aged and disabled missionaries. It would be a great encouragement to him if others would add to this fund.

Prof. P. C. Hiebert of Tabor College, Hillsboro, Kan., was in Philadelphia last week, visiting the editor. He was greatly interested in visiting a number of historic places in and about Philadelphia, especially in Germantown.

The Mennonite mission in Islands of Java, maintained by European Mennonites, recently received a new recruit in the person of Rev. Fast, who left Amsterdam on the 11th of last December. Readers of The Mennonite will recall Bro. Kliewer's account of his visit to the Java mission and the great stress under which missionaries there were living, owing to war-time and post war-time conditions. Missionary N. Thiessen reports the recent baptism of 39 persons at Kudus.

The West-Zion church, Moundridge, Kansas, recently added 34 to its membership by the rite of baptism.

A special meeting in the interest of the Mennonite Brotherhood was held in the Perkasie, Pa., church on June 5.

The minutes of the 15th meeting of the (Old) Mennonite Board of Missions and Charities, held at Roanoke church, Eureka, Ill., show that the total resources of the board, including real estate, investments, etc., amount to $701,766.46.

The Pacific Coast Conference (Old Mennonite) held its meeting in the Fairview church, near Albany, Oregon, June 7-10.

NOTES AND COMMENTS

In the Hawaiian Islands native girls are flocking to the Y. W. C. A. centers, filling them to overflowing to learn English and American ways. At the Employment Bureaus rapidly growing groups of Oriental girls are seeking positions in the offices, stores and places of business in Honolulu and elsewhere. So says Miss Margaret Williamson of the City Committee of the National Board, Y. W. C. A., who has just returned from a six weeks' intensive study of the Islands.

"In Hawaii where so many different nationalities are passing through a period of adjustment from old to new standards of living, the Association is doing much to set new health and other standards throughout the Islands," says Miss Williamson. "Fresh from their foreign home surroundings, these girls of the many races in Hawaii are being brought into contact with the American ideals and customs in the public schools. In our Girls' Work which is immensely popular, we strive to make the transition less difficult."

In Honolulu alone four Association centers, equipped with gymnasiums, cafeterias, and class rooms, are maintained. Out of recent night classes in English given in cooperation with the Y. M. C. A., over three hundred men and women were graduated.

The percentage of foreign-born people of the whole population in the United States is smaller today than it has been since 1860, according to Rev. Charles Stelzle, the well known writer. Here are the percentages for each census period: In 1860, 13.2 per cent.; in 1870, 14.4 per cent.; in 1880, 13.3 per cent.; in 1890, 14.8 per cent.; in 1900, 13.7 per cent.; in 1910, 14.7 per cent.; in 1920, 12.9 per cent. To those who have been alarmed about the "millions" of foreigners who have been swarming into the United States it will be illuminating to note that the percentage of foreign-born people

in this country has varied less than one per cent. above or below fourteen during the past seventy years.

While it is true that during the past 100 years about 35,000,000 foreign-born people have entered our country, many millions have returned. Some years half as many as came went back and during some recent years quite as many returned as arrived.

The census figures also show that from 1910 to 1920 the percentage of growth was smaller than during any decade since 1850. The past decade is the only one since 1850 during which the increase of the foreign-born population has been less than one million, the actual figures for the last ten years being 358,442.

The bug-a-boo of the immigrant, so far as numbers are concerned, need not frighten anyone, but there is no doubt that the time has come to deal more scientifically with the problem of immigration.

The American committee for China famine fund, Thomas W. Lamont, chairman, announced last night (Wednesday) that it had just received a cablegram from Peking confirmed by the American Minister to the effect that the recent generous contributions by the Chinese people in excess of estimates, together with the fact that abundant rains have insured harvests where none was thought possible, have fortunately brought about a radical change in the famine relief situation. This change means that the pressing needs have now been met. The American committee feels, therefore, that the task for which it was appointed has been accomplished, and plans for demobilization including the gathering in of all monies now in the hands of the local committees will at once begin.

The American committee, upon the suggestion of the committee in China, has been studying how best to develop plans for the prevention or relief of future famines in China, and such funds as are received in excess of actual famine relief needs or as may be contributed to the China famine fund by reason of activities now under way will be devoted to that purpose or such other post-famine problems as the committee may decide.

The foreign missionary boards and other permanent agencies which have contributed so largely to the success of the campaign, have before them the solution of serious post-famine problems. In whatever work of this kind they decide to undertake they will receive the hearty cooperation and sympathy of the American committee, and in any such work the committee bespeaks for them the support of the American people.

Mr. Lamont, in giving out the statement, said that he felt that the value of the American effort toward relief of famine in China could hardly be over-emphasized, both from the point of view of the relief of millions of starving peoples, and as an expression of the great sympathy of the United States for a sister nation in trouble.

In behalf of the Missionary societies and the churches which are carrying on missionary work in the famine area of northern China, Mr. Robert E. Speer, as president of the Federal Council of Churches and chairman of the church committee cooperating with the American committee for the China famine fund, stated today (Wednesday) that these church agencies would go forward with the work of reestablishment in northern China, caring for orphans and helping the people to return to their villages and farms and to restore their homes, and that for such purposes and for the work of the future famine prevention the churches would receive and administer through their agents in China whatever funds could be secured for these ends.

Chinese on the Phonograph.

How to pronounce Chinese is a difficult enough problem for Americans. But the Chinese themselves are having trouble in finding enough qualified Chinese teachers who can enunciate the symbols of the new Phonetic Script, now being taught by order of the Ministry of Education. So an enterprising book company has begun the manufacture of a set of phonograph records containing six double sided discs for twelve lessons.

"We are greatly interested in the spread of the Phonetic Script in China," said Dr. W. I. Haven, general secretary of the American Bible Society, "because it means an unprecedented demand for Bibles in that great country. Already the calls are more than we can respond to. The Phonetic Script will provide several millions of new readers for Bibles and other literature during the next five years."

A MISSIONARY PRAYER

Whither Thou sendest,
Whither Thou leadest,
Thither my journey.
Eastward or westward,
Northward or southward,
Dayward or nightward,
Joyward or woeward,
Homeward or starward,
So be it Thee-ward,
Thither my journey.

A MENNONITE RELIEF WORK FOR RUSSIAN FUGITIVES

Beating Swords into Plow Shares.

By John Horsch.

In the "Gospel Herald" and "Christian Monitor" mention has been made repeatedly of the "Fluechtlings-Fuersorge" of Germany, a Mennonite organization for the purpose of caring for Mennonite fugities from Russia. There are, according to reliable reports, at the present time forty-five Russian Mennonite families in Germany. Nearly all of them have arrived penniless and in dire need. The government of Germany has placed the Mennonites, together with the many thousands of othe fugitives, into "fugitive camps" where they are supplied with the most necessary food. Conditions in these camps are such that a prolonged stay has necessarily detrimental effects in various ways. Especially children and young people are exposed to most undesirable influences. The Mennonite inmates of these camps have generally speaking been suffering from mental depression and discouragement, since there seemed to be for them no way back to an honorable livelihood.

Now, the said Mennonite relief organization for the care of the fugitives has recently opened a colony for Mennonite families on the Lechfeld, near the city of Augsburg in South Germany. The Lechfeld is a plain, near the Lech river, comprising about 2,200 Hectares (1 Hectare is 2½ acres) which has for generations been used for the purpose of military training. There are on the grounds substantial buildings which furnish the needed dwellings for the families of the colonists.

The following information concerning this work is taken from letters from Pre. Michael Horsch, of Hellmannsburg, near Ingolstadt, Germany, who is prominently connected with this work:

"The government has granted us free of rent for five years, the use of the needed buildings both for dwellings and farm purposes, and of as much of the acreage as we may find it possible and profitable to clear and use for our purposes. The land cannot be said to be of good quality and yet there is no doubt but that it can be profitably farmed. Every family is given as much land as he can work and utilize. There is on the Lechfeld sufficient room and work and bread for all the families of Mennonite fugitives from Russia. I had told the heads of the fourteen families in the government camp at Zeithain that they must not expect too much, as the soil of the Lechfeld leaves much to be desired. A few days after the arrival of the first families, when I met them again, they said: 'The land is much better than we had gathered from your description. In Russia there were places where some of the land was of poorer quality than this. We have taken new courage. We are not afraid of work. With the Lord's help we expect to make a living.'"

At the present time (April 23) two motor plows have been at work for 10 days. Two more motor plows will be here in a few days. The first plowing and clearing of the land is not easy. All over the Lechfeld there are scattered pieces of shrapnel; and the plow share brings many such pieces to the surface. Sometimes whole bombs are found; among them even a few that are loaded. These must be carefully handled and handed over to the proper authorities. A part of the territory is, in consequence of the shooting practise, in such condition that it is impossible to plow it. This the colonists will clear by manual labor. There are also trenches. At every step you are reminded of war and all that pertains to war. All this land is, by God's help, to be converted into fruitful fields. Here the Russian Mennonites are to demonstrate to the German people that there is "a more excellent way" than that of military preparation. To beat the German sword into a plow share, and with God's help bring forth bread from a soil which for generations has been used for military purposes—this is a work of genuine Mennonite character.

The Lord has clearly led the way in this work. The exiled brethren who have arrived at the Lechfeld colony, and many others, feel to praise Him for showing us a way for efficient and effective relief. I feel to ask all Mennonites of the world to join with me and sing from a full heart: "Nun danket alle Gott" (the well-known German hymn of praise).

A considerable acreage has been planted in spring grain. Potato planting will continue to the end of May, and flax planting to the middle of July. One thing is a great encouragement to me, namely that all the brethren in this part of the land are always ready and enthusiastic to lend a helping hand to our needy Russian brethren. On account of the advanced season there was no time to lose, and every one of our brethren was willing to make himself responsible for some distinctive work, such as buying and transportation of seed, of fertilizer, of implements, of horses from the Mennonite farms. If there was need of anything—plow, harrow, roller, cultivator—we simply telephoned to a Mennonite farm and in a very short time, either by their own conveyance or by railway, the needed article was sent.

"The Mennonites of Germany have liberally given for this work and the government has granted us a loan without interest. This suffices for immediate needs. But in the fall of the year another large sum will be needed. There is at the present time very little live stock in the colony. After the colonists have raised the needed stock feed, they should be helped to some live stock. Also a considerable sum will be required for the fall sowing and planting. We Mennonites of Germany are not able to procure the needed sum. We would appeal to the brotherhood in America to come to our aid. We shall need in the coming fall about 1½ million marks (about $24,000.00) as a loan to the colonists, which they will pledge themselves to pay back as soon as they may find it possible to do so.

"The Mennonite congregation and colony of the Lechfeld is now organizing itself exactly as they were organized in Russia. There is a suitable room for church services, also for school purposes, and another for a primary school."

—In the Gospel Herald.

Scottdale, Pa.

CORRESPONDENCE

Bluffton College, Bluffton, O., June 7, 1921: At the commencement exercises on Friday, June 3, Bluffton College graduated the largest class in its history, thirty-two young men and women receiving the degree of Bachelor of Arts. At the same time there was conferred one Master of Arts degree and two degrees of Bachelor of Theology.

The commencement address was delivered by President W. G. Clippinger of Otterbein College, Westerville, Ohio, and was a splendid discourse on, "The Aims and Ideals of a College Education." The other principal address delivered to the graduates was the baccalaureate sermon, preached by President Mosiman, who took as his subject, "The Expansive Power of the Spirit of Christ."

The entire territory from which Bluffton College drains its students was represented in the graduating class. Among the number was one foreign student, an Armenian, and one claimed Canada as his native country. Of the others there were twenty from Ohio, four from Indiana, three from Pennsylvania, one each from Illinois, Minnesota and California.

Most of the graduates expect to enter the teaching profession. A number, however, about six in all, have expressed their intention of preparing for the ministry or foreign missionary work.

The steady growth of Bluffton College is shown by the fact that the first A. B. class graduated in 1915, numbered nine. Thus in six years the number of graduates has increased three and one-half times.

Several vacant places on the faculty for next year have already been filled and everything is in readiness for a good start in the fall and for a year in which there is every prospect for further raising the standard of work done at Bluffton.

At their recent meeting the board of trustees decided to rigorously push during the next two years a campaign for funds for a men's dormitory and for an endowment, the latter being the one thing needed to completely standardize the college. The goal has been set at five hundred thousand dollars and President Mosiman has to a large degree been released from his duties as head of the institution in order to direct the campaign.

In the event of the desired successfulness of this campaign, Bluffton College will be in a position in which it can render a still greater service to the cause of Christ and to the Mennonite church.

Corr.—A. S. R.

Halstead, Kan., June 3, 1921: A long time has elapsed since the last correspondence was sent in from here, due to negligence on the part of the correspondent. In looking back we have so many reasons to be grateful to our heavenly Father for the many spiritual blessings and joys we have received, and, mingled with these have also come hours of sadness and sorrow. However, we have never failed to see His guidance but have always felt His presence and comfort at such times.

Within a period of seven months we were called upon to lay to rest five members of our congregation, all of whom were faithful church attendants as long as health and strength permitted. Mother Krehbiel and Mother Hirschler were called to their eternal reward after many years of patient suffering and their lives gave evidence of the fact that even sickness and suffering do not hinder us from serving Christ and our fellow men.

Grandmother Eberle was called at the ripe old age of ninety years. Having accepted Christ at an early age, hers was indeed a useful life. Uncle John Lehmann and Uncle John Ruth were called after many years of faithful service, each having attained the age of over eighty years. Having been charter members of our church, much credit is due to their untiring efforts and interest in church work.

I wish to mention a few of the many blessings which have been bestowed upon us in the past. March 13th three young people were baptized upon the confession of faith and received into the church membership. May they ever be loyal and true to Christ. March 20th Missionary Suckau's were in our midst. At the morning and evening services they spoke of their work in the India field and what an inspiration and encouragement it was to hear of the work which has been done there.

It has brought us to the realization that if we at home would put forth all efforts in work and prayer as do our missionaries in the various fields, achievements would even be greater.

March 27th our church observed the holy communion. April 10th was a day of great rejoicing and a day which will ever be remembered as we witnessed the ordination of Sister Clara Kuehney as missionary to India. She having gone out as our first and so far our only missionary from this church in response to the pleading cry for workers in God's great harvest field. May God find others in our midst in the years to come who are willing to give their life for this great and noble work. The services of this day were in charge of members of our foreign mission board and it was a special privilege to have our foreign missionaries, Mr. and Mrs. Suckau present, who related many touching incidents of their work and acknowledgment of answered prayers. Rev. H. T. Unruh, our home missionary, was also present and brought us a living message concerning the relationship of the Father and the Son. May 22 seventeen souls were baptized upon confession of their faith and received into the church membership. At this service our pastor gave us two short but very impressive sermons. The German sermon was based on Joshua 24:15. As the text for the English sermon he had chosen Acts 2:38. May all of these young people remain true to Christ whom they have accepted as their personal Savior.

May 23 our church Bible school opened its doors with Miss Irma Haury as teacher. Last year under her leadership the school proved a great success and we hope that this year, too, it will prove the same. It is one way of giving the children more Bible knowledge aside from the home and Sunday school training.

Sickness does not fail to be evident in our church circle and at present one of our members lies very ill at the hospital, following a serious operation a number of weeks ago. We sincerely hope and pray if God so designs it that she may regain her health and be spared to her loved ones.

With feelings of regret I must report at this time that our church will soon be without a pastor, Bro. Amstutz having resigned as pastor here and accepted a call to the Trenton, Ohio, church. During their ten years of active service here Rev. and Mrs. Amstutz and the children have won many friends not only in our congregation but also in the entire community, who very much regret to see their departure for their old home state. However, the best wishes of their many friends will go with them into their new homes as also our prayers that God may richly bless them in their new field of labor, that they may be a blessing to all with whom they come in contact.

We sincerely hope and pray that in due time someone will be found who is willing to fill the vacancy caused by our pastor's resignation.

The Correspondent.

PEP

Vision, vim, vitality, punch,
That's pep.
The Nerve to act on a sudden hunch,
That's pep.
With feet that climb and hands that cling,
And a heart that never forgets to sing,
That's pep.
Sand and grit in a concrete base.
That's pep.
A friendly smile on an honest face.
That's pep.
The spirit that helps when another's down,
And boosts his neighbor and his neighbor's town,
That's pep.
To say, "I will," for you know you can,
That's pep.
To look for the best in every man,
That's pep.
To meet each thundering, knocking blow,
And come back with a smile, because you know,
You have the best in the C. E. show,
That's pep.

For Courage read II Tim. 1:7.
For Faith read Mark 9:23.
For Happiness read Prov. 16:20.
For Joy read John 16:24.

THE MENNONITE

Rev. S. M. Grubb - - - Editor
2956 N. 12th St., Philadelphia, Pa.

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EDITORIAL

The Mennonite Historical Association, an organization within our General Conference that takes upon itself the responsibility of preserving matters of record and historical value to the church, is exceedingly anxious to possess a complete file of The Mennonite. This is needed in order that the record of our church's activities be completely preserved. Unfortunately, in by-gone years, the need of such a collection was not sufficiently appreciated and, because of this neglect, there remains but one complete file of this paper, the personal property of the editor. The value of the possession of such a file may be illustrated in the following instance: The Board of Home Missions, many years ago, financed the erection of a church building. After serving its purpose for a num- After serving its purpose for a nu am I, send me." And then go ber of years the church was closed, on account of the disbanding of the congregation and there remained a valuable church property, the proceeds of whose sale should return to the home mission board to be used in other home mission activities. To secure this money proof must be found that would satisfy the authorities that the Board had a right to the money. Unfortunately, no records of the original transactions could be found. A search of the files of The Mennonite was the only remaining hope.

In the paper were found acknowledgements of moncy contributed for the work and the board had a legitimate claim to as much of the money as was so acknowledged. Without access to the file not a penny could have been claimed. The editor is sometimes called upon for information relative to deaths, marriages, and other information about persons noted in the columns of the paper as well as church, society, and Sunday school matters. Such information is nowhere else to be found. As years go by, items of this kind will be found only as they appeared in print. It is therefore important to have a complete file. There surely should be such files accessible to the students of our church history. None of our college libraries will be satisfactory in their historical matter until such files are upon their shelves.

We might also call attention to the fact that such files, when complete have quite a substantial money value, but when incomplete they are not sought. The editor was once present at a public sale when a complete file of "Zur Heimath", one of the former German papers, was sold for thirty-five dollars. To our church the value of that file would have been a dozen times greater if, indeed its value could be expressed in dollars. We know of only another perfect file of this periodical and that is now in the library of an educational institution not connected with our church. The library of the Mennonite church in Amsterdam, Holland, is known to scholars the world over as containing a rich store of the most valuable historical material. Needless to say, it represents the patient search for and careful preservation of material of just this kind.

There is the greatest reason why our Historical Association should have a complete file of all the periodicals ever issued in our church. In the files owned by the Association many numbers are missing. If these numbers still exist they are more easily located and secured now than they would be at any other time. It should be a matter of loyalty on the part of every member of our church to assist the association in securing all the available material possible. In the matter of the files of our church papers we would ask that our readers search the out-of-the-way corners of their homes for whatever back numbers they are able to find. Attics, old chests and closets are the richest sources from which historical finds are drawn. If back numbers of the less recent dates turn up send them to the president of the association, Rev. H. R. Voth, Goltry, Okla., who will give the sender due credit for the contributions to the cause. That which might appear to be only a worthless old paper may prove to be of priceless value to the church and the association. The following list of Mennonites may act as a guide to any who may care to assist the association in completing its file: missing numbers, Vol. 3: No. 1, 3, 5, 6, 11; Vol. 4: No. 1, 5; Vol. 5: No. 9; Vol. 7: completely missing except 2 numbers; Vol. 8: completely missing; Vol. 13: No. 12; Vol. 14: 2, 4, 7; Vol. 17:6, 39-50; Vol. 21: many numbers missing.

A STANDARD FOR MENNONITE SUNDAY SCHOOLS

As Proposed by J. J. Siemens, President of California Sunday School and C. E. Conference.

In order that we might draw up a correct standard for our Sunday school we must first ascertain in our minds what we are striving for in this work and what will constitute an ideal Sunday school. Briefly speaking an ideal Sunday school is one where the spirit of God has the leadership and all are willing to follow. Not necessarily do we mean that such is a perfect school, but one where every one is willing to become perfect.

What shall be the first aim of such a school? Would it be chiefly to win every available member of the community to the school and stop at that? No, then we must win the members to Christ and the church, to instruct and train them for intelligent and effective Christian living, and to enlist them in definite Christian service. This should be the first and chief aim and it should not be anything short of that.

We are grateful for the earnest effort that is given to missions, home and foreign, the upholding of schools for Christian training, yet at the same time it seems that we have not given due consideration to that one institution in the church, which is the cradle of all rcligious impulses and from which the church receives its strongest support. It is the Sunday school.

You will notice that among the schools of the General Conference we have no unified program of activity. There are schools using graded lessons, mostly they are not, some have departmental organization, others not, some organized classes, others not. But the greatest inefficiency comes in when we make ourselves so dependent and satisfied with the one-half or three-quarter hour recitation once a week. And in this day and age that is inadequate.

The proposed standard given below is much the same as the National Association gives it with few exceptions making it more adaptable to our own denominational needs. Let us bear in mind also the fact that the church or the Sunday school practically has to train its own workers and should, because nowadays those that go out in the public schools and colleges for special training do not come back but will go out in some bigger field of activity. It stands to reason therefore that we should have first of all a uniform program or standard so called. One that will embrace all the essentials in making for a Christian training and trained leaders. One that will require hard work and thus enlist the activity of the young people easier. One that when the time comes when the public schools will be giving credit for religious education, as some already do, like North Dakota, Washington, Oregon and Colorado, that we will have in the program of the Sunday school such studies.

Let us consider our standard briefly and give ten per cent. for each point.

1. If the material of the Sunday school if there, that is, pupils and teachers, and such other workers as necessary, let us have our Sunday school divided into departments. We must minister to the needs of the scholar according to age, and the ages of Sunday school scholars range from birth to oldest age. To gain the maximum results we shall put at the head of each department such a leader or superintendent as will understand that particular age. It is reasonable that with the Cradle Roll we should have a different superintendent from that with the adults and home department. It is true that with the intermediate age, a skeptical and an age of transition from youth to senior, we should have leaders here that will know what instructions are most necessary and will be a leader indeed.

The two departments whose importance is usually very much underestimated is the cradle roll and home department, the first and the last. The cradle roll superintendent should receive permission from the parents to enroll the baby at the time of birth, give a certificate of enrollment and keep a list of all the babies enrolled. At each birthday send them a birthday card. And once a year have all with their mothers come to the school and give them special recognition in a short program or by some other means. The idea is that we want to claim them from the very beginning; keep in touch with them and at the age of three they will be willing and anxious to come to the school, and frequently will induce parents to come, probably for the first time or more regular.

So shall a child lead them.

The home department is a fine field of work for some elderly lady or several. Their duty is to visit the old, sick, or mothers detained at home with little children. These visits should be made once a month to carry on a religious conversation, receive their offering, supply them with literature, etc.

2. With organized classes we mean to have the classes organized beginning with the intermediates on up, organized only for the purpose of carrying on some religious activity outside the class session and do it efficiently.

3. A Sunday school will be what the teachers are. We have not enough school trained workers so we must train our own teachers. A teacher training class is no longer an experimental thing, but proven to be the means to solve the teacher problem.

4. Graded instruction goes hand in hand with departmental organization. These lessons are so arranged as will best fit the need of the pupil as he advances spiritually and in accordance that he or she is able to master the language. And the thing we want is graded lessons put out by our own denominational board.

5. To hold up the missionary spirit in the church there should be a missionary class, meeting once a week for the study of missions, our own fields first and then missions in general. This class should from time to time give some presentation to the school or church along this line. This will also encourage giving.

6. Under temperance instruction we want to give the teacher an opportunity once in a quarter to lecture to his class on wholesome living. With the many evil habits that have a tendency to creep into church life, this should receive sincere consideration.

7. Once a year there should be a time of ingathering, an opportunity of decision for the Christian life and acceptance of Christ as their personal Savior. Though all the year is a time for decision, special effort should be given at some time, preferably shortly before Easter. And such effort not only on the part of the pastor, but more so by the teacher, who should know his scholar best.

If decision day proves to be successful and there are candidates for baptism, it should be followed by baptism shortly thereafter or the organization of a catechetical class preparing for baptism.

8. Workers Conference should be held regularly once a month for business and inspiration. In a big school this is not only advisable, it is necessary. Never should we wait till it is necessary to solve some problem, but rather meet it beforehand with all the teachers and the executive.

9. Under church history and doctrine we should have a course corresponding to the one taught in our parochial schools. How essential this is for the upholding of our fathers' faith we can readily understand. Though we may be able to give a good Christian training, without a knowledge of our early church history we are unable to create a spirit of service and sacrifice to our own denomination. Today this instruction is given only in our advanced schools and consequently the average youth does not receive any knowledge along this line. This would make one of the studies of the Daily Vacation Bible School.

10. The Daily Vacation Bible School has been treated in a separate article quite extensively by Rev. H. J. Krehbiel in a previous issue.

1. Departmental Organization.
   a) Cradle roll, birth to 3 years.
   b) Beginners, 4-5.
   c) Primary, 6-8.
   d) Junior, 9-12.
   e) Intermediates, 13-14.
   f) Senior, 15-18.
   g) Young people, 19-24.
   h) Adult, 24-up.
   i) Home department.
2. Organized classes in adult and secondary divisions.
3. Teacher training class.
4. Graded instruction.
5. Missionary instruction and offering.
6. Temperance instruction.
7. Definite decision for Christ urged.
8. Workers' conference held regularly.
9. Church history and doctrine.
10. Daily Vacation Bible School.

YOUNG PEOPLE OF THE EASTERN DISTRICT CONFERENCE HOLD ANNUAL CONVENTION

Meeting at Saucon Church on Memorial Day.

Young People's Societies of the Eastern District Mennonite Conference held their twenty-sixth annual convention, at the Saucon, Pa., church on Memorial day.

Despite the threatening weather conditions, the usual good attendance was in evidence. The convention meeting on a holiday, the Saucon church being an historic old spot, and the grounds being suitable for a picnic lunch at noon, added to the good programs, all contributed to a large attendance.

The convention opened its sessions with the president Warren Smith, Souderton, in charge.

During the business session reports from the presidents of the various societies showed enthusiasm and progress. There were ten societies reported with a total adult membership of 386.

Junior secretary, Rev. R. F. Landis, Souderton, reported eight junior societies.

Reports of other departments and committees followed.

A tenor solo was next rendered by Alvin Musselman, of Allentown.

The first topic, "What can we do to combat the present day tendency to worldliness?" was discussed by J. Freeman Swartz, of Deep Run Society. If it were not that these conditions were predicted 1800 years ago, I would be discouraged. Prohibitory laws that are made may help to check these tendencies but can not stop them so long as men's hearts desire them. The only thing that will do this is to change men's hearts. And there is only one power can do that.

Discussion on the topic was opened by Rev. Brand, of Bally, who deplored the easy way in which people take the Christian life.

Jacob R. Fretz said he had heard it stated that the ministers should preach less about God's mercy and more about his judgment. Rev. Hagenbach, of Allentown, said he did not believe in the four-fold life advocated by the Sunday schools. There is no excuse for bringing movies and hikes into the church and Sunday school. Keep your eye singly on Jesus and His name.

Alvin Musselman defended the four-fold life by saying that it was based on this Scripture: "Jesus advanced in wisdom and stature and in the favor of God and man."

Rev. Brand urged that above all people must show Christian tolerance and love.

The Misses Moyer, of Deep Run society then sang a pleasing duet.

"How to create new interest in our societies," was next discussed by Austin Keiser, of West Swamp. He grouped his remarks under three heads: First, lack of leaders and of interest in our leaders; second, something doing—have a definite goal for membership or money or something to work for; third, In what is our society most interested?

Earl Kremer of Philadelphia, stated that very often young people were left to seek their own recreation. The C. E. society should have more social life together.

At this time a letter from Mr. and Mrs. S. T. Moyer, missionaries in Janjgir, India, was read by the secretary.

Rev. Fretz moved that the letter be spread on the minutes and that the secretary send a reply to them and request an annual letter to the convention. Upon motion of Harry Detweiler it was decided that the convention raise money during the next year to present Missionary Moyer with a Ford automobile for use at his station.

After the noon intermission the afternoon program was opened by a song service after which the quiet hour was conducted by Rev. Brand. He spoke on prayer and analyzed the Lord's prayer phrase by phrase.

Mr. and Mrs. Morris Everly rendered a pleasing duet.

Rev. Robert Fritch, of Allentown, gave the main address of the day.

The convention next sang, "Never Alone." A ladies' quartet from the Quakertown society gave a beautiful selection, "Babylon."

Rev. Neuenschwander, pastor of the First church, Philadelphia, spoke on the convention theme, "Loyalty." Some start well, they do the plowing and harrowing but during the time of waiting for the harvest they grow weary. Their loyalty falters. To be loyal one must be loyal to something. Some people are loyal only to self. They will get themselves anything they want. Loyalty to Christ is a life that shows forth the principles for which Christian Endeavor stands.

William Geisinger, of Bethlehem, in discussion said in closing the convention that all through the day they had once again heard the challenge to service which has been flung down, even as those who sleep on Flander's Field flung down, the fiery torch to those who remain. "And as this is Memorial day I think it not amiss to say 'That we highly resolve that these honored dead shall not have died in vain,' upon the mission fields and battle fields."

It was decided that the executive committee select the place for the next annual convention.

Rev. A. M. Fretz pronounced the benediction.

Several committees were continued as follows:

Good Citizenship: Wm. Kremer, Austin Keiser, Allen R. Fretz; Education: Rev. Landis, Jacob R. Fretz and Oliver Landis.

Committees appointed: Resolution—Rev. Landis, Jacob Fretz, Austin Keiser; Auditing—Erwin Weiss, Walter Temple; Nomina-

ting—H. M. Detweiler, Allen R. Fretz, Clarence Shelly.

The Nominating committee gave the following report which was accepted:

President, Wm. G. Geisinger, Bethlehem; vice-president, Howard Nyce, Souderton; recording secretary, Mrs. Ely R. Fretz, Pleasant Valley; corresponding secretary, Miss Fannie E. Landis, Perkasie, Pa.; treasurer, Harvey Nyce, Souderton; mission secretary, Rev. D. J. Brand, Bally; Junior secretary, Miss Lillian Walp, Allentown; chorister, U. G. Stauffer, Quakertown; organist, Miss Mabel Merkle, West Swamp.

Fannie E. Landis.

SOME MISSIONARY QUESTIONS

(Continued.)

Some men and women are "too valuable to be thrown away on the mission field," because they are such successful workers at home, preachers, evangelists, leaders, etc.

What do we call a mission field? The mission field is a place for special religious service, where men and women devote their whole life for the Lord's work. Is that time wasted and thrown away?

Of what is the mission field made up? People — people with souls that are worth saving. Souls like ours, and just as valuable in God's sight as ours. If their souls are worth just as much as ours, if the Son of Man has come to seek and to save them (Luke 19:10) as well as the work He has begun, why should we still consider ourselves "too valuable" and "thrown away" when going into the mission field?

"Valuable"—Are we better than the Lord Jesus? Have we a better home to leave than He who left heaven's glory to die for us that we might be saved and have eternal life?

"Thrown away" — Is it not a command of the Lord to "Pray ye the Lord of the harvest that He will send forth laborers into His harvest," Matt. 9:38.

"Successful workers." Shall we wait until their success is past and then send them into the mission field? The Lord not only needs all the successful workers at home (Acts 1:8), "But ye shall receive power after that the Holy Ghost is come upon you: and ye shall be witnesses unto Me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." Here is mentioned not only the success at home but even in the uttermost part.

If men and women are too valuable and too successful at home to go into the mission field, who then will go? (Isaiah 6:8). "Also I heard the voice of the Lord, saying, Whom shall I send and who will go for us? Then said I, Here am I; send me."

Who are we that we dare say certain men or women are too valuable, or are thrown away, and that they are too successful workers at home to be sent out? Are we, and others, not taking a great responsibility upon ourselves in saying this? Has the Lord not said in Mark 16:15, "Go ye into all the world and preach the gospel to every creature"? We often have too high an estimation of ourselves. A missionary speaking in the Student Volunteer meeting not long ago, said: "We must be willing to be nothing in order to let the Lord use us. If we are a penny, let's be a penny and not pretend to be a nickel or a dime. We have nothing to boast of." John 15:16: "Ye have not chosen Me, but I have chosen you and ordained you, that ye should go and bring forth fruit and that your fruit should remain." We have no right to send any man out or to keep any man back. Wait upon the Lord until He says, "This is the way, walk ye in it." If you want to be something that God does not want you to be, you are always in trouble.

"God's man, God's woman, in God's place, doing God's will."—"Daddy" Horton. Take my life and put me where you want me, and use me as you can.—Melinda Hiebert.

What about education? If I did not have a chance to get a good education, can I not go to the mission field?

This is a question that comes up in the mind of many a man or woman when God speaks to them to go out into mission work, and their first excuse usually is, "Lord I cannot go because I have not enough education." Well, let us see if this excuse holds good.

If we say, "I cannot go," it is as good as to say, "I don't care to go; I would rather stay at home on the farm." It is doubting God instead of trusting Him. A young man felt the call of God to go and prepare for His work. He felt He should go and study the Bible in a Bible school and then go into the Lord's work. But he was a man who loved the farm very much, and like the rest of us, wanted to make money and have his own home. But God did not let him rest. The young man always answered, "I have not enough education; I can't go to a Bible institute." God did not accept that excuse; He took the man through hard experiences until he was willing to go. And he went depending on the Lord absolutely. What was the result? The Lord used this young man with his broken English to lead souls to know Jesus Christ, and now he is glad and rejoicing that he went, and that he trusted in the Lord. (II Cor. 1:12). So we see that if we only trust the Lord and obey Him He will use what we have, to His name's honor and glory.

(To be concluded.)

THE C. E. TOPIC

June 26.

Men and Women Whose Lives Should Inspire Us.

Heb. 11:32-40; 12:1, 2.

The lesson chosen for the study of this subject mentions a long list of Bible characters who were men and women of faith, trusting in God here upon earth and looking forward to a blessed entrance with Him in eternity. The writer does not limit his list of inspiring to those named but points out that there are others too numerous to mention whose name and fame is preserved in the Bible for our inspiration. Without doubt the greatest and best inspirations for faith, righteousness and service that can come to us from knowing men must come from our knowledge of Bible characters. It is therefore of the very highest importance for us to cultivate a knowledge of Bible men and women. One who neglects the study of his Bible misses the noblest inspiration that God has given us in the lives of our fellow men. When we examine the histories of men and women who have done the greatest things for God we will be sure to find that they were touched with the fire of enthusiasm that Bible characters inspired. Above all, the life of our Lord must be our greatest inspiration. We are to be "Looking unto Jesus, the author and finisher of our faith." Our life's conduct must be an answer to the question, "What would Jesus do?" The desire in everything should be that of the Greeks who came to the disciples and said: "We would see Jesus."

The lives of good and accomplished persons, aside from those named in the Scriptures, have their inspirations too. When a studious youth builds up a library composed of the writings of the world's greatest authors and thinkers he is simply surrounding himself with the best efforts of these great men and women that they may influence his life for good and usefulness. With the opportunity that we in this day have for securing good books easily there is no excuse for any one not being influenced by the written words of those who have lived their lives well and given the world the benefits of their experiences and talents.

It is a fact that all nations whose culture has been a factor in the world's development have come to their position of influence because they have had great teachers. This is true of the Jews, the people of India, of Greece and many more modern people. Teachers then have a helpful influence. We should regard the calling of the teacher with respect and, while we recognize that they seldom attained a position of ease or wealth, we must feel that they have given the world a wealth of wisdom and have made the lives of great multitudes easier and happier. No doubt, in our time it has been the teacher, both secular and religious, who has been the influence that furthered the advance of the world's progress. To the Christian, the great teachers, beginning with Christ and His apostles and including the many others who taught the way of life, are the major influences in life. Jesus was a healer and the healing art has developed under a Christian atmosphere. Those who used their skill in preserving our lives and their knowledge in showing us how to keep our bodies strong, clean and healthy deserve our devout thanks for giving us what they had to bestow. It is not all of life to live but when the healing science points out to us how we may best live our material lives they deserve the gratitude of those whom they have so influenced.

God placed in us all a sense of beauty. This sense may differ very much between the European or the American and the African, nevertheless, it is there and is bound to show itself. To the civilized races the artist becomes an influence that is healthy and makes this world become something that gives delight. Great pictures tell great stories. Great artists place their inspiration on their canvass that their less gifted fellow men may with them enjoy the inspirations they have received.

The greatest single material thing that has influenced the world has been a book—the Bible. Great writers told the story of our redemption as the Spirit of God inspired them. In a lesser sense other books are an influence. The personality of the writers must of necessity enter them. When they are good writers, the reader becomes a better man or woman for having read them. In the world of religion no one can estimate the good influence that has come to the world through the writings of St. Augustine, Martin Luther, Menno Simons, John Bunyan and a host of other writers.

Scientific investigation has resulted in some of the greatest blessings that the human race enjoys. The results have come through the persistent application of devout minds to some particular line. These persons have not always reaped their reward in gold, but it is a great satisfaction to leave the world richer than one has found it. The persistent application of intelligence to some task that benefits humanity should certainly be an inspiration to any one who desires to make the best use of his talents and opportunities.

The daring of the explorer, the faith of the pioneer, the vision of the inventor, are all inspirations to us lesser lights. Let us familiarize ourselves with the trials and the triumphs of the numerous great writers, teachers, healers, artists, explorers, pioneers and inventors and others of the class that contribute something worth while to existence. The more we know of them the more certain are they to have an inspiring influence upon us for good.

THE S. S. LESSON

June 26.

The Social Task of the Church.

(Review.)

Golden Text: He will dwell with them and they shall be His people. Rev. 21:3.

Lesson I. The Ideal Christian. We owe to God the living sacrifice of our bodies. We are to be transformed so that we will be a separate people. This transformation is a renewing or a regeneration. Love is to be the keynote of our lives. The cultivation of diligence, patience, humility, liberality, harmony of life, honesty, peace, etc., are to be the things to which we direct our best effort.

Lesson II. Bible Teaching About Health. Keep your bodies clean and pure so as to make them acceptable dwelling places for the Holy Ghost. Temperance is an important factor in keeping the body in a fit condition to do its best for God, for man, and for self. The body is not to be the chief concern and is a subject for continual discipline in order to make it strong and keep it pure. The law of the harvest enters into our lives. That which we sow we shall also reap.

Lesson III. Bible Teaching About Work. Jesus, the Redeemer, spent the greater part of His life in hard work. We should not be ashamed or afraid of work. He set us the example of being busy. He wore Himself out doing good to those of His fellowmen who were in need of His help. Paul's example is helpful and suggestive. He was the most active of the apostles, yet earned his way as he went, working at his trade. He sets down the law that "If any will not work, neither let him eat." "The laborer is worthy of his hire."

Lesson IV. Poverty and Wealth. Those who live only to create wealth and spend it upon themselves are a curse to any people. The attitude of the wealthy who would, by their policies, make themselves richer while the poor becomes poorer, is a crime against God, the nation and fellow men. In the parable of the rich man and Lazarus we note that those who have everything in this world may have nothing in the world to come and those to whom this world offers nothing, but hard things may look to an eternity where the better things await them.

Lesson V. Bible Teaching About Education. We owe it to ourselves to learn all the truth God reveals. We owe it to posterity to make it possible for them to benefit by all the wisdom there is to be gotten. "The fear of the Lord is the beginning of wisdom." The example of Jesus concerning increase of wisdom, includes growing in favor with God and man as He grew in stature.

Lesson VI. Rest and Recreation. God desires that man should have the full benefit of these. He gave us the Sabbath, which was made for man. Israel had its feasts and days and years of Jubilee. The Christian will not find perfect rest here. "There remaineth a rest for the children of God."

Lesson VII. Working With Others. We must not only work as others do, but we must work together. The example of the unity of the body, its many members working in harmony is a type of the church with Christ as its head. It also suggests that the numerous members of society as of the family cannot progress unless there is harmony and coordination.

Lesson VIII. Christian View of the Family. The examples are from the home in Bethany. Mary is commended because she has time for the better things. That family that has Jesus in its midst is the happiest and gets the joy and encouragement He can bring. Timothy was a useful man of God largely because he was surrounded by the proper Christian care and influence when a child.

Lesson IX. Making the Neighborhood Christian. The parable of the Good Samaritan teaches that ke owe a duty to our fellows even though they appear to have no claim upon our assistance. In this case those who should have been true neighbors, the priest and the Levite, by their conduct did that which creates the spirit of bitterness and hatred and makes the teaching of the gospel all the more difficult.

Lesson X. Making the Nation Christian. There is no such a thing as a Christian nation, but it is the duty of the children of God to do all in their power to lead the citizens of the nation to Christ. However, the Bible emphasizes the fact that authority is an institution of God and the Christian is bound to give civil authority a decent consideration.

Lesson XI. Making the World Christian. The command of Christ was to teach, disciple and baptize the people of all nations. This is a duty in which every disciple must have a part. The Peace of Christ comes when men make the Prince of Peace their King.

Lesson XII. Making the Social Order Christian. Two passages from the gospel are given to suggest how this may be done. In the first Jesus announces His divine mission among men. In the second He shows His great concern for the weak and unfortunate.

MARRIAGE

Wood-Horsch.—Ora L. Wood and Rudolph T. Horsch, at the home of the groom's parents, Jacob and Elizabeth Horsch, in Cucamonga, Calif., June 1st. Rev. M. M. Horsch officiated. Text of address, Ruth 1:16-17.

Bachman-Landes.—Etta Mae Bachman and Adolph Landes, at the home of the bride's parents, David and Barbara Bachman, in Upland, Calif., June 1st, 1921. The groom's parents, John and Veronika Landes live in Oklahoma. Rev. D. B. Hess officiated.

DEATH

Peters.—Emil Daniel Peters, son of Jacob J. and Anna Peters, born June 27th, 1917, near Cucamonga, Calif., died June 2nd, 1921, at 4 p. m., was sick 12 days. His age he brought to 3 years, 11 months and 6 days. Leaves to mourn his early departure, his parents, one brother and two sisters. Funeral services held in the Mennonite church at Upland, Calif. Words of comfort were spoken by Rev. M. M. Horsch, German, text, Job 1:21, and Rev. J. C. Mehl, English, text, Matt. 19:13-15.

Bieler.—Howard Bieler, the fourth child of Abraham and Diana Bieler was born July 9, 1873. May 2, 1891, he was baptized and became a member of the Hereford Mennonite church. On the 10th day of June, 1905, he was united in holy wedlock with Cora Rahn. Three children were born to them who with their mother, mourn the all too early departure of a faithful husband and a kind father.

He never had a robust body, but he seldom complained in spite of lifelong hard work. But about four months before death overtook him he began to complain and gradually his trouble intensified until he was compelled to take to bed a few days before the end came. He was resigned from the beginning and declared himself ready to follow as the heavenly Father would lead. He reached the age of 47 years, 9 months and 24 days.

Funeral services were held at the house, Rev. Smith of Kutztown, pastor of the bereaved widow, speaking. At the church at Bally the pastor of the deceased spoke on II Cor. 5: 1-8. The remains were laid to rest in the cemetery adjoining the church.

CONTRIBUTIONS

Received by Treasurer of Emergency Relief Commission for Month of May, 1921

For Russia: 1st Menn. ch., Upland, Cal. $10.73; J. A. Hiebert, Upland, Cal., $7.50; Wanderers Welcome class, 1st Menn. S. S., Upland, Cal., $5; Bergfelder cong., Mt. Lake, Minn., $30.56; J. H. Johnson, Tologa, Okla., $4; Gnadenberg ch., Whitewater, Kan., $25.80; 1st Menn. ch., Mt. Lake, Minn., $67.50; Mr. and Mrs. A. P. Haury, Woodlake, Cal., $10; Inman, Menn. ch., Inman, Kan., $18.25; Buhler Menn. ch., Buhler, Kan., $39.70; Goessel Menn. Cong., Goessel, Kan., $65; Sichar cong., Cordell, Okla., $17.36. Total, $301.40.

For Germany: Mrs. J. Moeschberger, Calumet, Okla., $6; 1st Menn. ch., Upland, Cal., $10.74; J. A. Hiebert, Upland, Cal., $7.50; Wanderers Welcome S. S. class, Upland, Cal., $5; "X," Newton, Kan., $10; Mrs. C. Latschar, Deer Creek, Okla., $23; Bergtal cong., Corn, Okla., $49.47; Mr. and Mrs. A. P. Haury, Woodlake, Cal., $10; J. F. and F. S. Schmutz, Sedgwick, Kan., $50; Anon., per Peters Sisters, Dallas, Oreg., $15; Eden Menn. cong., Inola, Okla., $19.34; I. A. Sommer, Glendale, Cal., $10; Ladies' Mission soc., Reedley, Cal., $50; Anon., Butterfield, Minn., $100; August Vogt, Daggett, Cal., $210. Total, $576.05.

For Europe: C. E., Pawnee Rock, Kan., $25; Friedensfeld ch., by Lorena, Okla., $41.61; Greenfield ch. Carnegie, Okla., $10. Total, $76.61.

For China: Reuben Schindler, Berne, Ind., $5; E. J. E., Newton, Kan., $5; Mr. and Mrs. A. P. Haury, Woodlake, Cal., $20; Vernon Haury, Woodlake, Cal., $1.50; Clement Haury, Woodlake, Cal., $1.50; Ethel Haury, ditto, $1.00; Lelia Haury, ditto, $1.00; a brother, Canton, Kansas, $15; Elias Bixel, Bluffton, Ohio, $5; Gerhard Friesen, Lorena, Okla., O., $5; Gerhard Friesen, Lorena, Okla., $4; 1st Menn. ch., Reedley, Cal., $194.60. Total, $253.60.

For India: S. S. Class No. 24, 1st Menn. ch., Berne, Ind., $1.25.

For Armenia: John Wolfe, Newton, Kan., $5.

For Foreign Missions: 1st Menn. S. S., Bluffton, O., $50. (Paid this amount to J. G. Regier, treasurer of foreign missions.)

Gratefully acknowledged,

C. F. Claassen, Treas.

June 4, 1921.
Newton, Kan.

The Mennonites

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The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

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NOTICE AND INVITATION

The Lord willing, Bro. Daniel Gerig, who has accepted a call of the Home Mission Board of the General Conference to work in a field on the Upper Poplar Run located a short distance from Altoona, Pa., will be ordained to the full ministers' rights in his home church at Pratum, Ore., on July 17th. Everybody is heartily invited to be present or to remember the brother, his field of work and the home mission work before the throne of grace.

S. S. Baumgartner.

IN MENNONITE CIRCLES

The educational committee of the Eastern District Conference is preparing a new "Course of Study." According to a resolution of the last session of this Conference, persons receiving an evangelist's license are expected to take up this course of study and report on their progress to the committee before the close of the conference year.

The First Mennonite church of Philadelphia has accepted the invitation of the Germantown church to attend its prayer meeting next week. A full house is expected.

A contest for attendance, new scholars, and visitors, between the Sunday schools of the Philadelphia churches recently came to a close with the score so close that the result remains to be announced.

A pamphlet prepared by John Horsch of Scottdale, Pa., bearing the title, "Religious Liberalism Among the Mennonites," has recently been forwarded to the editor. The author makes a number of interesting and startling statements.

"We see men of prayer quietly achieving results most surprising. They do great things for God, yet they are little in their own eyes; they carry great loads, yet they are not weary nor faint; they face great crises, and yet are not troubled."—Sel.

ON THE MISSIONARY JOURNEY

J. W. Kliewer.

A visit to Palestine has its disappointments besides having its pleasurable sentimental appeal. The first disappointment comes in the appearance of the country, especially in Judea, nothing but bare, rocky hills greet one on almost every hand. It seems hard to believe that this should ever have been the land in which milk and honey flowed. Coming from the well watered Nile valley one must be convinced that Israel's motives for exchanging it for the rocky hills of Palestine cannot have been of an economic nature. A feeling quite akin to disgust creeps into one's heart when being shown very definite places claimed to be connected with Biblical events and especially with the life of the Master which have extremely meager ground for these claims. The stone slab on which Jesus was embalmed is shown to thousands in the Church of the Holy Sepulchre and devoutedly kissed by many, but it surely is a fake. The very name of that church rests on a claim that can scarcely be considered authentic. In Bethany a church is erected over the very stone on which Jesus sat when Martha met Him on His return after the death of Lazarus. But how slender the thread by which hangs such tradition. On Mount Carmel Elijah is still reported to appear and help any children that chance to get lost in that mountain. Nearly every important event especially in the life of Christ, even if the place of its happening has never been definitely ascertained in later years is so definitely localized that a church is built over it, the door locked, and every time the key is turned to let in a tourist a backshish is necessary. There is a church where Jesus was born in Bethlehem, where His birth was announced in Nazareth, where His workshop was, where He preached and was rejected, where He ate with the disciples after His resurrection. In and near Jerusalem there are churches where He agonized in prayer in Gethsemane, where he wept over Jerusalem, where He was tried, where he prayed last, where he was crucified, buried and where He ascended into heaven. Near Jericho the mount of Christ's temptation is shown. We climbed to the top of it, but the path led through a Greek church stuck like a swallow's nest to the side of the mountain, and the priest with his huge key had to be called. Then there are disgusting rival claims by different religions and two or more churches have been erected for the same event.

Another disappointment is that the religions of Palestine today get a superstitious or fanatical expression in most instances. A number of events that my traveling companion and I observed may prove this assertion. On Maundy Thursday, we watched the ceremony of feetwashing in the open court in front of the Church of the Holy Sepulchre. After the Greek priest who is superior here had washed the feet of twelve priests of more inferior rank, as a sign of humility, there was a rush of women towards the elevated platform on which the performance had taken place, to get their handkerchiefs dipped in the water that had been used. After the handkerchiefs were returned they rubbed their own faces with them. The priests who had just taken part in a visualized proof of the beauty of the virtue of humility, did not only permit this homage to them with apparent satisfaction, but they were the ones that dipped the handkerchiefs into the water that had been used for the feetwashing. At another service the next evening this humble servant, the leading priest, had the other priests fall on their knees before him and kiss his hand.

From the service of feetwashing we walked through the city and out at the St. Stephens gate to the west bank of the Kidron where we selected an advantageous position to watch the Mohammedan pilgrims returning from the grave of Moses. They point out the grave of Moses to the west of the Jordan to the right of the road when one travels from Jerusalem to Jericho. With fanatical enthusiasm they make annual pilgrimages there during Holy Week. Soon we saw them passing on the Bethany road to the south of the Mount of Olives and approaching the eastern gate of the city. To the right of them, on the southwest slope of the Mount of Olives were thousands of Jewish graves, a little further down on the same side of the road quite near the Kidron lay Gethsemane. Although we were less than a mile away from the place where the procession first came into sight several hours elapsed before they passed the place where we stood. The procession of which the mufti of Jerusalem, who had but recently been inducted into office, and other Moslem dignitaries made up the rear, moved so slowly because dozens of circles composed of dervishes moved forward ahead of the mufti only as the dancing circle advanced. Terrible fanaticism was discernible in their distorted faces as they danced. In the characteristically Oriental rhythmic song, or call, repeated in chorus after their leader, they called out sentences that were interpreted to me as follows: "This place has been conquered by the sword. Jerusalem is the city of Allah. Our banner enters into it. Get out, you dogs, you Jews, you Zionists. Our banner enters Medina. We will draw the sword against anyone that opposes us." While they spoke these threatening words a dervish who was lifted on the shoulders of others frantically brandished two swords over his head. Last year a number of Jews were killed at this festival. To prevent a repetition of these murders this year the police force had been increased. The British and Indian troops still stationed near Jerusalem also helped to maintain order. The situation was rather peculiar because the man who was chief in command of the troops is a Jew. In looks and behavior, however, he is every inch an Englishman. Herbert Samuel, the British high commissioner of Palestine, also is a Jew; so is Sir Isaacs, the viceroy of India.

On the day after Good Friday (according to the Julian calendar) we went to see what

known as the festival of the holy fire in the Church of the Holy Sepulchre. The claim is made by the Greek church that on this day fire descends from heaven into the sepulchre in which Christ lay. It is then handed out for the assembled congregation to light its candles by it. We went to the outer court of the church quite early to watch the crowd gather. Soon there was a fearful jam against the ponderous door. As the doors open outward the crowd would have to be removed before the doors could be opened. The police tried in vain to do this. After a while, however, a large part of the crowd surged back from the coveted places at the door. Two Jews, as strangers, not knowing that this was forbidden ground to them, had gotten into the crowd and were now being pursued. One of them got away without much injury but the other was terribly beaten up and might have been killed had he not been rescued by the police. And this beating was done by Christians when they assembled near the presumed grave of their Master who according to the flesh was a Jew. When reinforcements of the police under command of two British officers arrived the crowd was sufficiently removed from the doors so they could be opened. We were offered seats in a balcony but preferred to see at close range and stayed on the ground floor only about twenty feet from one of the openings from which the fire should issue. Many in the crowd had come as for a picnic. They had their lunches and their drinks along. There was constant chatting and laughing and shouting at persons on the opposite side of the building. Above all this din there came a noise from the nave of the church that made everyone look in that direction. There was that same rhythmic half singing shout that we had heard in the Mohammedan procession two days ago. A group of young men indulged in the same antics in which the Mohammedans had indulged. One of them was being carried on the shoulders of others. While he swung two swords over his head he led the others in their shouts or cheers. I was told that he and many others in the group were Mohammedans and their cry was: "Jesus, Son of Mary, we hail Thee, but down with the Jews." They attempted to march around the sepulchre, but could not get through the crowd. They were lustily cheered. Then a procession of priests appeared bearing picture banners showing incidents in the life of Christ, especially of the Passion week. The crowd went wild. The cheering and the yells would make one think of the demonstrations at an American football game. It appeared as though the different groups attempted to lead in the noisemaking at different times. Now the Greeks led, then the Armenians, then the Copts, then the Abyssinians, etc. The priests and the choir meanwhile marched around the sepulchre chanting and bearing lighted candles. When they had finished the third round the others of the procession withdrew and the leading priest went into the enclosure of the sepulchre. Though still noisy, the crowd was in tense expectancy. Suddenly the holes of the housing of the sepulchre were thrown open and the fire burst forth. Now absolute pandemonium reigned. Everyone tried to be the first or near the first to get his candle lit. There was a heedless rushing towards the fire. There was not only crowding and pushing but actual fighting for points of vantage. Men with their collars torn open, women with hair dishevelled, persons fainting, a little girl trodden under foot. In a surprisingly short time the fire was all over the building, even to the seventh story balcony, where it was pulled up by means of candles suspended by ropes. Another procession by chanting priests followed. This time they were the Armenians. I watched them only a short time. I had watched the proceedings three or four hours and was not only tired but sick at heart that such superstition and fanaticism should be centered about even the presumed place of the crucifixion and burial of the Savior of mankind.

The next day was Easter day for the Greeks, though Latins and Protestants had observed it a few weeks before that. I had really planned to watch the Easter service in the Church of the Holy Sepulchre, but the place had no attraction for me when my soul was hungry. My traveling companion shared my feelings. So we went to the nearby church formerly used by the Germans but now shared by Germans and English. There was first a German service at which an Arabian pastor preached, using a most excellent German and speaking on prayer. He especially emphasized that we could pray anywhere or at any time. Then followed an English sermon in which a visiting pastor spoke on the presence of Jesus in everyday life. That, after all, is the great difference in emphasis of Catholicism and Protestantism—holy places, times and ceremonies with the former, holy everyday living with the latter.

There is a surprising concord in Palestine at present between native Catholic Christians (I did not notice it with Protestant native Christians) and Mohammedans. This concord is brought about by their common hatred of the Jews. On the very day, May first, on which we were enjoying a Protestant service in Jerusalem, there was a fatal clash between Arabs and Jews in Jaffa. Fifty dead and two hundred wounded were reported. This trouble was not primarily religious as generally reported, i. e., between Mohammedan and Jews, but ethnic, i. e., between Arabs and Jews. Repeatedly we had opportunity to observe how Jew fears Arab and Arab fears Jew accordingly as the one or the other constitutes the majority in a place. We had just returned from a trip to Jericho and after dismissing our auto in front of the post office in Jerusalem stepped out on the Jaffa road when we saw a stampede of Jews up the Jaffa road. A false report had stated that a massacre of the Jews had been begun near the Jaffa Gate. This was two days after the Jaffa trouble. A few days later we stopped at Nabulus, the Shechem of the Bible, on our way to Nazareth. We had scarcely registered at the hotel when a group of men inquired of the landlord whether the new guests might be Jews. And peculiar as it may seem in view of the gulf between Jews and Samaritans, the few remnants of the ancient Samaritan people were included in this persecution, so that they had to be put under police protection. When we were about to leave for Nazareth the next morning, we were warned not to make the trip without someone who could interpret for us. Our driver knew no English and we no Arabic. We might get into positions where it would be of advantage to us to explain that we were Americans and not Jews though we wore hats. A young Greek Christian who had interpreted for us in the hotel was ready to go with us. When we asked about the charges he assured us that he did not do this for the money. "What is that between you and me, my father, I am going to protect your life and not to earn money." At noon we stopped under a large fig tree near a spring opposite to Silet to eat our lunch and to feed our horses. The group of Arab men who gathered in a shady place near us showed absolutely no hostility but our guide announced to us with a great deal of gusto that he had explained to them that we were Americans and all was right. As we were approaching Jenin, possibly the En-gannim of the Bible, a group of about thirty or forty people was seen approaching our road on a road that forked from ours to the southwest. We got to the junction of the roads before they did. Their leader, who was swinging a crooked sword, motioned us to stop, but we drove on. A little further on we met a man with a gun who said the group back of us was on the way to Jenin to arouse the Arabs there to combine against the Jews in the neighboring villages because they had killed some Mohammedans in Arabia. When we got to Jenin all was excitement. The streets were full of people. Several carriages and autos passing through there were stopped and the occupants had to get permits from the local governor before the police would let them proceed. We had to go through the same procedure. When we returned to our carriage, permit in hands, and wanted to hurry off so we might reach Nazareth before dark, since we had been warned not to drive after dark, trouble arose from a new and unexpected quarter. Our heroic interpreter who had so nobly offered to protect our lives, was afraid to go on. He had heard on the streets that the Beduins had robbed some travelers the night before on the very road we were to drive and had even cut off a woman's hand. I inquired about conditions of a policeman who could speak English and he advised us to go on. Our guide was not convinced though. I then spoke to the colonel who had charge of all the troops in that region. He said the story of the robbery was true, but the four men implicated in it were in custody and we would be comparatively safe to go on. But our guide said the people of El-Fuleh, through which we had to go, were especially bad and he preferred not to go. After losing considerable time parleying with him, we decided to proceed without him. When I handed him one pound for six hours of work and to cover expenses, this gentleman who had only our safety at heart grumbled very decidedly at the smallness of the remuneration. We drove through the Plain of Esdraelon with Jezreel, Shunem, and the mountains of Gilboa, where Saul and Jonathan fell in battle, to our right. We had almost forgotten all prophecies of danger when we got to El-Fuleh and saw a crowd of men rush towards our carriage, halting it and excitedly ask a number of questions of our driver. For a few moments I wondered whether we had been too rash to ignore the warnings of our discarded guide. But from the way all eyes first

turned towards us and after that the repetition of the names of places where there had been trouble I concluded that these men had first asked who we were and then what further news there was of trouble farther south. We at least were not molested and drove on. At the northern edge of the Plain of Esdraelon we passed a scared looking camp of Jews building a new macadamized road. The sun was setting just as we began the sinuous climb of a few miles up the hill on which Nazareth is built. Of course, it was dark when we got to our hotel. With thankful hearts we thought of the words of our travel psalm: "He that dwelleth in the secret place of the Most High, etc." We were also conscious of the fact that there is a tension in the Holy Land which may result in serious things.

When asking what has caused this tension then the answer most ready to hand is that the Zionistic movement has at least contributed towards it. Wealthy Jews, who are interested in Zionism, have been so liberal in spending money for this cause that many unworthy and even dangerous Jews have found it possible to enter Palestine. Today there are three classes of Jews in Palestine. There is the pious, orthodox Jew who scrupulously adheres to the prescribed rites of his religion. Then there are the reformed Jews who ignore the Jewish religious prescriptions but who lead a decent moral life. They are well-to-do and well educated and play an important part in business and politics. Then there is the rabble that has flooded in as the result of the war and because of help received from the Zionist movement. This is mostly from Russia. Many Jews of the last class are Bolshevists in their principles and are morally rotten to the core. The moral lapses of which they are accused are nothing less than shocking. The Arab says: "What will become of my daughters if they must witness all of these things?" As may be expected, though not excused, in such chaotic times all Jews are put into one class and treated as equally guilty. At such times it cannot be avoided that innocent and guilty suffer alike. In Haifa we were told that that port closed against all Jews. When we were taken to our ship at Jaffa we found not only Jews but also non-Jews who had wanted to disembark there but who were not permitted to do so. In Alexandria the same disappointment awaited them. We too, though we wanted to be in Alexandria only between the arrival and the departure of our vessel and transact some business in connection with our voyage, had to deposit our passports with the port police for that time. All such observations and experiences as indicated above somewhat blur the good impressions of a visit to the Holy Land. But I hope to be able to mention some of the latter in a later article also.

Our visit in Alexandria after Palestine was like jumping from the frying pan into the fire. The anti-British demonstrations are just going on here. They have already resulted in wounded and dead. In front of our hotel we saw demonstration parades day and night. We also saw how a mob of boys scarcely in their teens broke six plate glass windows in a large department store. We will be glad when our ship continues its voyage.

"THE SUNDAY SCHOOL OF TOMORROW"

When I speak on the subject, "The Sunday School of Tomorrow" I am not at all displeased or discouraged with the Sunday school of today. Our Sunday schools have worked well under the present circumstances. According to statistics for the last decade it is seen that the Sunday school has made decided advances in every way. We are far ahead of the status quo of 1900, in spite of the temporary relapse of the war years. The year 1920 has already given evidence that the losses are being recovered while new ground is being gained.

But for a moment, let us do as Burns says: "See ourselves as others see us" in order to determine where our organization might be strengthened and how other improvements might be made.

Today, in the Mennonite church each Sunday school is working out its own problems, aims, and standards locally. The problems vary with each local community. Our aims are somewhat uniform, but when it comes to standards we have none that are uniform, as a conference. In many of our Sunday schools the standards set up by the International Sunday School Association are accepted while most other denominations have their own.

Our Sunday school supplies, literature and lesson helps come from scores of publishing houses that cater to the various denominational boards. In our denomination each Sunday school committee selects such that they happen to be acquainted with, or the same that has been used for years. There are two dangers in this free and promiscuous selection of Sunday school material. Some "so-called helps" are so meager and inadequate that they betray their name, when the bare Scripture text would be better alone. Others, however, written for other denominations emphasize their fundamental teachings at the expense of others, or entirely omit some of the teachings that are fundamental tenets of our faith.

Half a century ago many church organizations permitted the Sunday school enthusiasts to hold their sessions in the church building. This situation is past and we rejoice. Every church with the fewest exceptions (and those are fast dying out) has its Sunday school today. The churches realize that the Sunday school is the greatest supply station for its own growth and strength.

To develop this organization teachers are needed and where is the Sunday school that is not handicapped for a lack of teachers? In looking over a number of Sunday school records recently it was found that less than ten per cent. of the enrollment is in the teaching force. And still there is a dearth of teachers!

Today in many Sunday schools the idea is prevalent that as soon as that hour is over the religious worship for the day is complete. It is a great error and largely a matter of imagination that one hour is all that we can reasonably expect from our Sunday school scholars.

Now what might be done to increase the efficiency of the Sunday school for tomorrow?

1. In order that our Mennonite Sunday schools might work on a better and more uniform basis, we should have some denominational aims and standards. We believe that our General Conference should establish a Sunday school board or definitely enlarge the scope of the Education board. This board should provide the Sunday schools with aims, and standards for the whole school where such exists in one department, and where the schools are graded, a uniform project should be worked out for each department. Such a uniform plan and standards set up in every school and honestly followed by all would tend to knit and unite our young growing Mennonite into a solid and sympathetic fellowship in spite of the fact that we are scattered from the Atlantic to the Pacific!

This board should further produce such "helps" as meet our needs and literature that would acquaint ourselves with our own views as well as make these known to the world. This board might also be a clearing house where we could get advice and help in the many intricate details of our Sunday school work. If these helps and literature produced by Mennonites would be followed by all our schools then the coming generations would be better trained and instructed in the fundamental tenets of our faith. The possibility is that if our branch of Mennonites, which is the second largest in America, would produce such material the others would accept these in preference to that published by non-Mennonites. This would again be an opportunity to unify not only our own Conference but the other Mennonite branches as well. The foundation for such a cooperation is already laid in the All-Mennonite convention since we have already had three such gatherings. If an All-Mennonite Sunday school convention could be held in connection with the next session we would be going in the right direction.

2nd. The Sunday school of tomorrow must lay a greater stress on the fact that the Sunday school is a training school in religion and in the knowledge of God's Word, and that its task includes the training of its scholars to become faithful church members. This end is not reached at a single bound and so the Sunday school officers and teachers should emphasize this point more in the future.—Age follows the training of youth.

3rd. The problem of securing an adequate as well as efficient teaching corps cannot be solved in one enthusiastic rally. Teachers are not made in a day, but if we keep a bright watch for likely, spiritually-inclined young men and women, to help them and give them special training in the art of teaching and a working knowledge of the Bible, we will gradually secure a teaching staff that will be efficient, earnest and dependable. The task must be taken more seriously than in the past.

4th. We firmly believe that the Sunday school should be a training school for all its pupils, young as well as old, where they learn to support the extension work of the church. The church assumes the responsibility of our mission work. All too frequently this obligation is met, as it is, exclusively by the adult members of the congregations. In recent years, however, another plan has been devised by mission boards, where they enlist the direct aid of their Sunday schools. This has worked very successfully.

Some of our Sunday schools

(Continued on Page 4.)

THE MENNONITE

Rev. S. M. Grubb - - - Editor
2956 N. 12th St., Philadelphia, Pa.

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OUR WOMAN'S WORK

Freeman, South Dakota.

In the fall of last year some of the needs of Freeman were met in the organization of the Dorcas society for the young married women of the town. This organization is under the auspices of the Bethany Mennonite church, and was organized at the suggestion of Rev. and Mrs. J. C. Peters, who have served the church and community well during the few months they have served here.

Meetings are held on the first and fourth Wednesday of each month at the homes of the respective members. A short devotional and discussion opens the meeting, after which the business meeting allows new plans and reports. The remainder of the time is given over to work for missionary enterprise.

This society has undertaken the responsibility of meeting several needs of the home church, as well as missions. The church was in need of a new musical instrument and through the efforts of the organization a piano was procured. Books for the choir were also bought. One of the regular C. E. meetings was given over to the Dorcas society, and a splendid program with an offering for missions was rendered.

The work of the regular Wednesday meeting consists of needlework or light sewing, generally for the annual sale, the first of which was held May 5th. At the close of a music recital by the academy students, a display and sale of the work was held. On the same day, it being Ascension day and a holiday, supper was served to the public at thirty-five cents a plate. Both the sale and the supper were a success as shown by the two hundred and fifty dollar proceed. The members are busily working on material for an autumn sale which he hope will also be successful.

Thus far we have spon of the work done for missions. But an organization of this nature not only fulfills its missionary obligations among the people of Freeman. Too often we are socially acquainted only enough to see mistakes and shortcomings which usually result in business life, but the several socials which have been held with the husbands as guests have proved that the innate worth of an individual cannot best be found in buying and selling, but in conferring in kindliness and respect upon a subject which brings no material returns. To trust man, to show him respect, to work with him, to be charitable to persons of unlike natures, can only be accomplished by associating in an effort toward making our town and our nation better and not for personal remuneration or respect. This the Dorcas society aims to do to bring the ideals of service which Christ taught to those at home and to those abroad.

Los Angeles, Calif.

A letter came to me not very long ago asking what the Mary and Martha circle was. I will briefly state its aim and organization.

About three years ago, the girls of this church felt that there is more in their Christianity than merely attending the regular Sunday services and mid-week prayer meeting, that life is what you make it, that Christianity is practical, as well. Seeing the opportunity to help those whose lives are poor in spiritual or material blessings, they organized to more earnestly and unitedly study the life of our Master and to work for Him.

The regular meetings are held on Sunday afternoon on the first Sunday of every month. As some of the girls live as far as ten miles from the mission, time does not permit their going home after church service. So we all bring our lunch along, and the noon hour serves for a social time, as well as a meal time.

As California is made up of mostly "pilgrims and strangers," as one lady put it, we find this to be true here also. Some of the girls are with us for just a short time. We are always glad to have them and welcome any girls to our meetings who come to Los Angeles. It brings us closer together in our church relationship. This winter we had ten different churches of our Conference represented.

For our Bible study, we have been having the "Life of Christ." A leader is appointed for three successive meetings who teaches the class, gives out questions and leads in the informal discussions. At our last meeting it was decided to take up some of the different "cults and isms" and study them in the light of the Bible. No one can be in Los Angeles very long who takes an active interest in our Master's business, but finds that these false doctrines are very prevalent here. A few weeks ago I heard the statement from a noted Bible woman, that there are over 50,000 women in Los Angeles who have left their former religion and accepted one which excludes our only means of salvation, the blood of Jesus Christ. To deal with such people one must know something of their doctrines.

At each meeting a small fee is taken, besides which the girls may give a special offering. The money is spent in buying flowers for the sick, helping the poor in the district or contributing to the home or foreign mission board. Once a month we go to one of the big hospitals to sing. Other visits are made from time to time to people who appreciate to hear the gospel story given in song. Now and then little gifts are made for the pastor and his wife, expressing personal touch of love and cheer. Once every three months we have charge of the Sunday evening service, giving a special program of songs, topics and recitations. We aim to be true Marys and Marthas ever ready to worship and serve our Master.

Levina Burkhalter.

Philadelphia, Pa.

The sewing circle of the First Mennonite church has thirty-five members, who meet every Wednesday in the lecture room of the church. The whole day is spent in sewing. The members bring their own lunches, so that the entire day may be spent at work. On the first Wednesday of each month a business meeting is held, and on this day a cooked meal is served at the cost of $0.25. All sorts of work is done. During the first four months of this year about one hundred and twenty-five articles of clothing were made at a cost of about $121.46. Thirty dollars were given for the support of three children in Europe, fifty dollars for foreign missions and six dollars and fifty cents for poor families. Eight baskets of groceries, ten dresses, six petticoats and two coats were also given to needy families. A waste paper basket was also bought for the Sunday school room. Dresses, aprons, nurse's caps, rugs, underwear, quilts, shirts, petticoats, and one house jacket were some of the articles that were made.

Yours respectfully,
Cornelia Kuyf, Sec.

"THE SUNDAY SCHOOL OF TOMORROW"

(Continued from page 3)

give to missions but if we would ask them the questions, where and for whom many would be unable to answer.

Why not have a member of our mission board act as Sunday school mission secretary, whose duty it would be to carry on a publicity campaign through our Sunday schools in a systematic way.

For instance our home and foreign work could be divided into four divisions relative to their needs and geographic location.

Let these four divisions be: 1. Home Missions; 2. Oklahoma, Montana and Arizona; 3. India; 4. China. According to the reports of the boards we find that the needs of each, for one year, are about $35,000 to $40,000 if we want to keep pace with our growth.

Now, if this Sunday school mission secretary would put on an intensive publicity campaign featuring each of these four divisions for three months in our Sunday school literature in interesting sketches, stories and pictures, I truly believe our Sunday schools would respond more definitely than they do now. Then the Sunday school as such would send its contributions direct to its secretary and in return the pupils would know where and how their gifts were used.

In the last report of the Sunday schools of the Eastern District Conference we find that only 43 per cent. supported home missions, and only 35 per cent. supported foreign missions. Such a Sunday school campaign we believe would bring a response from at least 80 per cent. of our schools. Such a training would indeed be far-reaching for our boys and girls would early form the habit of giving intelligently for our missions.

The Sunday school of tomorrow faces a big task. Can we as Mennonites and as individual churches meet the demands? If each loyal member that realizes the value and importance of the Sunday school as an institution for the training in citizenship of this land, as well as a training for citizenship in the kingdom of heaven,—if everyone that realizes that here we have the opportunity of

giving the first teaching from God's Word to many a boy and girl,—if we fully realize the possibility of the Sunday school as a soul-saving institution and its power to spread the gospel of Jesus Christ to a lost and dying world; then trusting in God for strength, and in Jesus Christ for wisdom, and in the Holy Spirit for inspiration and guidance, we can meet the demands of the Sunday school for tomorrow.

SOME MISSIONARY QUESTIONS

(Concluded)

It is not education that will save the world, but the gospel of our Lord Jesus Christ. The Lord wants our surrendered will. We must learn to know Him better. If we let Him have His way, He may ask us to go out and preach without any education excepting a Bible education, (for we must know the Lord and the Bible before we can tell others about the saving power of Jesus Christ). Or He may want us to get an education.

Another question concerning education might be, "Must we have an education in order to reach men?"

Let us see what kind of men God has used mostly. Think of the apostles. Why did Jesus use Peter and John, and the rest of them, poor fishermen, most of them? Why did He not choose the highly educated Pharisees, or other learned men? Though a poor fisherman, Peter was willing to go with the Lord and be used of Him. The apostles had no wisdom or learning of their own to depend upon, but they were used to hard work, and the Lord knew He could depend on them for His work. Thanks be to God, that the uneducated man can have a part in the great work of the Lord. And Jesus uses uneducated people today. Take the average preachers of our churches today who have never been in college, still the Lord blesses them. So many people, when they get a good education—a title or high degree—feel that it is a waste of time to be out on the mission field, and that there is a greater need of them at home. God needs men that are willing to stand in any place, at any cost. Where are all our college men? Very few in mission work. (Yes, we have a few splendid, educated men in the mission fields, and we surely need them.) The poor heathen do not care how educated a man is; they don't want education, they want the gospel of Jesus Christ, rest for their souls.

It is the Spirit-filled man that is needed on the field. Surely the educated man can do much if he is filled with the Holy Spirit, but the Holy Spirit can also work through an uneducated person. (I Cor. 2:13). There is danger that the college or university man, when he gets out into the field, will depend on his education rather than on the Lord. (I Cor. 3:19). But the one who has very little education has nothing of his own to depend upon, so he must depend on the Lord. "Faithful is He that calleth you who also will do it." II Thess. 5:24.

If we put the Lord first in everything, He will lead us also in how much education we should have. I know the Lord's work needs the best I can give, and I want my education to be the best I can afford, but the need is so great in the fields, millions are dying that have never heard the gospel. So we should ask the Lord and ourselves which is more important, to get a better education, or to go out and save souls that would be dying while I am studying.

A missionary from South America said, when he was asked how much education is needed to work in that field: "If you know the Lord as your Savior, and have the Holy Spirit in your life, that is all you need. The heathen want the simple story. We need Spirit-filled men." There are thousands, yes millions in South America who have never heard the story of the cross, or anything of the saving power of Jesus. They are very ignorant, but they can understand the simple gospel story.

When we come down to the point, we have no excuse for not going to the mission field because we had no opportunity to get a good education,—if otherwise we are definitely called of God. There is a tremendous need, and we have that which would satisfy the need. Christ said, "Go ye." So there remains only one thing for me to do and that is for me to say, "Here am I, Lord, send me," and then go where He leads me.—John Baergen.

CORRESPONDENCE

Upland, Calif., June 7, 1921.—Almost one half of the year has passed since I was elected correspondent from the church at Upland. I have reported only once, but when I look back over these months I marvel at the leadings of our God. The first great blessing God bestowed upon us as a congregation since my last report was the ordination of Sister Burkhalter as missionary among the Hopi Indians. On this occasion there were with us besides Miss Burkhalter, Miss Elizabeth Ruth, Bro. Frey and Fred Johnson, a Hopi convert. The songs and testimonies of these witnesses for Christ added to the impressiveness of service.

Then followed a week, in February, of special upbuilding. Our brother, J. E. Hartzler, delivered a series of lectures on timely subjects and became an inspiration to better Christian living to many of our young people.

Services have been held regularly and are well attended. There have been several treats in store for us along this line. Rev. Stine from Ohio spoke to the Sunday school and preached the Word one Sunday evening. Then Bro. C. F. Mueller of Reedley, Calif., was a welcome visitor. Several times the brethren, Aesch, Mehl, Maurer and Hess have supplied and served at the request of Brother Horsch. Bro. Alfred Wiebe also served before leaving with his family for the East.

During the latter part of March quite a delegation of our people motored to Reedley to attend the Mennonite Sunday school and C. E. convention. And such a blessed meeting as it was, all came home with greater determination to make life more worth while. During this time Bro. Horsch had been conducting a series of services at Escondido, Calif. He had not completed the series when he was called home because of the death of Mrs. Daniel Ruth. Mrs. Ruth had gone to Reedley to visit and attend the Conference. She was taken ill while there and died at the home of her son, a few days later.

On Pentecost three young persons gave their lives to Christ and were received into church fellowship by baptism. The following Sunday the church commemorated the death of Christ in the holy sacrament of the Lord's Supper. Others were received into the church by letter.

Visitors have been many, and from many places.

Cupid also has been busy. Since the first of the year four young couples of our church have been joined in marriage.

On June 5, the services were out of the ordinary. At this time the Sunday school had its Children's Day exercises under the leadership of Sister J. C. Mehl. Following these exercises we were blessed by the presence of a number of Mennonite young men who are attending the Bible Institute of Los Angeles. The evening of this day was in charge of these young men also. Splendid testimonies were given by them.

The family of Bro. J. J. Peters was visited by the angel of death who claimed the body of their four-year-old son, Emil. The entire congregation sympathizes with the bereaved. The other children of the family are now improving again. Mrs. Kate Dettweiler, who underwent an operation is also reported to be improving.

June 25-29 the California State Christian Endeavor Convention meets at Glendale. Many of our young people are planning to attend.

It is also reported that Rev. John Edward Brown who was here a year ago last February and who recently held meetings at Reedley is to hold another series of meetings in the community. I am sure when we remember the former blessings brought by Rev. Brown we can only hail his return with great joy. Wishing all readers and the editor God's richest blessing.

D. B. Hess.

Pasadena, June 8, 1921.—Dear Editor, and Readers of the "Mennonite": "Better late than never!" This is what I hope you will think, after reading this report, at such a late date, for, even as late as this, I am confident the dear "Mennonite" readers will rejoice with us, when they hear about the blessed time the "Los Angeles mission church had, on Sunday, May 29th, when the dear sister, Levina Burkhalter, was ordained by Bro. P. W. Penner and Bro. M. M. Horsch, for her work in the mission field here. Sister Burkhalter had taken up this work at the beginning of the second quarter of this year and now the mission board considered her ready for the ordination.

A number of visitors from the surrounding places as well as a goodly number from Upland had already arrived in the morning; when Bro. M. M. Horsch delivered the message in the German language the first thing in the morning, before Sunday school, and in the English language directly after,—both were blessed from above. At the noon hour a general luncheon was partaken of, at the adjoining mission house; this is always a pleasant occasion and gives an opportunity for "friend to meet friend." At the appointed time, all gathered again at the chapel, and after the meeting was opened, and the young people had rendered several appropriate songs, Bro. Horsch delivered a very good sermon, for which he had selected his text from Gen. 24; he then compared Christ and His church with Isaac and Rebekah, and the faithful laborer in the Lord's vineyard, to the faithful servant of Abraham's.

After some more songs, one of which was rendered by a quartet from Upland, Bro. P. W. Penner performed the solemn act of ordination, and spoke a few words of admonition and encouragement to Sister Burkhalter, and this was followed by a few chosen words from her, in which she expressed joy at the privilege and pleasure of entering into the service of the Master, and requested most earnestly the prayers of all present, in her behalf, for her work.

And surely we would commend not only Sister Burkhalter, but all the dear brothers and sisters, who are working in the Lord's vineyard, either in home or in foreign mission fields, to the earnest prayers of all believers.

Helena Jansen.

The Mennonite and Bundesbote to one address (old or new subscriber) for $2.50.

THE S. S. LESSON

July 3.

The Early Life of Saul

Acts 21:39; 22:3, 28; II Tim. 3:14, 15; Deut. 6:4-9.

The title to the lesson must not be taken too seriously, since one passage for our study refers to the early life of Timothy and not to the early life of Saul. No doubt this passage is selected as typical of the homes of the more pious Jews of that time and so it is supposed to show how Saul was brought up.

Paul had gone to Jerusalem after a long and active career as a missionary, he was in the temple and it was charged that he polluted it by bringing with him into the sacred enclosure those who had no right there. Among the interesting finds that the spade of the explorer dug up out of the ruins about Jerusalem is a stone sign post that once stood in the temple. The inscription warns anyone not a Jew against going beyond the line it indicated upon pain of death. So the Jews were jealous about keeping their temple from being defiled by the unholy presence of others. How much better would it have been had they so carefully guarded their hearts from defiling things?

Paul introduced himself to the officer who arrested him as a Jew. He had therefore a perfect right where he was. He claimed Tarsus of Cilicia as his birthplace. Tarsus was a heathen city containing a colony of Jews. As a Jew he might have had many things to say in condemnation of the heathen, and no doubt very wicked city from which he hailed, but he could also see something praiseworthy in the old home town—it was no mean city. We as citizens, are justified in taking satisfaction in those things in our country and city that are really worthy. One of the most contemptible types of citizenship is that which gets satisfaction in condemning and denouncing or belittling the things of his town or country as though there were nothing at all good to be found in them. This does not mean that we should wink at or not denounce evil whenever it manifests itself but it does encourage us to note and boost that which is really worthy. Tarsus in Cilicia was the center of the Cilician cloth industry and Paul had to thank it for the useful trade he learned there that enabled him to "work his way" while preaching the gospel from town to town and country to country. Saul's education was in Jerusalem among the sacred surroundings of the capital city of the nation. Here he came into the atmosphere that made of him "an Hebrew of the Hebrews." His teacher was the celebrated Gamaliel, one who still is regarded by the Jews as one of their most famous teachers. Paul, his pupil, exceeded him in fame and influence. Gamaliel belongs to the dead past while Paul is still a living influence and will be to all eternity. The difference between the two is because one accepted Christ and the other rejected Him. Paul also speaks of his zeal. He was attached to the Pharisees and became a person of note among them who, if not a member of the council, was at least entrusted by it with important missions. The zeal of Saul, the Pharisee, when he was converted and became Paul the apostle was still a mighty factor in his life but with the difference that it was consecrated in obedience to the service of God. So with the sinner's ability. When once converted that one can devote it to the efficient service of Christ instead of the devil.

Paul was a Roman citizen by virtue of his birth in Tarsus. This carried with it a valuable distinction and certain very precious rights. Paul did not repudiate this citizenship but claimed for it the privileges that it permitted. A Roman citizen could not be abused even when a prisoner. Paul claimed his right in this particular. In contrast to the officer who had bought his citizenship, Paul could say he held his as an inheritance—a right.

The reference to the early training of Timothy has been touched upon above. He was the child of a Greek father and a Jewess, who was early converted to Christ and became the bosom friend of Paul. His religious training was the result of the pious attention of his mother and grandmother whom Paul commends for having begun early to instruct the child Timothy in the Scripture. The influences of the God-fearing home, the training in love and faith received at the mother's knee, the family altar and the study of Scripture in the home are great inheritances for every one fortunate enough to have received them. No home is really Christian unless these things are a part of the home life. It is the duty of all parents to foster them. Even the home of Timothy was unfortunate. It was a divided home. His father was a Greek, but the influence of the God-fearing mother and grandmother counteracted the godlessness of the father. A divided home is always a misfortune. Christians should select only Christians as their life companions.

The book of Deuteronomy was, as its name indicates, a repeating of the law. In it Moses commands Israel to serve the only God with all its heart and mind, to teach the law to the following generations and to make it a subject of conversation at all times. The Pharisee thought himself especially pious by taking the figurative language literally and binding it upon his forehead, his hands and on the door posts. A better way is to make all that head, hands and house stand for mean the faithful keeping of the law.

THE C. E. TOPIC

July 3.

Thy Will Be Done. I. With My Strength.

Matt. 6:7-15.

In the Lord's Prayer we are taught to express the sincere desire that the will of our Father be done in earth as it is in heaven, where there surely is perfect obedience. With the cross awaiting Him, and in terrible anticipation of the suffering involved, our Master nevertheless willingly prayed, "Not My will but Thine be done." The Apostle Paul, when the certainty of death stared him in the face, expressed a readiness to be offered up. So we see by the example of our Lord and the Apostle Paul, as well as by that of a great multitude of other faithful ones, that the sincere child of God will not withhold even his or her life when the necessities of God's cause require that it should be given.

But, while it is noble to die for Christ, and, while in every age, some are called to make the supreme sacrifice, to most of us is given the responsibility of living for Christ and glorifying Him with our lives rather than in our deaths. This may involve no great crisis in which one is keyed up to noble effort, but it does involve days, months and years of faithful devoted service in which we are expected to do our best in applying every ability and effort to that which God gives us as our duty.

Our text suggests the idea of devoting our strength to doing the will of God. Many are willing to do much for Him but the idea implies that we are to give Him our whole strength. One of the things we cannot do is to give God only a part of that which we have. We know the example of the man and the woman in the early church who gave only a part and made it appear as though it was the whole. Peter's rebuke to Ananias was, "Thou hast not lied to men, but to the Holy Ghost." It is therefore a sin if we would make it appear that we have devoted a whole when we have only brought God a part. Some are in a position to give little but, as in the case of the widow and her mites, they give all and so they meet God's approval. Others give much but it is not all and so they deserve God's condemnation. This applies to our strength as well as to our possessions.

Among other conditions imposed upon the servant of God is that he is to serve Him "With all thy mind." The strength of the will is one of the most valuable of human assets. The will to do brings the greatest results. Our fullest and best service is dependant upon our will—our whole will. This involves determination like Daniel who "purposed in his heart" not to defile himself. It involves diligence, "Whatsoever thy hand findeth to do, do it with all thy might." It excludes indolence, for we are to be "Not slothful in business." It calls for enthusiasm, "fervent in spirit, serving the Lord."

Might is generally associated with physical strength. Serving the Lord with all our might calls for continued efforts that mean the devotion of our whole physical being to faithfully doing the will of God. Do we realize how much this involves in our daily lives? We may be tired and discouraged after a hard day's work but it still is not impossible for us to do our little bit in helping some one or in making some one a better man or woman. There can then be no excuse for us not to do our duty even though we are tired. The Sabbath day may find us feeling that we would rather remain at home and rest than go to the house of God. Is this a good excuse? Is bad weather, rain, snow, heat or cold a reason why we should keep from doing for the Lord that which we may do, even though it costs extra or unusual effort?

Then, there is the might of influence. Who is in a position to measure the influence even of the most insignificant. A friend's influence may make or mar the eternal destiny of a soul. A parent's influence goes with the child for life. A business associate, may not think of it in this light, nevertheless by the force of his character and the devotion he gives to his Lord and Master he is exercising a power that changes lives for time and eternity. We want to regard our influence as an investment and we want so to invest it that it will bring in the best and the surest returns.

Let us also see the might of little things. A period or a comma in a sentence may have the force of changing its entire meaning. A speck of dust in a great machine may so grind out its bearings as to impair its efficiency, if not its usefulness. A single word may change the course of history and a little match may be the instrument by which a city is destroyed. Let us see the might of little things and use them accordingly. In the child we may see the possibility of one of God's greatest and mightiest of personalities. We may influence the child in that direction. In the single word we may see the element of eternal joy or sorrow, and let us use our words then to best effect. Who can measure the power of a little prayer? Who can estimate the far reaching influence of faith that is compared to a little leaven?

RELIEF NOTES

(Conducted by Vernon Smucker)

A cablegram has just been received at this office from our Unit at Constantinople stating that the brethren, A. J. Miller and Arthur Slagel, have returned to that place safely after their trip into southern Russia. They were unable to go as far as Halbstadt, where the Mennonite colonies are located, or to Moscow to get in touch with the higher officials. They met a Mennonite committee from Kuban, however, but no details whatever are given as to the result of the meeting. They also learned definitely that Bro. Clayton Kratz was taken prisoner last November, but know nothing further as to his whereabouts at present. Attempts are being made to locate and get in touch with him.

While we are glad to know that the brethren have returned safely, it is with a feeling of disappointment that we learn that they have been unable to make definite arrangements for carrying on relief work, and to get in touch with Bro. Kratz and secure his release. The message, however, assures us that everything possible is being done, and the continued prayers of the whole church for the work and the workers are desired. May God bless them in their efforts and may He sustain all our brethren in the work in every trial.

Relief notes for this week will consist largely of the report of the meeting of the Mennonite Central Committee, held at Lancaster, Pa., on June 7th.

Bro. Orie Miller has just returned to his home after an absence of some weeks, giving talks on our Russian relief work. He gave several talks at Hesston, Kan., and vicinity, visited a number of congregations in and around Newton and Hillsboro, filled four appointments in Iowa, and several in Fulton Co., Ohio. A keen interest in our relief work is manifested all over the church.

Report of Meeting of the Mennonite Central Committee Held at Lancaster, Pa., June 7, 1921.

In response to a call of the chairman of the committee, the third meeting of the Mennonite Central Committee was held at Lancaster, Pa., June 7, 1921. The meeting was called to order at 10:00 a. m. The following members were present: P. C. Hiebert, M. H. Kratz, J. H. Mellinger, Allen Yoder, and Levi Mumaw. Eli G. Reist and Orie O. Miller were also present and were given the courtesies of the meeting.

The minutes of the last meeting were read and approved.

The treasurer's report was read and accepted. It is as follows:

Treasurer's Report of the Mennonite Central Committee from July 27, 1920, (the date of organization) to June 1, 1921

Receipts

Canadian Mennonite Central Committee	$ 17,500.00
Central Conference of Mennonites	3,200.82
Emergency Relief Commission	30,341.12
Eastern Mennonite Board of Missions and Charities	13,996.74
Individual Donations	1,051.53
Krimmer Mennonite Brethren Church	6,000.00
Mennonite Brethren Church of North America	5,175.34
Mennonite Relief Commission for War Sufferers	52,445.33
Personal Accounts	99.50
TOTAL	$129,710.39

Paid Out

Personal Accounts	$ 58.00
Russian Relief	108,834.82
Russian Refugee Farm Work	20.00
Russian Refugee Farmers—Loan	10,000.00
Executive Expense	1,191.51
Cash on Hand	9,606.06
TOTAL	$129,710.39

Clothing Account

Shipment made Sept. 22, '20	$ 19,641.50
Shipment made Feb. 12, '21	30,332.00
Shipment made Mar. 19, '21	8,000.00
Total	$ 57,973.50
Total Cash Receipts	129,710.39
GRAND TOTAL	$187,683.89

Verbal reports were given by the chairman and secretary covering the activities of the committee since the last meeting. Two lady workers were sent out during this time for the work at Constantinople. A girls' home was added to the activities at Constantinople. Efforts are being made to re-enter South Russia but not definite assurance yet in sight.

The following action was taken:

1. That Bro. Hiebert be instructed to reply to a communication from certain parties concerning our plans and policies for the Constantinople work, giving necessary details.

2. That we express our appreciation for the interest the Mennonites of Holland are taking in relief work for Russia, and that we invite any assistance they can give, and be it further

Resolved, that Levi Mumaw and Orie O. Miller be appointed a committee to communicate this action to them.

3. Moved that the plans for relief work at Constantinople be approved as submitted by the Unit, with certain exceptions which the secretary is instructed to communicate to them.

4. That the Unit be authorized to give relief in the form of loans to such Mennonites as wish to return to Russia as they have opportunity.

5. That it is the sense of this meeting that the Unit at Constantinople be instructed to hold for further instructions, or until such a time as they can re-enter South Russia, all clothing now in their care, designated for that country, and that we make special appeals for additional clothing for the work at Constantinople as may be directed by the Unit.

6. That while the relief work of which this committee has charge is not to be confined to Mennonites exclusively, it is to be directed whenever possible to those communities in which Mennonites are chiefly located.

7. That the Unit at Constantinople be authorized to engage an accountant to audit the books at such times as it may be convenient and possible to do so.

8. That Orie O. Miller be elected assistant to the secretary.

9. That the second year allowance for workers on the field be placed at $50.00 per month.

The meeting adjourned to meet at the call of the chairman at Scottdale, Pa.

Levi Mumaw, Sec.-Treas.

June 11, 1921.

MARRIAGE

Landis-Bachman—On the evening of June 1, 1921, at the home of David Bachman on Second Ave., Upland, Calif., occurred the marriage of Adolph H. Landis formerly of Deer Creek, Okla., with Etta Mae Bachman, formerly of Illinois. Both contracting parties have been residing here for some time. Rev. D. B. Hess officiated. Marriage occurred in presence of only the near relatives of both parties.

DEATHS

Kreider.—Mary Yoder, daughter of John and Magdalene Yoder, was born in Upper Hanover, Montgomery Co., Pa., August 11, 1840; died at Wadsworth, Ohio, Wednesday, March 16, 1921, aged 80 years, 7 months and five days.

At the age of ten years she came with her parents to Ohio, the trip being made in wagons. The family located in the vicinity of Wadsworth, where her entire life was spent.

Through baptism in 1859 (?) she publicly confessed Christ as her Lord, whom she faithfully served and loved until the very end. As long as her health permitted her she was a regular attendant at all church services. She could speak with the Psalmist: "My soul longeth, yea even fainteth for the courts of the Lord: my heart and my flesh cries out for the living God.

She was united in marriage on March 2, 1878, to John O. Kreider, who survives her. With the love and affection of a mother she cared for his three small children two of whom she reared to manhood and womanhood. The third, Milo, died at the age of eight years.

She is survived by her husband and two step-children, Dr. W. E. Kreider and Miss Nora Kreider, both of this place.

Rev. M. M. Lehman, her pastor, officiated at the burial and spoke words of comfort to the bereaved.

Overholt. — William B. Overholt, third youngest son of Isaac and Hannah Overholt was born in Doylestown, Bucks Co., Pa., Nov. 21, 1840. His boyhood days were spent on his father's farm. During his early manhood he learned the bricklayer's trade which he followed through life.

When the Civil War broke out he was drafted into service and served a period of eleven months in the 174th regiment of Pa. militia. He was honorably discharged in August of 1863.

July 14, 1868, he united in marriage with Miss Mary A. Shelly. The same year they came to Wadsworth, O., where they have resided ever since. To this union were born eleven children all surviving him except two.

In spring 1869 through baptism he became a member of the Mennonite congregation of Wadsworth, which had its meeting place on the diagonal road west of Wadsworth at that time. He remained a faithful member until he departed this life after a lingering illness of two or three months, Tuesday morning, May 17, 1921, his age being 80 years, 5 months and 26 days.

The funeral service was in charge of the local pastor and assisted by Rev. A. S. Shelly of Bluffton, O.

Kintzi.—Otto E. Kintzi, member of the First Mennonite church, Reedley, Cal.

In June, 1917, he was drafted and went to Camp Lewis in Washington, on October 5. November 6 of the same year he was transferred to Camp Mills, N. Y., and placed in a machine gun batallion. Being a C. O. he was June 6th, 1921, on which occasion from Secretary Baker to a hospital corps.

He arrived in France January 8th, 1918, and served for four weeks on a Red Cross hospital ship, was then transferred to an ambulance corps as a stretcher-bearer. While carrying the wounded from the battlefield he was killed by an enemy shell. He was born at St. James, Minn., February 23, 1889, and thus reached the age of 29 years, 6 months and 28 days.

His remains were sent to Reedley by the U. S. government and the funeral services took place in our church on June 6th, 1921, on which occasion Bro. Neufeld spoke in German on Rom. 14:7 and Bro. Krehbiel on II Tim. 4:7-8. He leaves his parents, 4 sisters and 4 brothers, besides many friends to mourn his untimely death, but we sorrow not as such who have no hope, for we know that Bro. Kintzi fought the good fight of faith.

The Mennonites

A history of the origin and development of the Mennonite Church in Europe and America.

By C. Henry Smith, Ph. D.,

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CONFERENCE MATTERS

Bluffton, O., June 22, 1921.

At the session of the General Conference, held at Perkasie, Pa., last fall, the Northern District Conference extended an invitation that the next session be held within that district, which invitation the Conference gladly accepted.

The undersigned has just received a communication from the secretary of the Northern Conference, Rev. P. J. Friesen, to this effect:

"The Northern District Conference has instructed me to notify the secretary of the General Conference, that the General Conference is hereby invited to hold its 1923 session near Freeman, S. Dakota."

The tender came from the Salems church near Freeman and, no doubt, it is the intention of that congregation and the other congregations, located in and around Freeman, to unite for the purpose of entertaining the Conference.

The Secretary of the General Conference.

WANTED

The Publication Board of the Eastern District Conference is desirous of securing a number of copies of the Mennonite year book and almanac of the years 1900, 1908, 1909, 1918, and 1921. They are wanted to complete files. Any one having one or more of the needed copies and willing to spare them is kindly requested to write to the undersigned. Do not destroy any year books; let us know what you have.

U. S. Stauffer.

Quakertown, Pa.

IN MENNONITE CIRCLES

Bro. S. P. Miller was at Barrville over last Sunday and is returning this coming Saturday to begin a series of meetings for two weeks. The people there are very much encouraged and the attendance at Sunday school is splendid and interest good. What we need there is a resident worker or pastor as the surrounding country offers great opportunity for home mission work in the rural district.

On the first Sunday in June Bro. Miller closed a successful series of meetings at Coupon, a coal mining town some 8 or 10 miles from Altoona, with 32 public confessions as the result of said meeting. This is a coal mining town and there is an abandoned Protestant church where Brother Miller did the preaching. Some of the people from the Altoona mission have been going there on Sunday afternoons and holding Sunday school with good attendance and interest.

The Sunday school convention of Blair and Bedford counties was held at the Roaring Spring church on May 28 and 29 and proved to be a great blessing. Messages were brought by Rev. Geo. W. Price, dean of Calvary Baptist Training School, and Rev. Chas. F. Reitzel, pastor of 1st Church of God, Rev. W. S. Long, pastor 1st Church of the Brethren, all of Altoona, and a number of the other brethren took part. The entire conference proved to be a spiritual feast.

Rev. S. D. Yoder, of Roaring Spring, attended the Berks county Sunday school convention at Quakertown, on June 4th, and filled the appointment for the Swamp charge and at Souderton on the Sunday following.

Bro. Daniel Gerig has been granted a leave of absence by the Home Mission Board of the General Conference for the month of July to return to his former home at Pratum, Ore., and visit the home congregation and friends, and at the same time he will be ordained to the ministry by his pastor, Rev. S. S. Baumgartner. Rumors have it that another worker will return with Brother Gerig to assist him in the work.

President Harding says: "I have always believed in the inspiration of the Holy Scriptures, whereby they have become the expression to men of the word and will of God. I believe that from every point of view the study of the Bible is one of the most worthy to which men may devote themselves, and that in proportion as they know and understand it their lives and actions will be better.",

The increase in the number of Mennonites (Old) in New Holland borough has led to the organization of a church congregation in that place and the decision to erect a house of worship. A fund of $17,000 has been raised and work on the new edifice begun. The construction will be done by members of the congregation.

The meetings conducted by Rev. W. S. Gottshall of Bluffton, O., in the Salem church, Dalton, O., beginning June 5 are reported to have been splendidly attended. Some of the visitors coming all the way from Berne, Indiana, by auto. Those attending were enthusiastic in reporting the great good the meetings were to them.

The Friedenstal church, Gotebo, Okla., having combined with the Ebenezer church, Mountain View, Okla., made necessary the union of the sewing societies of the two congregations. The secretary of the Gotebo society announces that the support of the evangelist, to which the two societies obligated themselves, will now be cared for by the united society.

The Old Colony Mennonite reservation at Swift Current, comprising 5 towns and 184,000 acres of the best agricultural lands in Saskatchewan, has been purchased by Florida capitalists for $4,800,000. James J. Logan, of Jacksonville, and James Taylor, of Tampa, head the purchasing syndicate. The first cash payment of $500,000 has been made. As a result of the transaction about 75 per cent. of the colony will migrate shortly to Florida and settle on a large tract of land reclaimed south of the Everglades in the Lake Okeechobee district. Under the contract the Mennonites will depart with only their personal belongings. All farm machinery, houses, churches and schools become the property of the purchasers. The settlement has four hundred complete sets of buildings, 50,000 acres in crop and 80,000 acres under cultivation. American farmers, it was said, would be brought to Swift Current to replace the Mennonites.

Fourteen new members were added to the Tabor church, Goessel, Kan.

The Old Mennonite General Conference is announced to meet in the Sycamore Grove church, Garden City, Mo., August 24, 1921.

The Bethesda Hospital Association, the pioneer organization of this kind among Mennonites, with an institution near Goessel, Kan., celebrated its 25th anniversary last month.

NOTES AND COMMENTS

More copies of the Bible are sold every year than of any other book. In addition, the American Bible Society gives away nearly 200 Bibles and Testaments every working day in this country alone, while in foreign lands the numbers are very much greater. Colporteurs going from house to house find very poor people in all parts of the country who cannot afford to buy even a Gospel printed separately. None are denied who really want the Book.

Laundry problems more distressing and distracting than our own are the rule in Japan, where kimonos must be ripped apart and remade whenever they are washed. Unpaved streets being not uncommon and a soiled kimono hem being viewed with the same disfavor that a soiled collar is with us, the consequence is that if the weather is unsettled, women stay indoors to keep clean. Yet now that Japanese women are awakening more and more to a community sense they can not fulfill their duty simply by keeping themselves and their children clean. "If Japanese women are to shoulder their responsibilities they must solve the dress problem, declares one emancipated Japanese lady who herself adopt-

ed first the semi-foreign style of dress and later the "straight American" style for both herself and her children, thus acquiring undreamed-of leisure.

This energetic woman is working with her townswomen in Kobe through the medium of the Young Women's Christian Association, organizing neighborhood and village clubs as branches of Kobe Association to discuss and develop new and improved ways for women. Another problem which Japanese women must tackle before they can fulfill their duty to society is the problem of health. Where the ethical code requires a woman to neglect her own health while she makes every effort to preserve that of her husband and sons, the solution of this problem entails a revolution in thought and practice. A letter from a body of women in Kobe has recently been addressed to the National Committee of Japan, asking that an American woman physician be secured to put on a health program for all Japan. This letter originated at the Y. W. C. A. where the Association's well-known health program has already made its indelible impression. Signatures to the letter were secured from the governor, the mayor, the heads of the departments of education, social service, and sanitation of the city government and from Dr. Shidehara, a woman physician, who is a younger sister of the Japanese ambassador at Washington.

Bishop Manning of the New York Diocese of the Episcopal church recently declared his position on the church's relation to questions economic, political, and industrial. He said: "It would be unfortunate if all of us in the church thought alike on these subjects. I hold it to be most wholesome and important that all social views which are reconcilable with the Ten Commandments should have their representation within the church and among the clergy. In the church there should be, and there is, freedom of opinion upon these questions to the full limit of consistency with the principles of Christ."

"Thy Word have I hid in my heart." It is related in "Pilgrim's Progress" that Christian was met at the foot of the Cross by three angels who presented him with a name, a white garment and a roll with a royal seal upon it. He found much comfort in reading from this roll until, coming to a pleasant arbor, he fell asleep and lost it.

As he continued his journey, meeting with many dangers, he felt in his bosom for the roll "that he might read therein and be comforted;" but it was not there! "Then was he in great distress; for he wanted that which used to relieve him and which should have been his pass into the Celestial City."

At last he bethought himself of the arbor wherein he had slept, and asking God's forgiveness for that foolish act, he retraced his steps, "all the while crying, 'O that I had not slept!' But coming to the arbor he espied his roll, which, with trembling, he caught up and put into his bosom. And who can tell how joyful this man was; for that roll was the assurance of his life!"

Get back your Bible, my friend. Take it down from the shelf where it lies covered with dust. If while sleeping you have lost it seek and keep on seeking until you find it. —D. J. Burrell.

The Joint Committee on the Indian work of the Home Missions Council and the Council of Women for Home Missions has made the following recommendations for Indian work:

(1) The speedy evangelization of pagan tribes and portions of tribes.

(2) The completion of the Indian survey at the earliest possible moment so as to make the findings available for the boards and agencies doing work among the Indians.

(3) An adequate program of religious education in government schools.

(4) The strengthening of mission schools and mission school work.

(5) A program of applied social Christianity in Indian communities and on reservations, intensely practical and embodying the social message of the gospel in all its applications to modern life.

(6) Discovering and developing a trained native Christian leadership.

(7) The improvement of morale among government employees.

(8) While recognizing the Indian bureau's decision to drop certain Indian schools as sound policy wherever conditions warrant and circumstances assure the care of Indian boys and girls in the public schools or other government supported institution, nevertheless a sincere protest is made against such closures when evidence clearly indicates that Indian children will not be cared for, will grow up in ignorance and will continue their pagan unenlightened existence in a worse state, perhaps than their fathers.

THE CHRISTIAN SUBSTITUTE FOR FORCE

Spiritual forces form the foundation upon which our institutions rest. Great social structures, like the family, church, and state are sustained by the power of faith, loyalty, justice and love.

It is not only the kingdom of heaven that is "within" men, but also the empires of earth. When loyalty to the Czar died out of the hearts of the Russian people, Nicholas found himself a helpless man in the midst of his vast estates and former armies. Napoleon could conquer Europe after he got an army of soldiers, willing to die, if need be, for France and the emperor; but Napoleon did not get the "grand army" by the might of his fists. He won them by championing their cause, by dazzling their imaginations, and winning their hearts.

Physical force alone is inadequate to preserve our institutions. Its use is unnecessary and usually harmful. Once men believed that Christian faith could only be preserved in the last resort by violence. The dungeon, rack and stake were used to protect the faith and preserve the church. Today in America the church still survives and flourishes without reliance on force. There probably was never an age when Christian belief was so wide-spread and vital. Likewise the family has survived, held together by affection, although we no longer force unwilling women into the marriage bond, and the rod is little used on the child. When will the state be wise enough to disarm its most dangerous foes by treating them with justice and love, without the threat of armaments?

Altruism is as ancient in the history of even prehuman life as selfishness. Kropotkin has shown in his "Mutual Aid" that the popular misconstruction of the doctrine of the survival of the fittest is far from scientific. It does not mean the survival of the most selfish or most brutal or even the strongest physically. God is not always on the side of the heaviest battalions. We have learned to train men to courses of conduct within limited areas controlled by altruistic motives.

Parents give themselves for their children; patriots die for their country. Tradition, history, literature, monuments, public ceremonies and celebrations glorify the dead, praise the heroism, and perpetuate the motive. A similar all-pervasive education enjoining the practice of universal brotherhood, calling out in us and trusting in others a code of unselfish honor in all personal and international relations would produce a Christian universalism as reliable as the basis of social institutions as is nationalistic patriotism; and as far above it, as modern patriotism is above the tribal clannishness of ancient Scotland or Israel.

We believe there is ample basis in history, as well as in the science of life, for belief in the sufficiency of the higher forces, justice, sympathy, kindness, love and faith,—to provide for all that we value in our present social order. When the American Union was formed, the States "in order to provide for the common defense and to promote the general welfare" disarmed against each other. Succeeding generations, trained to recognize common obligations throughout the Union and to trust the processes of justice, have found these far more effective in making life, person and property secure than the armed peace of the medieval barons or the individual preparedness of the Western frontier. Women and children who form the great bulk of human society are, from the point of view of physical force for its protection, quite helpless. Yet women and children are quite safe in any society, where the appeal of their winsomeness and need is sufficient to beget in the hearts of men respect, chivalry, or pity. It is only in war time, when force is invoked for their ostensible protection, that women and children suffer wholesale violence, when the force fails, as it did in Belgium and in France.

We should equip ourselves as a nation to deal with the problems of international relations not by the use or threat of force, but by the agencies of helpfulness and good-will. We ought to have a Secretary of Peace in the cabinet to direct such work as the sanitation of Havana, Vera Cruz and Panama, the Panama Canal, and helping less favored countries like Haiti with their finances and elections. Under him should be a force of workers as effective as the army, but as inoffensive to the pride and liberties of other peoples as the Red Cross. They should be engineers, financial experts, administrators, teachers, missionaries, editors, physicians, nurses and statesmen. He should have direction of the Red Cross. The American consuls and diplomats should report to him all cases of need in other nations and all other conditions that threaten the internal peace and welfare of less favored nations or which might involve us in conflict with other peoples. The Secretary of Peace would then use the forces at his disposal in a way to help the needy peoples without any such suspicion of aggression or evil designs against their rights, territory, or sovereignty on our part, as the presence of soldiers excites.

While waiting for such provision in our government for the use of good-will as an agent of national self-protection and neighborly helpfulness, we must rely on the voluntary work of men of good-will among us. We must call for the services of the missionary and educator. If a mere handful of our choicest young men and women, compared to the number a war would call for, would not wait for the call of a limited and militant patriotism in cases of war, but would volunteer at the call of Christ in response to the deep needs of such countries as Mexico and Japan, it would do more than an army to make us secure from danger; and if our people at home were willing to support these volunteers with a tithe of what they would give in case of war, and if in addition they would treat the inhabitants of these countries with Christian courtesy and impartial good-will, the danger of war with these countries would disappear forever.

We do not expect the immediate application of the law of love to solve all difficulties or to have no failures. Jesus refused the sword and met evil with truth and love. And we are reminded that Jesus lost His life; that love and truth were not sufficient to protect Him. But He saved His cause by losing His life. On the other hand we must not forget that a large part of those who attempt to defend property, life, or country, by armed force also suffer the same fate. It is a curious mental twist that leads so many to assume that a person or nation that is armed and defends itself is always safe; while a person or nation that follows Jesus' method is sure to be injured or destroyed. Both assumptions are historically false. Not all wars of defense are successful. Witness the fate of Egypt, Greece, Judea, Poland, the Boer republics, Belgium, Serbia! But the early Christians, the seventeenth century Quakers in England, and Penn among the American Indians, won without fighting and suffered less than most peoples who take the sword. We do not claim that reliance on spiritual forces would always and infallibly succeed. But we do believe that after a century of such a trial, as the forces of force, hate and national selfishness have had, it would not have failed in 1914 as they failed after having formed the basis of international relations for millenniums.

We draw out from others largely what we give them. War produces hate, and hate produces war. Good-will educes a response of good-will. In 1871 Germany imposed an enormous indemnity on prostrate France and took Alsace-Lorraine from her. It refreshed an ancient enmity, made Germany and France armed camps for a generation and ended in the deluge of blood in 1914. Now France is demanding exorbitant reparations from prostrate Germany and seizing territory. She must henceforth squander the earnings of her peasants on an army to guard against German revenge. The only way to end this entail of hate and fear is by active good-will; by the healing grace of mercy and the ministry of reconciliation. A part of the people of the United States have entrusted the Society of Friends with the distribution of their gifts of mercy to the underfed children of Germany, Austria and Poland. The work is making the name "America" a talisman with which to conjure up in the hearts of the coming generation of German feelings of friendship rather than of hate. Recently one of the workers came upon a group of German children holding United States flags. Recognizing him, they waved their flags shouting "Uncle Sam is our uncle, too!" They will cherish no desire for revenge against America, for in their case we have effectively overcome evil with good.

CORRESPONDENCE

Grace Mennonite Church, Pandora, Ohio, June 11, 1921.—Dear Readers of the Mennonite: A correspondence from here should have been written long ago, but for various reasons was neglected.

Nature is in its beauty at present and one is reminded of God's goodness and kindness continually by seeing the growth in garden vegetation, etc. And we need to humble ourselves as we are receiving so much more than we are worthy of having. This community has been blessed with favorable weather so that the outlook for good crops is quite promising, except for early blossoming fruit, such as cherries, peaches, plums, etc., which were killed by the late frost.

We enjoyed special meetings here between Christmas and New-year's. Prof. Paul Whitmer, of Bluffton College, gave a series of Bible lectures on the "Life of Christ" in the evenings, while our pastor, Rev. J. M. Regier, gave short German addresses on "Peter." Both of these were very helpful and inspiring and were well attended.

At different times we have had visitors in the pulpit and are grateful for all the blessings received from their sermons.

Sunday, May 29th, the Intermediate C. E. society went to Berne, Indiana, in a body where they gave a program in the afternoon, and also enjoyed a social noon hour as the Berne society served them a big dinner in the basement of the church. We hope that much good may come from such visits.

Our pastor and family also spent this same Sunday in Berne and preached at that place in the morning. Prof. Samuel Burkhart, of Bluffton College preached in his stead morning and evening.

The missionary society celebrated its anniversary last Sunday evening, June 5th, with a program, where Rev. S. M. Musselman of Bluffton gave a stirring missionary address based on the latter part of Matt. 25. Miss Edna Amstutz, who expects to sail for Africa in the very near future also gave a short, but very impressive talk, and made a plea for more volunteers who say "Here I am, Lord, send me!" May the Lord bless these messages in such a way that the seed made take root in some heart who will be willing to heed the great call of the Master, and may those of us who find their field at home be inspired to be more faithful in upholding our representatives in the field with earnest prayer and means. If we were faithful in this, the need for means would not be nearly so great, and those who are waiting with longing hearts to go and bring the message of love, might then go and bring the good tidings. Are we doing our share in this?

The Daily Vacation Bible School in which all the churches of Pandora cooperated, came to a close. The school lasted six weeks, and eighty pupils were enrolled. We hope that much good comes from this and that the good work may go on in the future.

Mrs. J. H. Probst, Cor.

Pulaski, Ia., June 22, 1921.—To the Readers of the Mennonite: It is with a feeling of timidity that we take up our duties as church correspondent to the "Mennonite," but the eagerness, and inspiration with which we read the reports from other churches is the incentive which leads us to add our mite, hoping it will prove of interest to some one, even if only in a small degree.

The affairs of our church and its various auxiliaries are running along in a satisfactory manner, and the various departments are in a healthy condition. On May 28th a "Get Together" meeting of the four Iowa congregations was held at Donnellson, where Rev. Elmer Basinger is in charge. The Noble and Wayland churches where Rev. L. L. Miller is pastor and our own congregation being the participants. The roads and weather were perfect and almost 100 people from Pulaski attended, going by automobile. A very enthusiastic meeting was the result, and plans made for an annual meeting of the same nature.

Our pastor, Rev. A. S. Bechtel expects to organize a catechetical class in July, which promises to be largely attended.

The two branches of the Women's Missionary Society have just completed and supplied over one hundred articles of clothing which are being sent to Janjgir, India, where our former Pastor, S. T. Moyer, and wife are working.

Work will soon be taken up for the station at Lame Deer, Montana.

The annual Children's Day program was given June 19th and was of the usual, splendid order, which we have so often enjoyed.

Plans are being made to spend the Fourth of July with a community gathering in a manner similar to that of last year, which was enjoyed by so many. A short program, followed by a few athletic and recreational exercises, with refreshments on the ground, constituted a "safe and sane" Fourth.

We have enjoyed many good things lately but the mountain top was reached during the week of June 5th to 12th when Pres. J. E. Hartzler delivered ten lectures on St. Paul and his teachings. To say that the lectures, were educational only, which they were to a marked degree, would be misleading for the inspirations received by the large audiences will never be entirely forgotten. We feel certain that the young men and women who will be privileged to be under his instruction at the seminary at Bluffton will through their capacity of sane thinking and reasoning become a great power for good to our future church.

Celina E. Swartzendruver.

PRAYER CHANGES THINGS

Therefore:
If obstacles are to be overcome;
If preaching is to convict;
If workers are to be sent forth;
If money is to be consecrated;
If revivals are to prevail:
THE CHURCH MUST PRAY,
YOU MUST PRAY,
I MUST PRAY.

THE MENNONITE

Rev. S. M. Grubb - - - Editor
2936 N. 12th St., Philadelphia, Pa.

EDITORIAL

It is a sign of decline when one begins to discount one's abilities. The man or woman who in the face of opportunity says to himself or herself, "I can't do it," is certain to miss all that goes with it. The will to do lies largely with ourselves and, if we will to do big things, large results are sure to follow, but if, on the other hand, our inclinations are only in the direction of the small and inconsequential there is surely no hope of attaining to things of consequence. In a larger sense we may apply this principle to our church and the affairs of our denomination. Nothing acts so much like a wet blanket upon our progress like an attitude which may possibly be expressed in the words, "We are only a small denomination." Littleness need not always mean a thing of little consequence. Though the number of Mennonites the world over may never reach the million mark and though we may be limited to a few localities scattered over the world, Mennonite principles are and always have been big things. Once they were too big for the world to handle or understand, now some of them are so big, the matter of peace in particular, that the whole world must give attention to them. It is a glorious thing that in Christian thought our fathers were centuries in advance of the world, now that the world regards as matters of supreme importance, the rights of the individual, the supremacy of conscience, the separation of church and state and the doctrine of peace, it would be a matter of greatest satisfaction to many of us, were Mennonites conspicuous as leaders along these lines. Unfortunately we have yet to develop a leadership that will favorably measure up to our principles. Not that we have fallen down in maintaining our principles among ourselves, but because our vision has hardly ever extended beyond our own peculiar limitations is perhaps the reason why we are so little known and have so little part in the big things that are going on in the world. We have not been altogether unconcerned about the situation in which we have found ourselves and in recognition of the fact that we need leaders, we have established schools for their training in an atmosphere that is distinctly Mennonite, until we now have a number of capable and well established institutions that turn out many well trained young men and women who naturally are assuming leadership and are giving the church the benefit of their training and culture. It would be hard to guess just what our church is to be forty or fifty years from now. The possibility of a serious conflict between the leadership of the more aggressive and liberal element produced by our schools and the more conservative element, that represents the leadership of other days when education was not so greatly appreciated, is a matter not to be put out of mind altogether, but we do not anticipate such a thing, especially when a mutual spirit of Christian toleration is cultivated in connection with the changes that time and circumstances are sure to impose upon us. Indeed, there remains the possibility of both the older and the younger elements standing together in the single definite purpose to make our church mean more than ever before. We have had the vision, we are training those whom we hope to see make more effective efforts toward making the vision come true. All that remains is the will to do. Can we, one and all, lay aside what little differences may appear and in harmony exercise that will to the greater upbuilding of the kingdom of God?

READING AND PREACHING

The Scripture makes a clear distinction between reading and preaching. The same apostle who says, "Preach the Word," also says, "Till I come, give attendance to reading, to exhortation, and to teaching." The "reading" referred to was doubtless the reading of the Word of God. Our Savior was accustomed to read the Scriptures in the synagogue at Nazareth on the Sabbath day; and after reading He spoke to them the words of life. Luke 4:16-29.

When Paul and Barnabas went into the synagogue at Antioch in Syria, after reading the law and prophets, the rulers of the synagogue sent unto them saying, "Ye men and brethren, if ye have any word of exhortation for the people, say on. Then Paul stood up, and beckoning with his hand said, Men of Israel and ye that fear God, give audience." Acts 13:14-16. In like manner, Justin Martyr, in his account of the early worship of Christians, says that on "Sunday, the Memoirs of the Apostles, or the writings of the prophets are read so long as time permits; then when the reading has ceased, the president verbally instructs and exhorts to the imitation of these good things. Then we all rise together and pray, and when our prayer is ended, bread, and wine, and water are brought, and the president in like manner offers thanksgiving according to his ability, the people assent, saying, Amen, and there is distribution to each."

There is no question but reading is a very important part of the religious service of the church of Christ. But the reading here referred to was a reading of the Word of God; a matter which is far too much neglected at the present time; and even when attended to, Scripture is often read with little force, or sense, or appreciation of its meaning. Listening to the reading of a man who does not understand what he reads, is about as edifying as it would be to listen to reading in Latin by one who did not understand the language; but listening to the reading of the Scriptures by men who themselves know what they are reading about, greatly tends to the strengthening of faith and the upbuilding of Christians.

Some successful preachers read their sermons. But that does not prove that the habit is a good one, nor that they might not have been still more successful if they had never fallen into that habit. Ministers are, to a great extent, brought up and trained in certain lines of thought and action. Very few of them have the privilege of making an intelligent and unbiased choice in such matters. If the usage of the denomination is to write and read sermons, they fall into the prevailing current, with varying results. Whether the course is best or not they never know until it seems too late to change; their habits are fixed, and they try to make the best of what they think they cannot alter.

There is no doubt that many persons would utterly fail if they should undertake to preach without "notes," and no doubt the long-suffering people would have great cause to thank God for it. For there are multitudes of men trying to preach who give very little evidence that God has called them to such a work. Any arrangement which assists such men to do work to which the Lord has never called them, is to be deprecated rather than encouraged. A man who is to be "instant in season and out of season," whose duty it is to "reprove, rebuke and exhort with all long-suffering and doctrine," needs to be so filled with the truth and the wisdom of God that he will not be dependent upon books and parchments for the power to proclaim to the people words of everlasting life. If the Lord has given to him the tongue of the learned, that he may be able to speak a word in season to them that are weary, he should not neglect the gift which is in him, but cultivate it to the glory of God. If God has made him of slow speech, it may be well for him to be swift to hear and slow to speak.

Many of the sermons that are read are prepared with special reference to a few learned and cultivated people. But the flowing periods and scholarly phrases which are designed to disarm the criticism of a few worldlings, are frequently unintelligible to the multitudes hungering and thirsting for the words of divine truth. Truth in the plain, simple, and even colloquial language of the home, the fireside, and the market place, would come to their hearts with refreshing power; but they are cheated out of their rights and privileges for the sake of gratifying the fastidious tastes of a few worldlings.

The Great Teacher taught more wisely; and whatever the learned said or thought of Him, it is recorded that "the common people heard him gladly." People are talking about the "lapsed masses," and wondering how to reach them. One way to reach the masses is to say something that is worth hearing, and say it from a full and earnest soul, and say it in such a way that the common people can understand what is said.

By the Holy Spirit Christians are enriched in utterance. But if everything they have to say is cut and dried, and written down, there is little opportunity for the manifestation of the Holy Spirit. It is the work of the Holy Ghost to bring all things to our remembrance; but if all things which are to be said are already written down, what necessity is there for the Spirit's aid? The Holy Ghost is to give boldness. And so we read, "With great power gave the apostles the witness of the resurrection of the Lord Jesus." Acts 4:33. But the testimony of a witness who could not tell his story without having it written down in advance, would probably have little weight in an ordinary court of law.

The gospel which of old wrought effectually to the salvation of men, was preached with the Holy Ghost sent down from heaven. While Peter spake, "the Holy Ghost fell upon them." The Savior's promise, "Lo, I am with you alway, even to the end of the world," implies the presence of divine power; and his command, that even in the presence of rulers, and when brought before

kings, they should take no thought how or what they should speak, implies the constant presence of mightier than human energies.

It is sometimes said that on certain occasions persons might speak extemporaneously, but to preach year after year to the same people renders the use of a manuscript indispensable. This is perhaps another way of saying that when a man has told all he knows, he must have a chance to forage among the books and copy out something new, or else his supply of material will run dry. But suppose instead of doing this, he should go out and preach the gospel in other cities, and proclaim to the other people the truth as it is in Christ Jesus. Are there not souls who sit in darkness and hunger for the things which he does know? And may it not be a question whether the way out of this difficulty would not be found by going forth to sow the precious seed, rather than by staying year after year to scatter it where it has already been so persistently sown?

It is hard to do the work of God according to the plans of men. If we look entirely from a human standpoint, and consent to abandon the thought of divine interference and divine power, the way will then seem clear to use all human machinery and still see very small results. But if God is in His church, if Christ still abides with His people, if the Holy Ghost still dwells in the hearts and in the lives of the sons of God, then we have to deal with supernatural forces, and to omit these from our reckoning is to leave out that without which all the rest is but emptiness and vanity.

"If any man have not the spirit of Christ, he is none of His." There is no substitute for the Holy Ghost in the church. With the Holy Ghost, the church is the habitation of God through the Spirit; without the Holy Ghost, it is a mere voluntary human association, marked with fraud and deception from its very infancy, in claiming an authority and power which it does not possess, and professing to do a work which it can never accomplish.—H. L. Hastings.

PRAYER

Let prayer be the fixed habit of your life. It is the beaten path to greatness. Nothing under heaven gives men such majesty of resources and such a vision into the unseen and imperishable as the cry of the heart in devout, believing prayer. Daniel on his knees with his window opened toward Jerusalem, was greater than when administering the affairs of the empire. Washington prayed and he never fought such battles as when bowed before God in the bush or under the covering of his tent. Abraham Lincoln was a greater man on his knees before God, imploring Him to drive Lee out of Pennsylvania, than when he signed the emancipation proclamation.

Prayer is a powerful factor in this life. It is necessary in all that we undertake. Through prayer we should be led on. I fear we too often simply talk about the mistakes in life when we should be kneeling in prayer trying to help some one instead of perhaps being a stumbling block. When on the death of William IV of England June 20, 1837, Victoria, but eighteen years and seven days old, was awakened in the night and told by the Prelate that the throne of the United Kingdom of Great Britain and Ireland was hers, the first thing she said was: "I ask your prayers." Then and there they knelt and prayed. Since that time all governments of Europe have been worn out or fearfully shaken, but hers stands as firm as it did the day she ascended it; and wherever the world over, her name is pronounced every English man feels like taking off his hat and shouting: "God save the Queen!"

Let us give prayer a more permanent place in our daily career.

Take time to pray before we plunge into our toils of life. We may have a certain amount of consideration for the church and its work but it is not on equal terms with that of the business world. Prayer is what we need in the church, out of the church. Whether we are in our homes or out in the world. We need its guidance in all good causes and we must have it as a preventative from the many evils that otherwise would mislead.

To be winners in the race of life we must have the light and power from the throne of God fall on every step of our career. Consequently we must pray. "Pray without ceasing."

Hannah, the Praying Mother.

"And she was in bitterness of soul, and prayed unto the Lord, vowed a vow, and said, O Lord of hosts, if thou wilt indeed look on the affliction of thine handmaid, and remember me, and not forget thine handmaid, but will give unto thine handmaid a man child, then I will give him unto the Lord all the days of his life.

"Then Eli answered and said, Go in peace; and the God of Israel grant thee thy petition that thou hast asked of Him." I Sam. 1:10, 11, 17.

A praying mother! A child can have no greater earthly blessings. Who can tell all that the world owes to such mothers? Some of these men who have done most to bless mankind by their pure lives, chaste writings, and noble deeds, have sprung from women who had faith in God and practised prayer. Lord Bacon's mother was a woman of superior mind and deep piety. The mother of the great Washington was pious, pure and true. The founder of Methodism, John Wesley, had a mother remarkable for her executive ability, faith and prayer. Samuel, the prophet of Israel was a child of prayer. It is his mother's name which we have placed at the head of our page, and from whose story we are to learn a lesson or two.

Her history is soon told. She was married well, enjoyed the advantage of a good home, and a loving and pious husband. But there was no child to gladden her heart. No little feet to scamper about her house. No little hands to toy with her hair. No little lips to give her the good-night kiss. But in answer to her earnest prayer, the Lord granted her heart's desire.

One day, new light, fresh joy, and gladness beamed in upon her, life bringing also new cares and increased responsibilities. But Hannah was prepared for all these. She had asked for the child, and before it was born she gave it to the Lord. When only a few years old, she took her boy, Samuel, to the house of God, and there left him, giving him up entirely to the service of God.

We see her year by year bringing him that little coat which her industrious, loving hands had made. And that is about all we know of her. She fades from our sight, but her son comes into full view. She is almost unknown to us thereafter, but the child of prayer becomes not only one of the mightiest and most beloved men of Palestine, whose history is read with delight by men of all ages, nations and conditions.

And so it ever is and must be. The mother's influence and prayers are not lost. She may be poor, unnoticed, and despised. Six doors from the house in which she lives her very name may be strange but let her love God, and teach her child to love Him too and she does a great and lasting good. She may not be able to give her son a position, or to provide for him an education but she surrounds him with an influence, and sets before him an example which is lasting as life in their continuance and long as eternity in their effects.

A mother's responsibility is so great that she needs a divine hand to strengthen, a divine voice to comfort and a divine heart to sympathize. Praying mothers are what the world needs.

Take your Bible and read in the first chapter of the First Book of Samuel and then get down on your knees by the side of your own child and ask Him to bless you with that wisdom which cometh from above.

Then, by God's help, resolve to surround its little life by the songs of the Savior, the Sabbath lesson, the evening prayer and the love of God.

The church of God is filled with the children of praying mothers. No tongue can tell how many crowd before the battlements in glory, all brought to God by pious, praying mothers.—Sel.

COMPASSION

In the ninth chapter and thirty-sixth verse of the Gospel according to St. Matthew it is written, "When Jesus saw the multitudes He was moved with compassion on them, because they fainted, and were scattered abroad as sheep having no shepherd." When we read, "He was moved with compassion," we feel it did not require much to move the pity of such a heart. It was not moved now for the first time. Again and again we have seen His tears; we have heard the piteousness of many of His tones, and have been touched with the pathos of many of His deeds. The keyword of this divine life is compassion. It is preeminently a life of love, a history of the tenderest aspects of the infinite mercy of God. "Compassion," meaning "feeling with," "feeling for," a right view of human want and human distress, and taking upon oneself all the pain, the feebleness, the poverty, and the anguish of those who suffer most; He bore our sins, He carried our iniquities; Himself took our infirmities and our afflictions. Beholding the multitude, His heart filled with tears, He said, "It is a sad sight." Many of His professed followers see only the inside of the church, the Christian congregation—what lovelier sight can this earth present?—men, women and children gathered in a house sanctified to highest uses, reading of the divine Word. Explanation poured from a loving heart, an eloquent tongue; sweet hymns, glorious anthems, helpful, comforting prayers. All is bright, but one has only to look out the window to see that in the great met-

ropolis the majority of men are not in the house of God; and one has only to look down certain passages and openings on the side-ways to see festering humanity—children never taught to clasp their little hands in prayer, houses in which there is no Word of God; men imbruted, women degraded, the whole human name befouled.

Jesus saw the multitudes and was moved to compassion, because they fainted, literally, were disturbed. Chafed, as sheep when the wolf comes into the fold; they hear his panting, they see his eye of fire and his pitiless teeth, and they hear him as he prowls and sniffs in his cruel desire and designs. Jesus saw not only the sheep, He saw the wolf. He not only sees humanity, He sees the devil and his angels and human emissaries. He sees how man is disturbed, torn by ten thousand black spirits that darken the day, and His eyes darken with tears. He has the shepherd heart. He lays down His life for the sheep. He is called the Good Shepherd, a figure of tendrest sympathy; He took up our words of endearment and service; He made his tabernacle in our little words, giving them infinite enlargement. He had compassion on the multitude, and still has, for He is "the same yesterday, today, and forever."—Selected.

REFURNISHING A HOME

"John, I think it is time we were getting our home refurnished." "Get our home refurnished? Why Mary, what do you mean? Most everything we have is as good as new. Don't you know it would take most everything we possess to refurnish our home these days?" was John's astonished reply to his wife's statement. "Yes, I know it will cost us 'our all,' but it will be worth it," was Mary's reply. "But listen, John, and I will explain. I have been studying the Bible quite a bit of late, and have come to the conclusion that we have a great number of pieces of furniture that we do not need. There is that straight, stiff back chair, 'Pride.' It is of no use to us, and causes us no end of trouble. Then there is that little stool over there in the corner called 'Fear.' You think you have it out of the way, but the first thing you know you stumble over it, and all your confidence in yourself is gone. You know that old chair in the parlor we call 'Anger,' well you can never feel easy in that chair for you never know when it is going to pieces. It is only fit for the rubbish heap; but still we keep it as if it were worth its weight in gold. Then there is that old lounge 'Jealousy.' No good at all, but we do not like to throw it away. We think we may use it some day, but it is just full of dust and germs which make a lot of extra work. If any one goes near it it takes almost half a day to get the jealousy germs settled and things fixed up as they were before. Now take a look at those curtains. They are so full of criticism that our view is cut off and we can hardly see anything but the faults and inconsistencies in those around us. Then all of those spreads, coverings, and draperies of 'Conceit,' 'Selfish Giving,' 'Self-Righteousness,' and 'Partiality' are only fit for the rag bag. We will also have to discard some old garments. Those dresses of 'Wilfulness and Compromise;' those coats of 'Sensitiveness,' 'Faultfinding' and 'Vanity;' and those shoes of 'Disobedience' and 'Discontent' must all be destroyed. You know that family of Jonahs, 'Shirk Duty' across the way, has made us feel pretty uncomfortable sometimes, and I thought if we got our house refurnished they wouldn't trouble us any more.

"I have found that our Bible says, put off the old man with his deeds, and put on the new. How much more attractive our home will be with love where anger once reigned; humility where pride stood; and kindness in the place jealousy occupied; forbearance, forgiveness, meekness and gentleness in the place of all of those old draperies and garments. With those curtains, "Criticism" gone we will be able to see the need of the heathen, the condition of our community and see that men and women need salvation and that they are going out into eternity without hope in Christ.

"As I said a while ago, it will cost us 'our all,' that is, we will have to give ourselves, our time and earthly store completely to Jesus Christ." Here Mary paused and looked at her husband, who had been a very attentive and interested listener, whereupon he said, "But how are we going to bring about this transformation to our home?" to which Mary replied, "Let us talk to God about it."

So these two knelt and told God about the condition of their home and their prayers reached the throne. The new furniture was sent by return mail, and a flood of glory filled their souls. They greatly rejoiced and praised God because "Old things had passed away and behold all things had become new."—The Christian Witness.

THE C. E. TOPIC

July 10.

What Is Our "Reasonable Service?"

Rom. 12:1-8.

The book of Romans, in its first part is a portrayal of the fact that there is justification for the redeemed sinner. In the 12th chapter Paul directs the practical side of the life of faith. The "I beseech ye, therefore" applies to all that has gone on before. With this in mind the apostle proceeds to show what is our reasonable service. In other words, if God has done so much for us through grace, it is only proper that we feel ourselves under positive obligations to do certain things for Him.

The first obligation that the apostle states is the obligation to sacrifice. Behind him were the centuries of numerous sacrifices imposed by the Jewish law. These in the beginning were types of the great sacrifice through which cleansing from sin was to come by the blood of Christ. He was the fulfilling of all that the altar prophecied and while with Him bloody sacrifices ended, sacrifices were by no means to an end. If He, the living Christ, died upon the cross, a living sacrifice for the sins of the world, it is by all means reasonable that our bodies should be given to Him a living sacrifice.

In what shape are our sacrifices to come in order that they may be regarded reasonable? A living sacrifice is a life given to God. Absolute and entire consecration must then be the first step. We are to give ourselves wholly. This involves life, and all that goes with it, talents and their very best use, possessions, without withholding anything, influence, that it may always be for good, etc. Jesus noted an example of the right kind of sacrifice in regard to possessions when He pointed out the poor widow with her mites who gave all. He illustrated the consecration of abilities in the parables of the talents and of the pounds. He imposed a sacrifice of service in the parable of the Good Samaritan. In the early church we see a praiseworthy service in the giving of all possession in a common fund. In Jesus we have the greatest of all consecration when He yielded Himself entirely to the will of the Father, even though it meant the cross. All this makes the old song our mothers used to sing to us all the more emphatic:

"I gave, I gave my life for thee,
What hast thou given for me?"

Not all sacrifice could be acceptable unto God. It had to be "holy." And in the case of the offering certain well defined conditions had to be met. Our service to Him, if it is reasonable, must surely be holy. It dare not be tainted with anything that in any way is connected with sin. No sinful selfishness or unworthy motive or ambition dare be behind it. God is absolutely holy and cannot look with any degree of favor upon anything that is marred with sin. He says: "The sacrifice of the wicked is an abomination unto the Lord." Only as our words, our works, our service or our offerings can be acceptable unto the Lord are we doing a reasonable service. One of the serious accusations brought against Israel in times of old was that that they brought the sick, the lame and the imperfect of their flocks as sacrifices. God who gives us all we have and provides so abundantly for our material and spiritual needs has a perfect right to demand our best. Anything but our best is an unreasonable service. We may give, but not our best, we give in vain. We may work in the church, but not do our best, we deserve no consideration. We may try to win souls to Him but not with the whole of our efforts and abilities, our work then is indifferent and the greatest results and blessings are then impossible.

It is reasonable that our attitude toward the world should be one of non-conformity. Not to conform to the world does not consist only in the shallow virtue of wearing a different garb. The man, the heart, the life, the soul and the service must be different. They say that, as crowds go today, it is hard to pick out the rich man from the poor if we depend only on appearances. The sad thing about our daily lives today is that so few of us are so different that men take note that we have been with Jesus.

A reasonable service is one of transformation. The Christian must be a regenerated person. If he does not have that he is no Christian. A transformation means in the words of our lesson, a renewing of the mind. One thinks differently and better after he has become a Christian than before.

Again, it is reasonable to show forth the perfect will of God. We live to do God's will, not our own. Ours is a surrendered will. The willful Christian cannot do the will of God because he is disobedient and therefore unreasonable and deserving of correction.

Humility, sobriety and faith are other virtues set before us as reasonable. We must be humble, for our Christ was humble and commanded humility. We must be sober for the time is short and immortal lives are at stake. Above all, faith is required. Nothing in the world is more reasonable than that we should take God absolutely at His Word.

THE S. S. LESSON

July 10.

Saul the Pharisee.

Acts 7:54-8:3; 22:3,4; 26:4,5,9,10.

Golden Text: Jesus Christ came into the world to save sinners: of whom I am chief. I Tim. 1:15.

Stephen was a great preacher. He had a knowledge of God's Word and understood how it applied to Christ and how it uncovered the sinful hearts of men. He was not afraid to testify concerning the Christ he knew in the quarters of those who did not accept Him. Moreover, he was a Spirit-filled man and relied upon His power and direction. He had a lively message that touched the lives of the people of his age and he could show from the past that, as men were stubborn and stiff-necked then, they would be likely to be so now. But the fact that men of the past and the present resisted the Word of God did not keep him from doing what he knew he should do.

It would be well if our preachers studied the sermon of Stephen often and carefully. We need messengers who know God, who know His Word, who know with what unbelief and wickedness men resist God and who are so strong in the faith that, no matter what the opposition may be, they will be bold in declaring the truth and fearless in meeting the consequences that may result from their messages. A great sermon is one that moves people. Here was one in which they were moved, but not to righteousness. This was a sermon which may have appeared to have been a failure in so far as the fortunes of Stephen were concerned, but it has come down to us through the ages, moving other faithful messengers of God to be fearless in declaring a direct rebuke to those who most need it. Multitudes of martyrs, who had nothing but death to look forward to for their testimony, have taken inspiration and courage from beloved Stephen.

Some men cannot endure a just rebuke. It angers them, but nevertheless demonstrates how much they stand in need of such rebukes. Their anger convicts them. Men who hear the truth of God will either become angry or they will repent. It is useless for us to speculate how different might have been the course of the gospel had these who heard Stephen preach repented and become useful instruments for the spread of the gospel through the various countries from which they hailed, yet they had their opportunity and blasted it. God gives every sinner, who hears the sweet message of His love, the opportunity to repent and become His most useful servant. The pity of it is that they prefer to go down into ignomy rather than have a part in God's eternal plans.

To Stephen was given the glory of seeing a vision of the enthroned Jesus before passing out of this world. It lightened his pains and he gave up his life without a bit of bitterness, loving those whose hands were red with his blood. Stephen might have called down the wrath of God upon his persecutors and he might have denounced their crime and pronounced their doom. He did nothing of the kind. His last utterances were prayers. Here we have an angel in prayer that should impress us. Prayer brings joys, it sometimes brings material blessings, but in Stephen's case it portrayed the sweet spirit of the Christian even in the hour of his agonizing death. Prayers of the kind Stephen uttered in this crisis of his life can only be made by those whose habits have long been prayer habits that were suited to every emergency.

In Stephen's death we have another character revealed. The young man Saul, who was a willing witness and an active participant in the outrage received an impression that burned like a fire within his soul and the later witness of other persecutions only added fuel to the fire. For a long time he resisted these impressions, —it was kicking against the pricks—and finally he was led in surrender to God to exclaim: "Lord, what wilt Thou have me to do?"

The persecution of Stephen had another result. It scattered the church—Christians had to flee to wherever they might find shelter, not a delightful worldly prospect, but the seed was scattered thereby and soon little groups of Christians began to appear in many centers. The ancient observation, "The blood of the martyrs is the seed of the church" was working out right there in the beginning.

It is not a lovely page that we have given to us from the biography of Saul. His enthusiasm, his zeal, his talents and his leadership were turned in the wrong direction and many innocent ones had to suffer on account of it, just as is the case when we turn our God-given abilities and faculties in the direction away from God.

Saul lived as a strict Jew, a Pharisee of the most orthodox kind, he followed his conscience and it led him into doing terrible wrong. All these things, included his conscience, needed a regeneration. Conscience, when regeneration and in accord with the Word of God is a safe guide, otherwise it is capable of leading one astray.

RELIEF NOTES

(Conducted by Vernon Smucker)

A cablegram has been received at this office from our unit at Constantinople stating that Abraham Friesen and Johann Neufeld, two of the Mennonites who have been waiting for passports at Constantinople, will arrive in New York on the steamship King Alexandria on June 25th. Arrangements are being made to have someone at the pier to meet these men on their arrival and help them through the immigration offices and customs inspections through which it is necessary for them to pass. Now that a few of the permits have been secured, we hope the others will soon follow and the long, tedious period of waiting for those men will be over. A number of them have secured their permits to go to Germany.

Bro. Orie Miller recently spent another week in the interests of relief work among the congregations in northern Ohio and Indiana.

The report of the unit at Constantinople for the month of April shows a varied list of items and ways in which relief work was done. The most important change during the month was the shifting of the men in the Mennonite Home in the city to the new home on the Bosphorus, about ten miles away, and the starting of a girls' refugee home in the building thus vacated. The latter work is under direct charge of Sister Weaver, and at last reports had already fifteen inmates, with Sister Weaver busy looking up records of others who had applied for admission. It promises to be an important branch of the work.

Fifty of the Lutherans and forty-five of the Mennonites who have been taken care of at the Mennonite Home have found employment for a time with the British working in the hay field around the city. They are to receive their food and lodging and fifteen Turkish pounds per month. This is fortunate both for the men themselves and for the unit, as it relieves a part of the financial burden of caring for these men, thus allowing the funds to be used for other needy purposes.

The following statistics are for the Mennonite Orphan's Home at Constantinople for the month of April:

	Total	Boys	Girls
In the home Apr. 1	104	52	52
Discharged in Apr.	16	8	8
Admitted in Apr.	16	9	7
Sent to hospital...	4	4	0
Total, May 1st....	108	56	52

Clothing distribution was as follows:

	No. aided	Pieces
Men	141	248
Women	190	583
Children	160	653
Layettes		90
Totals	491	1,574

June 16, 1921.

DOST THOU NOT CARE?

How it must have touched His loving heart, when Martha, cumbered about much serving, spoke that word: "Lord, dost Thou not care?" How it must grieve His loving heart when His people think in the midst of trials and perplexity that He does not care! But He careth for us, His own. No saint ever understood what it really means. "He careth for you." Let us remember that He who is the upholder of all things, who has all power in heaven and on earth, is the One who careth for each one of His sheep, that they are always upon His heart and in His thoughts. There is a most refreshing statement in one of the Psalms: "But I am poor and needy; yet the Lord thinketh upon me." Psalm 11:17. This is very beautiful and comforting to the trusting heart. Are we poor and needy? Do we feel lonely? Are we discouraged? Are we bowed down with the cares of life? Is our way dark and beset with difficulties? Do we feel faint and weak? Are we distressed on account of our failures and spiritual leanness? Then let us remember that His loving sympathy is towards us and His mighty arms are outstretched and ready to lift us up. When His people were suffering in Egypt and the hour had come for their deliverance, that gracious Lord said: "I have surely seen the affliction of My people—I have heard their cry—I know their sorrows." The Lord who saw, who heard, who knew, who cared, is our Lord, who still hears, who sees and knows and cares for His own. If our poor hearts can just lay hold on it each day in faith to look up and to say: "He knows, He hears, He sees, He cares. He thinketh upon me"—what power.

What joy, what peace and comfort would be ours! What blessed reality of the living Christ we would have in our lives.—A. C. Gaebelein.

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IN MENNONITE CIRCLES

The Session of the Foreign Mission Board

will be held, D. V., on July 20th, in Newton. By that time we expect Bro. Kliewer back from his inspection trip. His report will undoubtedly require many important decisions, for which we will need the Lord's special guidance. We ask for the prayers of our mission friends that the Lord may grant not only His wisdom and guidance but also the means to carry out the necessary plans.

Let us not forget thanksgiving in regard to mission work. The Lord has prospered it above all expectations. Our treasurer once made the remark: "Mission work is very dear to the Lord. When the treasury every once in a while was very low, He has filled it again." This is true. May we also be faithful as He is faithful!

P. H. Richert, Sec.

A Warning to Mennonites

As a warning to the Mennonites of America and Canada, I am taking this plan of informing them of a man which is going from place to place, clad in a plain Mennonite garb, telling especially the ministers, some tale of woe or misfortune that befell him, no doubt to arouse sympathy for filthy lucre's sake, and which plan worked very successfully among a few of the churches of the Central Conference of Mennonites until we found him out. This same man was in this community about fourteen or fifteen years ago, posing as a converted Catholic priest, and went by the name of Father Hillary, but this time he came, representing himself as a Russian Mennonite minister from Saskatchewan, Canada, born at Odessa, Russia, and whose name is now "Leo Fredric Von Dehogden." When Brother Allan Miller and I went to see him, we asked whether he wasn't that man Hillary which was in the East Mennonite church about twelve to fifteen years ago? and he said, "Who in the name of God is Hillary? I never heard of that man," and emphatically denied being that man until we told him that if he wouldn't admit to the truth, we would hold him here for identification, and when he realized we meant business, he confessed that he was the same man. We could refer to many base falsehoods which we caught him in, but time and space will not permit, and besides we don't think it necessary. He is a man about five feet, eight inches tall, weighs about 190 lbs., and told me he was 61 years old. He is very bold, shrewd, prays very loud, seems to know the Mennonites all over the United States and Canada. BEWARE OF HIM. Brother Miller and I told him that we believe him to still be a genuine Catholic priest, which he again emphatically denied. Then we told him if he was a true Mennonite minister, he would do what we would advise him, and he again said, "In the name of God, what do you want me to do?" and we told him if he was a true Mennonite minister he would go back to every one of our churches and confess his wrong-doing, and offer to pay back every penny he got by his deception, but if you are a Catholic priest, you won't take our advice, and he never even offered to do one thing. So I say again, Beware of him.

Val. Strubhar.

The Swiss Mennonites have recently come into touch with a small body of Evangelical Christians in Upper Austria and ordained one of their number to the office of elder. Anciently there were many Mennonite communities in this strongly Catholic community but finally they disappeared, their last elder having died in 1790.

Our missionary sisters, Lehman and Kuehny, have informed their friends, through letters from Port Said, that they were well. No doubt by this time they have reached the field and are familiarizing themselves with the work.

The Hoffnungsfeld and the Hoffnungsfeld-Eden churches, Kansas, are arranging to unite. The plan is to erect a large modern building, work is to begin sometime this fall, the pastors Goering and Enss are to continue as pastors of the united churches.

After July 15 the address of Dr. and Mrs. S. S. Haury will again be Upland, Calif.

Rev. N. B. Grubb of Philadelphia is at present with friends in Florida. He has made considerable improvement in health.

NOTICE

The treasurer of the home mission board, Rev. J. E. Amstutz, has moved from Halstead, Kansas, to Trenton, Ohio, therefore all contributions are hereafter to be sent to him at Trenton, Ohio.

A. S. Shelly, Secretary.

ON THE MISSIONARY JOURNEY

J. W. Kliewer.

I have written at such length about the disappointing things in connection with a visit to Palestine that I almost fear I have given the impression that taken as a whole the trip is to be regretted. Such is by no means the case, however. A visit to the Holy Land should be considered a privilege to any student of the Bible and especially to any Christian. On the sea voyage between Alexandria and Naples I had leisure to inquire into the satisfying impressions left by my Palestinian visit. Of some of these I mean to write in the present correspondence.

In the first place, the impression of bleakness and bareness of the country, received from a visit of the vicinity of Jerusalem, is corrected by a drive through the plain of Jezreel, which through the ages has not only been the place of battles but especially the place of bread. This year, however, the wheat crop did not look so good in that plain. I did not learn the cause. It may be drouth and thus the meagerness of crops is temporary. Or it may be impoverishment of the soil and remedy thus be possible. Excellent irrigated areas are found in the Jordan valley, south of the Sea of Galilee and smaller ones ever near Jericho. The German Temple Society and some Jewish settlements have fine agricultural and horticultural projects in the Mediterranean slope between Haifa and Jaffa. The religious status of these German Temple Societies, however, I have found quite disappointing, if my observations have not misled me. The movement began in the soil of German pietism after ridding itself of the less practical quietistic tendencies, but today it seems to have sloughed off not only quietism but also pietism and is decidedly rationalistic and Unitarian in its tendencies. It is exerting a good influence in Palestine economically and morally, but it seems to have no missionary message for that country or any other. An institution that renders temporal help and at the same time exerts a missionary influence is the Syrian Orphanage at Jerusalem. Many Mennonites have contributed towards its support when Dr. Ludwig Schneller made several visits to America in its behalf. To them it will be gratifying to know that the institution is doing good work under its present director, Rev. Eash of the Mennonite mission of Chicago. The orphanage is at present under the supervision of the Near East Relief and is being financedby it. Initial steps have been taken to put it back into the hands of the former organization with Dr. Theodore Schneller as director. The correspondence regarding this transfer was still being carried on when we visited in Palestine.

The place where Jesus was born, Bethlehem, and the place where He grew to manhood, Nazareth, are almost wholly Christian today. Bethlehem was an agreeable surprise to me in its evident prosperity. Quite a number of really fine homes can be found there. Some of their owners and occupants have been in America and have made their wealth there. And Nazareth the once despised Galilean village is the most pleasantly situated of any place we visited in Palestine. I do not care whether the places now pointed out for the annunciation of His birth, worship, preaching, and eating with His disciples are authentic or not, somewhere on the south-

eastern slope of the hill on which the present Nazareth is located. He spent His childhood in a home in which there was more piety than comfort, as understood today. Somewhere here He was a boy like the boys one sees in Nazareth today, yet different. Here He played and worked, rejoiced and experienced sorrow, found His Father's will and yielded to it. As a lover of nature He must at times have climbed to the top of the Nazareth hill north or west of the town and feasted His eyes on the view from there as we did. Looking westward He could see the Carmel range running out to its northern point, and then north of it the strip of white sand of the Medditerranean coast and beyond it the blue water itself hardly discernible from the sky above it. To the northeast He could see Mount Hermon, with its snow top, standing like a hoary headed patriarch to bless the surrounding country. To the east was pleasant Tabor and the blue mountains to the east of the Jordan. To the south stretched the plain of Esdraelon and beyond it were the hazy hills of Samaria and still farther those of Judea. As His soul was delighted as it drank in this beauty, what sadness may have gripped it when contemplating the needs of sinful man living in each of these directions.

As we were rowed from Tiberias over the lake of Galilee towards the ancient site of Capernaum and then Bethsaida, the lake was calm, a gale arose on our way back and the waves were capped with white foam. Somewhere here it must have been where the disciples experienced the storm while Jesus slept in the boat. When we looked at the excavations of an ancient synagogue in ruined Capernaum and saw the briers growing over the site of Bethsaida and saw insignificant Chorazin on the hill I could not help but think of the woes of Jesus pronounced over these cities. Capernaum was at one time exalted into heaven, it had the distinction of being "His city," but long ago it has been gone, it is cast down into hell. The words of Jesus have been fulfilled.

When we visited the pool of Bethesda, Jacob's well, Bethany, I could not help but think of the range of the influence that came from contact with Jesus. Health restored, religious views corrected, friendships deepened, death baffled. And He is the same yesday, today and into the endless tomorrow.

Rev. A. M. Eash of the Syrian Orphanage and I climbed up the mountain west of Jericho that is pointed out as the mount of temptation of Christ. Whether this claim for this mountain can be substantiated or not I do not care. But comfort comes to me from the thought that He was tempted as we are, though without sin. Even today souls that have more lofty ideals than the crowd are tempted to yield to the accepted thought of the crowd. This thought includes selfish use of peculiar gifts, dependence on physical means to accomplish great things, emphasizing the spectacular in religion instead of the hidden things of the Spirit. That evening as we sat on the second story veranda of our hotel in Jericho and watched the blue hills east of the Jordan fade into the oblivion of night and then saw the wonderful blue of the Syrian sky deepen with the increasing darkness and those brilliant Palestinian stars come out one by one until they almost crowded each other for room, I was just sentimental enough to get satisfaction out of the thought that I saw the same outline of hills and the same starry heavens that Abraham had seen, and Joshua, and David, and the Christ, and that I could believe in the same God and trust in His plans for saving mankind.

The fact that it was the Greek Holy Week and not according to our reckoning did not deter us from visiting on respective days the garden of Gethsemane, the hill north of the Damascus gate supposed by many to be Calvary, and the garden nearby where the tomb of Jesus is pointed out. On Ascension day as we observe it we stood on the Mount of Olives. One cannot but read with greater interest ever afterwards the stories connected with these places. And the awe and wonder increases that God should love a sinful world so much as to do so much for it.

SOMETHING OF THE WORK IN LOS ANGELES

Time and again I have been asked to write for "The Mennonite," and intended to send in a short report of some of the work that we are engaged in while here at school (Bible Institute). It would take several pages of the paper to write of all the activities, and also time does not permit. So I shall speak only of one phase in particular. Besides our regular class work we have practical Christian work to do, which is a requirement in the course. It gives ample opportunity to make use of the work done in the classes. This work includes preaching and singing on the street, in jails, in churches, in missions, in street car shops and other shops, etc., in connection with this we often do personal work, that is, dealing with individuals about their soul's salvation, trying to lead them to accept Christ as their Savior.

The work in the missions is hard, just like most other work. These missions are not mission churches. The one that I shall tell a few words about is located on a business street and near the more neglected part of the city. It is directed by someone who gives his time during the day to business and at night conducts the meetings. For financial support he depends on the Lord, to give him money and also to direct friends to give.

The meetings are held daily both in the daytime and at night. Besides the one referred to, there are Bible students from here and other Christian workers taking part in giving the gospel at this place. The meeting at night usually starts with a song service, probably followed by a short testimony meeting on the part of the workers present and other Christians that may be in the audience. Then a few selections of solos or quartettes in voice or instruments. After that comes the message of the gospel. The meeting starts at 7 o'clock, and after one message is given we have more singing and another message. This is continued until about 12 o'clock. Then an invitation is given to accept Christ as their Savior. (Sometimes the invitation is also given between messages.) Many a soul that is "down and out" and discouraged takes Jesus Christ and is brought on the level again, and above all receives eternal life. People come of all nationalities, all races, all classes, hungry for the Word. Many, however, come only out of curiosity, and many for the part that follows the service, which is a midnight lunch.

It is called the "Midnight Mission" as the meeting lasts until midnight. There are many that have not had a bite to eat all day, and here they get a free lunch. This lunch is given after the service, in another room. Even for those who come only for this part there is arrangement made that they hear some of the gospel. After the lunch, while still seated at the tables, a message from the Word is given to them, also an invitation, followed by prayer. By this time the physical body is cared for and an opportunity given for the spiritual body to be strengthened. Then they go into the chapel again where another interesting phase of the work occurs—and to a certain extent a sad one.

Many of those present have no money and no lodging place. So all are seated in the chairs or on the floor for the night. There are no soft pillows or feather beds, or mattresses, or even blankets. The chairs and floor are used for beds, and the only mattress they have is a newspaper spread out. In this way from one hundred to one hundred and fifty are kept in that room overnight, under the oversight of one of the workers in charge.

I have had the privilege to take part in several of these meetings. It gives one an insight into the conditions existing in this present world, also the problems that much be faced. It no doubt leads us to praise God for all that we have and can enjoy. To think of being without a home, probably without a mother, father, brother, sister, or friends, above all, many without Christ—it is a great pity! May it lead us to more earnest prayer for such people, and to have more love for the lost. May God help us that we may from now on try more earnestly to lift up the one down in sin, and bring men from darkness into light.

My brother and sister in Christ, has your friend or your brother, or neighbor, or the one you come in contact with, eternal life? If not, shall we not watch for every opportunity to keep them from sinking into darkness and finally into a Christless grave? Luke 19: 10: "The Son of Man came to seek and to save that which was lost." Are we followers of Christ? Then let us seek the lost.

G. M. Baergen.

CORRESPONDENCE

Newton, Kan., June 30, 1921. Dear Readers of the Mennonite: I believe it has been a long time since the Bethel church has given any special report to "The Mennonite." It is by no means however, because our church is not active. This past winter we have had a large and enthusiastic Sunday school and Endeavor society. The Christian Endeavor meetings have been unusually inspiring.

Yet, what has given us perhaps the greatest inspiration and hope was to see thirteen young men and women decide for Christ and the church. We feel that the young people in the catechism class were unusually fortunate to have such a wonderful teacher as Dr. J. H. Langenwalter. He instructs wisely to the right, and touches the young heart with his sincere message of love. The baptismal service was held on May 22. On June 3 the church members held an outdoor social at which time we gave Dr. Langenwalter a small token of appreciation for his faithful work.

Another man whom we learned to love is Pres. J. E. Hartzler. It was certainly with deepest regret that we bid him and his dear wife and children farewell. Both the school and the church felt the loss of a most efficient leader from their midst. It is more hopeful, however, to look at the situation in the light of Pres. Hartzler's own message. He said repeatedly, "Geography can never divide us. Only ideals can divide us." And since he felt that our ideals were common a farewell address would have been irrelevant. We are hoping and praying that Pres. Hartzler will be able to render even greater service in his new field.

Yes, "farewells" bring sadness, but "welcomes" bring the greatest of joy. We are all looking forward to the arrival of Rev. J. W. Kliewer and his family in July. We know he has a great message for us and for all of you. We shall be glad to have his family back with us again. And, after Rev. Kliewer has given his message to all the churches we hope to welcome him as our regular pastor.

I must forget to mention the enthusiasm for missions which has been instilled into us since Rev. Suckau and his wife have been with us. They are still residing here in Newton. We have considered it a great opportunity to hear from their lips the message from India. On Wednesday of the last two weeks our ladies' missionary societies have had all-day meetings at which time they made garments which they wish to send to India with Rev. and Mrs. Suckau.

In conclusion let me say that we as a college church have unique problems to meet. Nevertheless, the students and our own church members have worked in splendid cooperation. But, now we have reorganized our Endeavor society for the summer months and have organized a church choir under the able directorship of Prof. A. D. Schmutz. We are very anxious, however, to welcome the students back into our midst next September. We are, indeed, very fortunate for the splendid atmosphere which the college gives to the church, and for the wonderful college men, whom we can call upon for service.

Wishing God's blessing upon all sister churches.

The Correspondent.

First Mennonite Church, Berne, Indiana. We have experienced so many good things during the past few months that we feel like telling the readers of "The Mennonite" about some of them.

Mention was made in our last correspondence of Sister Loretta Lehman's intention to leave for India. Her ordination took place on April 17, Rev. S. M. Musselman of Bluffton, Ohio, a member of the mission board, officiating. His sermon, which was based on Luke 9:10-17, was very impressive, as were also the ordination rites afterward. Miss Lehman then spoke a few words, expressing her joy in being counted worthy of taking the precious gospel to benighted souls. In company with Miss Kuehny of Kansas she sailed from New York on May 5. May God richly bless their efforts in their chosen field of work.

About the middle of September another sister, Frieda N. Sprunger, expects to sail for China. God certainly often leads in a mysterious way. While for many years Miss Lehman had been looking to China as her chosen field, Miss Sprunger had been looking to India. Permission to enter India has been very difficult to obtain, and Miss Sprunger's permit was refused upon repeated applications while Miss Lehman's was granted on first request. But although they have had to change their plans, they are happy, knowing, "it matters not where, if only He leads the way."

On Wednesday evening, April 20, Sister Martha Franz of Altoona, Pa., who was spending a short vacation here with her relatives and friends, told us of her work in the Bethany Mennonite Mission. She held forth both the light and the dark side of this work. While the workers meet with many difficulties, they always find their Lord true to them and can testify of many victories won.

Clifton Sprunger who left last September for Austria to do relief work, writes very interestingly of his experiences. He is stationed at Vienna. He states that the need and suffering are so great and many sights so pitiful, that one is sometimes tempted to wish he had never seen them. However, he seems happy in the thought that he is able to do at least a little to relieve the suffering.

We enjoyed very much to have with us from April 24 to May 4 Dr. E. M. Cobb of Los Angeles, Cal. His stereopticon views of the Holy Land, which he showed on six successive nights, threw light on many parts of Scripture which are not so easily understood when the customs and conditions of that country are not known. On several afternoons and on the last three nights Dr. Cobb gave Bible studies on very timely subjects. These, too, were greatly appreciated.

The Women's Missionary Society held their annual quilting in the basement of the church on June 1. Many willing workers presented themselves so that the work was finished on that day. Twenty-six large quilts, fourteen small ones and twenty comforters were made.

Our pastor has been giving us a series of English sermons on Sunday evenings on "Christ's Dealings with Sinners." He is also giving us valuable sermons on Sunday mornings. An outstanding one was the one on "Prayer" which he preached a few Sundays ago. He held forth the great privileges and responsibilities we have in regard to prayer.

Great interest is being manifested in our Summer Bible School which began on July 5 and is to continue until August 5. One hundred sixty-four children have been enrolled. Most of these are between the ages of six and eleven years. This is the first venture of our church along that line, and it is certainly encouraging to see how anxious the parents are to have their children become better acquainted with God's Word. We hope and pray that much good may result.

The weather has been somewhat severe this spring and summer. In May there was a heavy wind and hail storm which did great damage to orchards and grain fields. About two weeks ago there was quite a downpour of rain, over three inches falling in one afternoon. Many streets and cellars were flooded. We have had continued hot weather for a month or so. But we should not complain for all these things will be for the best "to them that love the Lord."

Correspondent.

THE INDIVIDUAL AND SOCIETY

By O. K. Galle.

"Every discovery by which human relationship has been improved, by which the civilization of man has progressed, has been produced by the creative power of the individual, never by the power of a combination of men. The great discoveries that have opened up new fields of improvement, that have elevated human thought and action have been created by the private judgment of bold and able men." These clean cut statements of a great statesman express a great truth which has withstood the onslaught of time. This creative power of the individual has been inspired by contact with other individuals, by society. Just as Fulton needed a Livingstone and a United States government to help him make his steamboat a success so the individual needs society; just as the people needed a Fulton to give them the practical use of steam so society needs the individual to make it a success. The great and exalted position which our republic holds is the result of the individual being allowed full sway of his powers. Our great industrial strife and unrest are the result of certain individuals taking advantage of these powers and subordinating the highest privileges of society to their own selfish desires.

The reaction against this abuse is leading the people to support the doctrine, which declares, that the subordination of the individual to the mass results in the maximum of human happiness. Society's progress must cease when the thought and action of the individuals composing it are forced into one mould. This truth is vividly illustrated by the history of the great empire, China, which has stood still for over thirty centuries because of the subjection of the individual, to an inflexible regime which compelled the loss of individuality. In India the caste system wrought the same evil; in ancient Persia this repressive power resided in the state. All of these great states lost sight of the fact, "that the worth of the state, in the long run, is the worth of the individual composing it," that the individual as the smallest unit of the state is like the cells of our human body; that just as our body is what the cells are so the state is as the individuals who compose it. Not until these individuals, and all members of society realize that "individuality is everywhere to be spared and respected as the root of everything good," will our industrial problem be solved. The true individual must be recognized and given free reign before our international quarrels and political controversies can cease. True cooperation and respect must be practised, for true individualism is the relationship of the individual to society.

This principle has gone through a long stage of development. Society grew up with the development of man. As man began to multiply on earth he had to adopt some principles to determine the relation. In primitive society the individual was adjusted to his material environment. In primitive society the individual was adjusted to his material environment through fierce regulations as to

(Continued on Page 4.)

THE MENNONITE

Rev. S. M. Grubb - - - Editor
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EDITORIAL

IMPOSTORS WHO VICTIMIZE MENNONITES

On another page of this issue the reader will note a warning sent out by the brethren of the Central (Illinois) Conference concerning an impostor who seems to be an old hand at the game, but who has found to his sorrow that, although Mennonites sometimes are easy to work, they have a long memory and it is to be hoped that, should he endeavor to work his way into other Mennonite communities, he will be recognized and turned over to the authorities. So long as there is such great misery in the world that demands all the money we can raise, and more, for its relief, it is a positive crime to allow our sympathetic people to be imposed upon and the money, which should be given to feeding the starving, given to a scamp.

From the description given, the writer of this article recognizes, in the pretended Canadian Mennonite, a person with whom he had a little tilt some two summers ago. At that time he came into the Second Mennonite church in Philadelphia, and after service, announced himself as a Mennonite minister from Holland, telling us that we must have certainly fallen far away from Mennonite practices, since in that country all Mennonites wore the distinctive Mennonite garb while with us to his amazement, he saw none of these marks. We were immediately suspicious for we knew that the Dutch Mennonites had long ago discarded such visible marks of their faith. A few questions convinced us that he knew little or nothing about such men as the pastor of the great Mennonite church in Amsterdam, Rev. Fleischer, the head of the Dutch Green Cross Movement, Rev. Vos and Ten Cate, well known as writers of Dutch Mennonite literature. Instead of trying to explain his ignorance to our satisfaction, he turned abruptly and left the church. The next we heard of him was that he had made an attempt to gain the confidence of the Old Mennonite he knew little or nothing about Philadelphia, but, we understand, with little success. Evidently the man did not expect to find any one able to check up on his claims.

One who discovers that he has been imposed upon should certainly be careful that he be a less easy victim for the next one who comes along. Because our people are so sympathetic and so ready to respond to hard-luck stories they seem to have been specially singled out by impostors as easy marks. A few of the writer's experiences along this line may serve as a warning to others and we give them with the hope that our readers will be more careful than we have been.

Some months ago a young man of good appearance came to our door and asked if any one there could understand "Pennsylvania Dutch," then he wanted to know if we were aquainted in Bucks county and if we knew anything about the Mennonites there. Being enlightened on these subjects he told a pathetic story of having come to town to purchase clothes and having had his pockets picked when he left the train. All he wanted was the loan of two dollars to get home. The sum was an insignificant one, but when we learned that he had visited practically every one by the name of Kratz, that the telephone book contained, for that was the name he gave, we figured out that he must have gathered in a considerable sum on the strength of his story. A letter to the post-master of his town and an interview with the minister he claimed as his pastor revealed that he was an utterly unworthy fellow who would not work and shamelessly imposed upon his aged parents.

On another occasion a man claiming membership in one of the influential churches in Germany appealed to us for the loan of a small sum to enable him to live until his remittance arrived. He gave the name of the pastor of his home church which a reference to the German Mennonite year-book confirmed. He also named the treasurer of our General Conference, and the President of the Gretna, Man., Mennonite Institute as his cousins. We have wondered since why he did not try to work us for a larger sum. Such references would have been worth all the money we had in our clothes. We did not hear from the man again except that he found out the son of a former Mennonite minister, now in a bank in Philadelphia, and endeavored to secure a loan from him, offering our name as reference. We still preserve the note he volunteered to give us as an evidence that he was not begging and honestly intended to repay. Needless to say, that the brethren in Kansas and Manitoba to whom he claimed to be cousins denied the relationship.

Late one night a man and woman claiming to be man and wife appealed for assistance in getting a night's lodging. They wore better clothes than the editor or his wife ever hope to own. Their story was that they were strangers in town who met with misfortune, which it is not necessary to give in detail here, and only needed a night's protection until they would be in communication with friends and all would be right. The man had noted that there was a Mennonite church nearby and that, he said, he felt was fortunate. He seemed especially interested in the Mennonites and said Berne, Indiana had many Mennonites. He did business with the druggist there, was impressed with the size of the big church, and had immensely enjoyed taking dinner at the hotel near the railroad station. It did not occur to us then that it must be a pretty poor sort of a town that cannot at lesat sport a big church, a drug store and a hotel and so we unconsciously said goodbye to two dollars. A few days later the editor's wife dined with a friend, an Episcopalian, who started to say: "Our rector had a peculiar experience with a prepossessing man and his wife last week." "I know all about it," interrupted the wife, "they had no money and needed a night's lodging." "O that's not all," said the friend, "he kept them a week and every night they went out and worked their game on some other minister."

In citing these few instances, (we could mention others), we note that impostors find that a little information about our church and brethren is very useful in getting the confidences of our people. It is well we learn by such experiences, but, while we should be careful, we should not let them lead us to the determination to help no one at all. It is better that we suffer an occasional imposition than that a single worthy person should be denied the assistance we may be in a position to give them. We also note among the most brazen impostor may be those who come from Mennonite homes, or who have been actual members of the church and have gone to the bad. It should be a simple matter to follow up the stories they have to tell and in no case should we give aid in which a considerable amount of money is involved until we are certain of every detail of the story they tell. Telephone, telegraph and the mail are at the disposal of any one who cares to use them and a few days temporary relief is all that is needed to give before the truth or the untruth of their stories may be uncovered.

THE INDIVIDUAL AND SOCIETY

(Continued from page 3)

work and worship. Primitive ethics and education were unconscious of the importance of the individual. Where individuality is hostile to social warfare, society becomes stable and remains stationary. The Greeks first arrived at the conception that individuality realizes itself through social institutions and that the high ideal of individuality was never to be separated from life. "Greece first took up the task of equipping with all that equips him for civil life and promotes his secular welfare; of unfolding and expanding every inborn faculty and energy, bodily or mental; of striving restlessly after the perfection of the whole, and finding in this effort after an unattainable ideal that by which man becomes like unto the gods." The highest ideal of this relationship was expressed by Aristotle who says that man's highest excellence is found to be the putting into operation, in his life with his fellows, those ideas or principles of conduct of universal benefit.

During the middle ages the individual was submerged; society and civilization remained stationary under the rule of despotism. The eighteenth and ninteenth centuries saw the three-strata-society composed of the serf, the middle class, and the autocrat firmly fixed upon Europe. The newly discovered America became a veritable paradise for individualists. The individual had free range, for here was no society or autocrat to check him, but here also the extreme of individualism was soon adopted. The capitalist took control; life became a constant struggle between men of power and ability, the three-strata society became permanent.

With the opening of the 20th century the struggle reached its climax in the attempt to organize the individuals in the fight against organized power. Organization is the bait today which would destroy the very essence of the spirit. Individualism is held in disrepute; it is despised by the majority. True individualism has been abused so long that the common man is hardly able to realize that there is a true individualism. Private monopoly is crushing the individual into the dust. Man has become a mere machine. In our great factory system, in our government, in our army and in all the great organizations of the present day, man is a mere cog in the wheel, he does just as he is told and has no voice. Individual labor has lost its identity in the tremendous struggle against organized capital. But even this tendency towards organization is of value to individualism for individualism wants a form of organization. If the organization is guided in the right direction it will bring true individualism.

The basis of true individualism lies "in the power, the worth, and the consciousness of responsibility in the individual soul." "It respects every person as having something of infinite worth in him." The individual is only a small part of society. Society is but a number of individuals having social communication and working together. The work of this individual is characterized by its strength and influence, its prominence, and its origin from some previous work done.

It is these individuals working mutually that we term society; it is therefore that the individual is indispensable to society. Society is what the individual makes it; he is no higher than society nor is society higher than the individual; therefore the two are inseparable factors and will always remain such. Society is characterized by three things. The intercommunication of the individuals between each other; the mutual organization of the individual into a social life and the common activities of this organized group.

With the development of these characteristics man changed his ideas from time to time; different men adopted different ideals. It is therefore that there are three different classes of individuals to be found in society. To the first class belongs the weak and aimless individual, the man who makes no progress; in the second class is the self-willed and unmerciful individual, who in his own eyes is the only privileged person; the third class is composed of the conscientious, hard-working, and the unselfish individual, the man who contributes to the progress of the world.

The true individual is self-conscious, self-assertive and conscious of his social duties. He has self-respect, is a strong worker, considers other people's point of view and action and serves humanity. He willingly sacrifices honor and privilege for the welfare of society.

His motto is "freedom, justice and fraternity." He believes in the freedom of will as long as it does not interfere with others, he demands freedom and wants others to be free; he believes in respecting the rights of others and demands that they respect his rights; he believes in the brotherhood of man, "do unto others as you would have them do unto you." True Christianity is his standard, he is the servant in the fact that he serves others and master only in the fact that he is master of himself. It is through conflict that he becomes strong, he does not recklessly throw himself into conflict or trouble, but when it does come he faces it bravely. Finally he is a man with conviction and is willing to die for his conviction if need be. It is through conflict and experience that he gets this conviction. It is the conviction that makes him stand up for what is right and true. It is the conviction that makes him strive to make the world better. It is the conviction that gives him the ability to give to others instead of always taking. But this conviction is not so strong that he cannot take from others and respect them for their conviction. It is this true individual that has the right relationship to society. He realizes that man is the original source of society, hence he tries to uphold society and to form it. He respects his fellowmen, he realizes that there are others in this world besides himself who have equal rights to life, liberty and the pursuit of happiness. He works with others and yet retains his individuality. Since he respects his fellowmen and is able to work with them he becomes able to guide society. By practising his principles instead of continually preaching, and at the same time working with others, he proves the truth and validity of his ideals, thereby becoming able to guide society. By suppressing his high ideals society would lose them which would cause its own downfall. His efficiency is superior to that of society and he is the fountain head of all social progress which makes him the real guiding force of the world.

This is the relation which the individual must hold to the society of his age. Society needs individuals who have a conviction and will maintain. Society needs individuals who will respect others, work with others and yet retain their individuality. Society needs individuals who will sacrifice selfish intention for the highest good of society. These are the men who will make the future of America, these are the men who will become "leaders of men." These are the men who will guide and direct the world. Are we willing to support these men in their gigantic tasks? Are we willing to help produce more men like these? Are we willing to join their ranks and become one of them? The day when we join their ranks and become one of them is the day when industrial strife will cease, international quarrels will be a thing of the past, and then the brotherhood of man will be more than a dream of the poets and the prophets.

Bethel College.

A MENNONITE COLONY ON THE LECHFELD

(Letter from "Mennonitische Fluechtlings-Fuersorge" [Mennonite Refugee Relief Work] Heilbronn, Germany.)

Hellmannsberg, June 4, 1921.

Dear Brethren:

Through the publication of a few letters from Brethren M. Horsch and W. Warkentin you have been informed of the settlement of the needy Russian Mennonite refugee families on the Lechfeld. The Mennonite Refugee Relief organization appointed a special committee for the undertaking on the Lechfeld. The committee consists of the following brethren:

M. Horsch, Hellmannsberg, Upper Bavaria.
Ph. Lichti, Herrlehof, Swabia.
U. Hege, Markt, Swabia.
Joh. Wiebe, Harlanden, Upper Bavaria.
U. Baer, Au, Upper Bavaria.
D. Hirschler, Naunhofen, Upper Bavaria,
J. Dettweiler, Kreuth, Lower Bavaria.
E. Muselmann, Hygstetten Swabia.
Abr. Schmutz, Bockschaft, Baden.
Ph. Hege, Mueckenhausen, Hesse.

Bro. Horsch has been asked to attend to the correspondence work of the committee.

The general outlook for the refugee families which have settled on the Lechfeld has meanwhile become more favorable since we have obtained the information from the central government that this tract of land is never again to be used for military purposes. The government will rent the land on reasonable conditions for twenty-five years or longer. The Mennonite Refugee Relief Committee will rent the land from the government and in turn rent it to the settlers. While at first the refugees expected to return to Russia as soon as conditions would permit, most of them are now thinking of remaining.

There is on the Lechfeld room enough and to spare for all the Russian Mennonite fugitives that are now in Germany. Thirty families are now living on the Lechfeld and twenty more families will arrive within a few days from the fugitive camps. After all the Mennonite families have been accommodated, some others of the most destitute refugee families will be admitted.

About one thousand hectares will be under cultivation, while about four hundred hectares will be used for meadow and pasture purposes.

Of the greatest importance is the fact that the present military buildings are available for dwellings, stables, barns, etc. To build houses and stables for the settlers would under present conditions be financially impossible.

For the cultivation of the soil, fertilizers, and the first sowing there will be needed about three million marks ($60,000). Half of this amount will be advanced to us by the government as a loan without interest. The other half we have to make up, which we hope to accomplish through your assistance.

This year we have 115 hectares in cultivation. The expense involved we have met, including an advance by the government.

The refugees need support to enable them to buy clothing, cooking utensils, and furniture. The money needed for the most necessary articles is to be advanced to them as a gift, not as a loan. On the other hand, whatever is used to improve and cultivate the soil is loaned to the settlers. Considering the quality of the soil, it is to be expected that it can be paid back within five years, unless unexpected adverse circumstances prevail.

The way and manner in which the American brethren desire to make loans for this work we must leave to them to decide.

We are serving the Mennonite refugee colony with our personal strength and time, with our teams and implements but as concerns the financing of the work, we are able under present conditions to assume only a small part of it. Yet we cannot postpone and endanger this work. We need substantial aid, to make the needed preparations for the coming autumn and spring sowing. The question of financing must be met as soon as possible.

We would urge upon the brethren in America that a reply be given us as soon as possible. In former letters I have said that the question of settling the financing of this work should not be deferred longer than August 1. However, we must begin to make preparation for the fall sowing as soon as the sowing of flax is finished (about the middle of July). It would be regrettable if the field for next year's harvest could not be wholly prepared and sown.

A beginning has been made in organizing a church. Two brethren who have the confidence of the other refugees have been asked to look after the spiritual needs of those who have moved to the colony. Regular meetings for prayer are held.

May the Lord lead in this work. We commit all to Him. May He help us that we may be led by His Spirit alone.

With brotherly greetings,
Mennonitische Fluechtlings-Fuersorge.
per M. Horsch.

—Gospel Herald.

THE RICH MAN AND LAZARUS IN GERMANY

By Julia D. Eves.

The fog was blowing through the streets of Berlin, driven by a raw east wind. Though the weather was not bitterly cold, it was penetrating, and one could not loiter. As I dodged along through the noonday crowd, I drew my scarf closer about me, and thought with pleasure of the warm office I should find at the end of my fifteen-minutes' walk. Just then I had to step aside abruptly to avoid collision with a man who was turned half around as he walked and was shouting angrily to someone: "And be quick about it, too!"

I looked to see to whom these harsh words were addressed. At first there was no one visible, but as I looked a figure slowly emerged from the arch of a doorway,—a little woman with a threadbare coat pinned across her breast. On her arm she carried a six-months-old baby, wrapped in a bit of old blanket and wearing a soiled, ragged crocheted cap on its head. By the hand, the woman led a wailing child of perhaps two years whose thin coat was about a size too small, whose hands were bare and red with the cold and whose shoes were reinforced with rags to keep the little feet from the half-inch of slime that seems an almost constant covering for Berlin streets. On the arm that held the baby was a basket containing pitifully few boxes of matches, and then in a flash I understood the story. The little group had sought refuge from the searching wind in the doorway, and the brutal man in the furlined coat had ordered them to move on utterly oblivious of their rags and penury. He was well fed and he felt no mercy for the suffering that fills Berlin. As I passed the woman, she let go the hand of the wailing child to wipe the tears from her eyes with her hard, chapped hand.

I went on with indignation in my heart. I did not know just whom to blame, but the whole state of things seemed to be so wrong. Destitution is everywhere, and the war profiteers are wilfully blind to it. It is true that they would not be able, if they tried, to meet but a small part of the need; but they cannot be depended upon to do anything, any more than was Dives in Jesus' parable.

As I was thinking these things, there came an exclamation from a woman who was approaching me, which made me look up. The woman hurried by with eyes intent, and I turned from mere curiosity to see why. There on the pavement, still holding her baby close, while the older child screamed with terror, lay my little woman. Starvation and despair had done their work. Kind hands were lifting her even as I looked and some one took the baby from her arms as others carried her into the neighboring shop.

Yes, Dives still lives. He may be found in New York, in Berlin, in Vienna. He is as selfish as he was in the days of Christ. You may read in our press of his wine-parties, his balls, his orgies of extravagance. Is it to such as he is that you would leave the care of Christ's little ones in Central Europe?—American Friend.

DIVINE PERFECTIONS

Father, how wide Thy glory shines,
How high Thy wonders rise!
Known through the earth by thousand signs
By thousands through the skies.

Those mighty orbs proclaim Thy power,
Their motions speak Thy skill:
And on the wings of every hour
We read Thy patience still.

Part of Thy name divinely stands,
On all Thy creatures writ;
They show the labor of Thy hands,
Or impress of Thy feet.

But when we view Thy strange design
To save rebellious worms,
Where vengeance and compassion join,
In their divinest forms:

Here the whole Deity is known,
Nor dares a creature guess
Which of the glories brighter shone,
The justice or the grace.

Now the full glories of the Lamb
Adorn the heavenly plains;
Bright seraphs learn Immanuel's name,
And try their choicest strains.

O may I bear some humble part
In that immortal song!
Wonder and joy shall tune my heart,
And love command my tongue.—Watts.

THE C. E. EOPIC
July 24.

The Perils of Materialism.

I John 2:15-17.

Said a lecturer for a certain political creed the other day: "People do not have the materialistic conception of history, therefore they are not in a position to understand and sympathize with the movement in Russia and regard it as foolishness and anarchy." If we were to agree with what is implied in such a statement we would regard all the confusion and bloodshed of that unfortunate country as a fortunate thing and add our efforts and influences to bringing the same miseries upon ourselves. Even in the program of such a purely materialistic development as government provision must be made for a certain amount of spirituality to give it stability and insure its continuance—at least this is the opinion of most of the people in the world who think. Materialism, driven to its extreme in nastiness and selfishness, was possible in Russia because the soil was prepared for it, first by centuries of greed, selfishness, indulgence and injustice on the part of the ruling classes and, secondly, because the people there tried to right the terrible wrongs to which they had been subjected without taking God and His laws into consideration. Both sides ignored the principle that a consideration on the part of every one that all men are brethren with living souls within them and have a a right to consideration, is necessary that a healthy spirituality may develop. Only as we are concerned about the souls and bodies of God's children and His relation to them all can we attain to the great joy of living in a proper communion with our heavenly Father.

Materialism is an exceedingly dangerous condition because it substitutes earthly pleasures for spiritual joys. Practically carried out, it means that we will think more of our bodies than of our souls, business will be of greater importance than religion, faith will lose out in its contest without doubt, there will be more confidence in dollars than in prayer. It means living "without God in the world" and so, without assurance of sins forgiven, without a hope of immortal life, and without the deeper things that comfort one in the great trials and troubles of life. Any one who is unconcerned in the face of danger is to be pitied as a poor, simple fool, but the greatest of them all is the one to whom the Psalmist refers when he says, "The fool hath said in his heart, there is no God."

The "love of money" today, as ever before, is the root of evil. We live in an age where the dollar mark expresses the worth of a thing. A man comes to be regarded successful in proportion to the number of dollars he keeps from slipping through his fingers and stores away. The inspiration for good and the influence for righteousness he may happen to be are regarded of secondary importance. Even ministers are rated according to the salary they are able to command. We have heard leaders of churches speak of this or that one as a $1,200 or a $1,500 man. No wonder some people think their ticket to heaven is secure when they give a remarkable sum of money to some charitable cause. The worship of money leads to the slavery to money, so that there are plenty who will do anything for money, sell their talents, destroy their conscience, lend themselves to ungodly things and let their honor go to the winds. In order to escape the slavery of materialism we must value something higher than money, God's glory must come first, the salvation of souls must be appreciated as of greatest importance. Faith, hope, love, truth, fidelity, honor and service must be cultivated.

A materialistic person lives for worldly success alone. He is in danger of missing the higher things that God regards as of greater importance than worldly success. "What will it profit a man to gain the whole world and lose his own soul?" Of course, the world doesn't honor and reward spiritual things. Why should it? They are not of the world. On the other hand God does honor His spiritual children because they are His and belong to His kingdom which is not of this world. Read, if you will, the Beatitudes. To whom are they addressed? Is there anything said about the blessedness of the worldly successful? Rather are they messages of comfort to the unsuccessful, those who appear to have failed and those who have sorrows and troubles. But where is the true child of God who would for a moment think of exchanging the kind of blessedness of which Jesus speaks for all the things upon which the world sets its highest reward?

THE S. S. LESSON
July 24.

Saul Proclaims Jesus As the Christ.

Acts 9:19-30.

Golden Text: Thou art the Christ, the Son of the living God." Matt. 16:16.

The lesson of a week ago presented the conversion of Saul, an event which marked an epoch (1) in the life of Saul, (2) in the history of the world and (3) in the development of the church. It is hard to speculate how things might have gone had not this occurred, but in the providence of God it was necessary that it should, because Saul's was one of the most remarkable minds and in any age he would have made a lasting impression upon his generation. The world, beyond the pale of Judaism, was without Christ and needed someone to bring Him to it, and the church needed a leader who should especially be qualified to be the apostle to the Gentiles. We left Saul blind. He was to see the light and be enlightened by the one who is the Light of the World. We found him filled with hatred, breathing out threatenings against the church. He was to learn the greatest of all love and show it in his life and word. We met him as a man of zeal, but it was a zeal without knowledge. Now he was to learn, and that from a teacher greater than Gamaliel. He was a bold man, carrying his persecution to strange cities, but he was to become braver than that for Christ, testifying for Him before kings in the face of many howling mobs. No doubt he was the most brilliant man of the age in which he lived, but, under God, he was destined to shine for Jesus.

Travelers point out the street and the house in Damascus, the most ancient city in the world, where Saul is said to have lived during the time to which this lesson refers. Ananias was sent to restore sight to Saul and bear God's commission to him but, good man that he was, Ananias hesitated. No wonder. All that he knew of the man was enough to make the stoutest heart tremble, but the assurance, "behold he prayeth" brought him to change his attitude. When we know a man prays we know he is to be trusted and our way of approach to him is different. No doubt Saul had prayed long and often before this time but here he prays as a believer in the name of Jesus. It is the believing prayer of any saint that opens his eyes to the duty that God sets before him to be performed, and, when the believer prays, he enters the great fellowship of prayer in which every saint has a part.

Saul had asked God what He wanted him to do, he did not set a task that he would like to do and God gave him the most difficult part in the spread of the gospel over the earth. He was to be a minister of Christ to the Gentiles. When some one entrusts a hard and difficult task to another it is a sign of confidence. God began with Saul by showing great confidence in him. This is what God does to every converted sinner. He proves He trusts him by allowing him a part in the great and difficult task of bringing a knowledge of the salvation there is in Christ Jesus to other sinners.

It is said that Saul "straightway preached Christ in the synagogues." He did not hesitate and he did not allow any one to be in doubt very long as to where he stood. With him there was no such a thing as a secret conversion and we seriously doubt whether there is such a thing with any one else. The redeemed of the Lord will say so and they will not be very long about it either. The message he had to bring was of a Christ who was (1) the Messiah, (2) crucified, (3) resurrected, (4) according to the Scriptures, (5) which was revealed to him and (6) to which he was given, (7) determined to know nothing else, (8) for which he was ready to die, and (9) receive the "crown of righteousness."

This sudden turn in the life of Saul was not without its dangers and privations as we are sure to learn from the account of his future life. The lesson presents two places as the scenes of Saul's activity, Damascus and Jerusalem, and in both places his life was in serious danger from the Jews who were maddened by his turn to the faith of Christ. Here God provided ways for his escape, as He did in many other similar dangers. It seems that Saul was not much concerned about the danger he was in. He knew that God would take care of him and that was enough. Why should we worry in the lesser troubles in which we sometimes find ourselves?

Barnabas appears in this lesson as the sponsor of Saul. It was no small matter for a man to make himself responsible for one with a record such as Saul had. It shows what a big, generous heart, softened by the love of God, Barnabas really had. Later Barnabas introduced him to the church at Antioch and was his companion on a noted missionary enterprise.

GIVING IN INDIA

Many converts in India would put Christians at home to shame by their zeal and earnestness in giving. Recently a missionary reported his visit to the Church of Kurichee. He found it a treat to see the poor Christian converts from among outcasts bringing their offering to God. One man's box contained a silver rupee, and on making inquiries we learned that in order to buy grain he had to sell his cow, for which he only got 15 rupees, but first of all he put away his tithe into his box. A poor widow had to sell her pig, but before using any of the money she put away her tithe, and this was joyfully brought and given to the Lord. Some of them brought fowls, grain, eggs, etc. It must have rejoiced the heart of the Lord to see these people giving out of their poverty because they loved Him.—Sel.

A CHEERFUL HOME

A man's house should be on the hilltop of cheerfulness and serenity, so high that no shadows rest upon it, and where the morning comes so early and the evening tarries so late, that the day has twice as many golden hours as those of other men. He is to be pitied whose home is in some valley of grief between the hills, with the longest night and the shortest day. Home should be the centre of Christian joy, equatorial and tropical.—Beecher.—Sel.

PROGRAM

Of the Ladies' Missionary Society to Be Rendered during the Session of the Middle District Conference to be Held at Fortuna, Mo., August 28-30, 1921.

Opening by the president—Miss Ella Garber.

Talk—Mission Study Books—Mrs. S. K. Mosiman.

Talk—Mission Work in Chicago—Miss C. Niswander.

Talk—Aim and Content of Missionary Education in the Church—Mrs. L. L. Miller.

Letter from China—Miss Christine Habegger.

Letter from India—Miss Martha Burkhalter.

Time Given to Missionaries on Furlough.

Music furnished by the ladies of the local church.

Mission collection.

Close.

Mrs. D. W. Bixler,
Miss Frieda Lehmann,
Mrs. C. C. Sommer, Com.

CONTRIBUTIONS

Received by the Executive Committee of Mission Societies during June.

Sewing society, Neuhoffnungstal, Meno, Okla., Mrs. D. B. Unruh, Bible-woman, Ruth Bai, India, $36; sewing society, Aberdeen, Ida., Emmanuel ch., Mrs. H. Giesbrecht, support of young man at Mauhadei, $30; sewing society, Arlington, Kan., Mrs. L. Dellenbach, sanitarium, Alta Loma, Cal., $8.50; sewing society, Mt. Lake, Minn., Mrs. H. J. Fast, orphan, India, $30; do., for evangelist, Kai Chow, China, $60; sewing society, First Menn. ch., Philadelphia, Pa., Kate Z. Freed, girls' school, China, $25; do., for Okla. missions, for Christmas, $5; Mrs. D. A. Vogt, Pratum, Ore., girls' school, China, $10; sewing society, Eigenheim, Rosthern, Sask., Miss Justina Friesen, for do., $10; do., for India, $24; sewing society, Alexanderwohl ch., Mrs. Kathrine Wedel, Rev. Suckau's gift, $5.

Gratefully acknowledged.
Mrs. J. G. Regier, Treas.

FOREIGN MISSION RECEIPTS DURING JUNE, 1921

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Gratefully acknowledged,
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The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

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THE PRINTED EASTERN DISTRICT CONFERENCE REPORTS

The minutes of this year's conference of the Eastern District together with the annual report of the management of the Mennonite Home have been printed in pamphlet form, and a supply sent to the various congregations comprising the Conference. There are still some copies in the hands of the secretary to supply congregations or individuals desiring copies. In case any congregations have received a larger supply than can well be used, they should be returned to the secretary for the use of others. A supply will be at the anniversary of the Home on September 17, where they may be had from the undersigned or by mail by addressing him. There are considerable expenses connected with the publication of these reports and it is the wish the Conference officers that they be not wasted, but put where they are appreciated and used.

A. M. Fretz, Conf. Sec.
Perkasie, Pa.

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of the

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IN MENNONITE CIRCLES

The Foreign Mission Board will hold a meeting on July 20 at Newton, Kan.

Four young people were baptized in the church at Goltry, Okla., last Sunday.

It is expected that Rev. A. S. Shelly of Bluffton, Ohio, will assume the pastorate of the Germantown, Pa., Mennonite church.

Bro. J. F. Lehman, business manager of the Mennonite Book Concern, was in Philadelphia last week, attending a meeting of the International Sunday School Association.

In Mechanics Grove, Lancaster Co., Pa., the brethren are preparing for the cornerstone laying of their new church building which is to take place in a few weeks.

The brethren Harvey Bauman, Austin Keiser, of Milford Square, Pa., and Rev. Hagenbuch of Allentown, Pa., have been supplying the pulpit at Schwenksville, Pa., which at present is without a pastor.

Rev. J. W. Kliewer, returning from his trip to our mission fields, arrived at New York on the S. S. Olympic last Thursday and immediately took train for Newton, Kan., his home town.

Rev. J. M. Leendertz, a Dutch Mennonite minister, pastor of the church on the Island of Wieringen, is at present in America. He will visit many Mennonite localities and make a study of Mennonite affairs. He also represents the mission and relief boards of the Mennonites of Holland.

Rev. H. R. Voth recently visited the Herold church, near Bessie, Okla., where he administered the Lord's Supper. It was also his lot to be one of the speakers at a sad funeral. A minister in a near-by church had, in a condition of despondency over temporal troubles taken his own life.

On the evening of June 13, Bro. Chas. H. Weir, member of the Mennonite Mission church of Los Angeles, Calif., after a striking sermon by Rev. V. V. Morgan on soul winning, was ordained by his pastor, Rev. P. W. Penner, as evangelist at large. Bro. Weir has for the last two years done a great deal of evangelistic work and conducting music for such occasions in Oregon and elsewhere. The brother is a very devoted servant of the Master, holds fast to the true fundamentals of the Holy Scriptures. On Sunday morning conducts a choir in a Japanese church of the city, in the evening leads the singing in his church, while in the afternoon helps along in the street meeting out in the neighboring district. Always active in Christian work, winning souls for his precious Master.

A noteworthy incident took place in the Torrey Bible Institute of Los Angeles, Calif. Out of the spring graduating class in June, 1921, consisting of 97 young men and women, 21 were Mennonites coming from Okla., Kansas, Minn., Nebr., Calif., Wash. and Canada.

RICE CHRISTIANS

My dear Mr. Editor,—

I wish that this short letter might be printed and some small attractive sheets and sent to all those who shout so loudly about the Indian RICE CHRISTIANS. I am just presumptuous enough to believe that it might do them good. Since you will most likely not want to go to this expense, kindly insert what you think fit into the Mennonite. I fear, however, that it will miss its purpose, since the readers of the Mennonite are not the ones that I would like to reach.

Rice Christians, — nothing but rice Christians down there in India. Those Christians are in the church for the rice merely. Thus and similarly we hear on the right hand and the left. Well, praise God, finally we have got them. Yes, sir, got them, the genuine rice Christians. Four hundred and two of them. Praise God that everyone of them are such. Listen and I'll tell you all about it.

The "Bethesda" Leper Home has or had last week 402 inmates. This is a vastly larger number than we ought to have. The wards, especially the men's wards are jammed full of male lepers. We cannot take in another man, may he be ever so needy. Such needy ones, however, are lying at our gates every week, if not every day. To one and all the same apparently harsh word: "Can't take you in. No room." During this time of scarcity lepers are in special distress. I wish you could hear and understand their wail: "Sahib, there is certainly room for one more." "No room for even one, go to Purulia, go to Cuttack." More than once have I jumped on my bike more quickly than I really cared to, just to escape this pitiful cry: "Take me in."

Last week, a miserable piece of a wreck of humanity came to the gate. The same reply: "No room." The next day found him still there under the big mango tree near the gate. Lepers of the asylum had given him food and drink. He was there the third and fourth days. Still no room for him. "Man, I can't take you into this asylum, there is absolutely no room." I have repeatedly told our lepers that not only are there no funds for more buildings, but the maintenance funds in England are also low and that strict orders are, not to admit any more lepers although there may be room. On the fourth day, our own dear people said: "Can't you take in just this one man?" "No, no room as you know and no funds as I know." Then a thought struck me and I said: "Why don't you take him in?" Here are bricks that I will let you have, I can give you tiles, also,

and perhaps wood, build the poor chap a house and take him in." "Yes, but how about his food?" "Well, you lepers give a little of your rice that you get every week and thus supply his wants. It won't take much from each of you. If you like you may give the rice that you bring into the Lord's house every Sunday and give this to your protege." "We'll do it, Sahib, we'll do it." The leper was taken in and is supported entirely by the inmates of this asylum. How do you like such rice Christians? I wish we had a couple of thousands of them.

Last Sunday afternoon when some of our Christians on the compound (not lepers) were visiting us, another leper came on the compound. This is not as per orders, but how did this man know it? Asking for admission, he was told to go to Purulia or to Cuttack. He would not go. I then said to our Christians: "Here's your chance, take him in, get a hut built, feed him from your own fund, so that he become no burden to the mission." He was taken in at once and not only that, it is possible that the compound Christians will make themselves responsible for one or more newcomers. Another bunch of rice Christians. God bless them.

India has a heart, all we have to do is to reach this. May we be used of the Lord for this purpose and may the Lord abundantly use all others for this purpose that are on their way to India or contemplate coming here.

Yours for His sake,

P. A. and M. Penner.

Champa, June 8, 1921.

ON THE MISSIONARY JOURNEY

J. W. Kliewer.

I believe I have mentioned it in a former article that our original plan was to visit Europe on the way home. When we found that we could not leave India until about six weeks later than originally planned I abandoned the plan of going by way of Europe. Then the sailing of the vessel for which we were booked was postponed for lack of cargo, but a chance was open to book for Port Said. About the same time a request came from our Emergency Relief Commission that I should look up some of the places where it had rendered help in Europe, especially in Germany. My decision was therefore soon made to go to Port Said, from there to Palestine, and then to Europe, primarily visiting the places where help had been rendered and making sightseeing only incidental on the way. A visit to Amsterdam and to the battlefields in France were an exception to this rule.

After landing in Naples we spent a brief time in visiting some of the places of interest about that place. This included the Amalfi-Sorrento drive, a visit to Pompeii and a ride to the top of fire-spitting Vesuvius. Then we hurried on and entered Switzerland through the Simplon tunnel. In Switzerland we inquired into the orphan work of Rev. Ummel, spent a Sunday with one of our Mennonite churches, ascended Pilatus, went into the Aarenschlucht and after seeing to our passports crossed into Germany at Basel.

Through Germany we followed a somewhat zigzag course, going through Stuttgart, Ulm, Augsburg, Ingolstadt, Munich, Chemnitz, Berlin, Heilbronn, Worms, Mayence, and Cologne. Travel for one with American money seems very cheap. We rode mostly third class, but even second class, which is practically like first except in name, is quite cheap. From Berlin to Heilbronn we traveled second class in a fast-moving express train for thirteen hours for about three dollars in American money. A good meal in the dining car costs about forty-five cents. This seems cheap to us but it represents a day's wages in Germany.

The impressions one gets in merely traveling through Germany as to its economic condition are easily misleading. People on the trains seem well dressed, though most of them travel third and fourth class. The dining cars are usually full. But a closer observation reveals that those in the dining car have come from the first and second class coaches and are often travelers from abroad, a large per cent. of them being American Jews. While they are enjoying their meal, the majority of the passengers are munching at a cheaper lunch in the coaches where they travel. One's impression of plenty in Germany is also lessened when going into a restaurant and finding that no bread can be served the guests unless they produce a bread ticket. Registered guests at a hotel, however, are excepted from this restriction. Very much financial stringency is found among elderly people who retired on what they considered a comfortable competency. Today they find that their living costs them just ten times as much as in pre-war days, but their income has remained the same. Professional people and many of the nobility are also in financial straits. The greatest poverty we found among the inhabitants of the Erz mountains. In Annaberg and surrounding villages we inquired into conditions somewhat minutely since our Emergency Relief Commission had rendered help there through the instrumentality of a Mennonite committee of Germany calling itself "Christenpflicht," which by translation means Christian duty. To avoid a duplication of help to those who have received help from other sources, this committee works in conjunction with municipal boards of charities. A committee composed of representatives of the board of charities and one minister of each denomination of the city makes a list of a specified number of families that are still left in the greatest need after having received the municipal aid. To these families tickets are issued that can be exchanged for provisions at stores listed for this purpose. At Annaberg we had a meeting with this committee. Since the chairman of the Board of Charities, the Superintendent of Schools, the School Physician and the visiting nurse had but recently reported the poverty conditions to the city council, it was easy for us to obtain statistical reports on this subject. Some of these were comparative statistics and extended over a period to pre-war times. It was shown that attendance at school was made irregular by lack of shoes among pupils and by diseases attributable to undernourishment. Many babies did no weigh much over four pounds at birth. Infant mortality is alarmingly great. Both in Annaberg and in Chemnitz authorities told us the deathrate surpassed the birthrate. A deaconess took us to some of the homes where help had been rendered by American gifts. In one of these families we were told that for the seven persons in that home one pound of meat was bought for Sunday and no more the rest of the week. In another family of parents and seven children we found only four single beds to accommodate all for the night. Several families had converted all their bed linen into shirts and other clothes. Their uncovered straw ticks on which they slept were, of course, not in a sanitary condition. A good many persons are wearing their last supply of clothes and do not know what they will do when that is gone. In a Quaker kitchen we saw a group of 300 undernourished children fed. Most of them were so much undersized that the eleven-year-olds were not larger than the average American child of seven. The persons visited did not impress us as belonging to the habitual poor. Before the war they were not dependent upon charity. They do not parade their poverty, but need and gratefully accept help. Their poverty is caused primarily by two circumstances. First. On account of the high altitude, and latitude also, very few vegetables can be raised there, and living is in consequence much higher than in other parts of Germany. Second. They work mostly in beadwork and making laces. These are luxury articles and there is little demand for them now, consequently there is great unemployment.

I was struck by the large number of Russian refugees to be found in Germany. I was told that there are about 150,000 of them. Germany can ill afford to furnish bread to all of them, but she says she cannot send them away. No other country wants them. If they were sent back to Russia they would soon fall victim to the waiting sword, for they are mostly persons who are in bad standing with the present rule of terror there. Among these is a considerable number of Mennonites and Baptists of German descent who have retained their German citizenship. About sixty families have been granted permission by the government to settle on agricultural tracts in Bavaria and Mecklenberg. The one in Bavaria is at Lechfeld and is interesting in that it has been a military training field since time immemorial. The barracks are now occupied by non-warring Mennonites and the fields sown to wheat, oats and flax, and planted by potatoes.

In Amsterdam I attended services in the large Doopsgesinde (Mennonite) church. The peculiar mixture of the modern and the antique noticeable there was a very interesting feature of the service. If any comes into this very old Mennonite church and expects a group of old fashioned people there, he will soon find that he was in error. The ministers and church officials all filing in with their silk hats in hand will dispel the wrong notion that these people are antiquated in dress. The building, however, with its old-fashioned pews, is not at all up-to-date. I was agreeably surprised to discover that I could follow a Dutch sermon sufficiently so that I got its line of thought. Rev. Stuyvenberg, secretary of their mission board, preached on Isaiah's question, "Watchman, what of the night?" Since I had used the same text a year ago last New-year, I listened to the sermon with added interest. The disappointment to me was the

observation that a congregation of six thousand members should be satisfied with a church seating only eighteen hundred, and that this building was only one-third full. Reducing the situation to cold figures it means that one member out of ten was in church that morning. I was told, however, that the vacation period partly explained this smallness of attendance.

The memory of the visit to the battlefields in France almost follows me like a nightmare. Even on the train from Paris to Verdun we noticed an after-effect of the war. A French woman dressed in black came into our compartment. She was very deaf and spoke incessantly. We did not understand her, but an American lady and American physician who speak French well interpreted for us. She showed us pictures of the members of her family. Her husband became consumptive from inhaling German gas and died. She herself was compelled to stay in territory occupied by the Germans. She had lost her hearing she thought as the result of the cannonading. The sufferings of the war had brought sickness to her daughter and she too had died recently. Fortunately her youngest boy was too young to be drafted for the war and he was now caring for her. All of this information she gave, jumbling her thoughts very much. When her ticket was demanded she could not find it and explained that her memory had become too short to remember where she had put it. By the help of the American lady she found it, however. This poor French woman will be in the insane asylum shortly. A result of the war. Alas, such cases are not isolated ones.

In Verdun we saw the old fort in which the whole population of the city was in hiding for a number of days. We looked over the battle field where one million of men in the best years of their life went to their death. On the sides of ravines were the holes where they had dug in and where they lay in wait for each other like beasts for their prey. Large piles or whole fields of barbed wire reminded of the attempts to keep the enemy at a safe distance. The fields are torn by bombs so that they will not be fit for cultivation for a long time to come. The once beautiful forest has disappeared entirely. Nature, kinder than human beings, is trying to hide the evil deeds of man by the sproutings for a new forest. But, alas, the attempt is pathetic in being but partially successful. The fields are full of unexploded grenades and bombs. This makes even the visit to the fields and much more so the reclaiming of them, dangerous. Accidents are of almost daily occurrence. When walking through the fields one can see many gun barrels protruding out of the ground as a sign that a soldier lies buried there. Occasionally a bleaching skeleton shows that the burial was hurried and incomplete.

In other parts of France we saw that for miles and miles only the dead standing trees reminded of the forests that had at one time stood there. It was as though a forest fire had swept the country. The shot up cities through which we traveled reminded of the devastation by a tornado, only these French devastated areas are much larger. In Lens, for instance, we drove from one end of the city to the other and made frequent stops for closer observations. In this place and its vicinity, where at one time 100,000 persons lived and worked, we did not find a wall that had remained sufficiently intact so it could be used in rebuilding. One's heart almost breaks when seeing the many burial places with their black crosses for the German dead and the white crosses for the Allies. Here lie five thousand, there ten thousand, there seventeen thousand, there twenty-three thousand, etc. And no one wants to bear the blame for this wholesale murder.

My travel report comes to a close with this article. God willing, I may give my real mission report orally to our churches. But I know that some of the readers of these lines have accompanied us with their prayers on our journey. These have been heard. That a journey like ours is not without its dangers was brought to our minds when we were visiting the Isabella Thoburn College at Lucknow, India. We met a mission inspector there of one of the Methodist branches. He had started from home with a traveling companion, but had been compelled to bury him in India where he had fallen a victim to fever. In one of the summer resorts of India we met a mission inspection committee of three Dunkard Brethren. Today only two of them are on the homeward voyage on the "Olympic" with us, the other lies buried in Africa where he died two days after his arrival, from fever whose germs he had brought from India. My traveling companion and I can appreciate it especially in view of such observations, that we have not had a sick day on our journey.

Tomorrow we hope to land in New York under God's protection. His hand has been over us until now. Him we would praise.

On Board S. S. "Olympic."
July 12, 1921.

THOUGHTS ON HEBREW MISSION

A. S. Shelly.

Them That Bless Thee I Will Bless.

Such was the expressed purpose of God regarding the people whom He chose to be the vehicle of His mercy to the world. It stands right together with the promise, "In thee shall all the families of the earth be blessed." God's great gift of love (John 3:16), the unspeakable gift, was given in a person, the seed of the woman, born of a virgin, and that woman a daughter of Abraham. "Salvation is from the Jews." So Jesus stated this divine purpose.

The salvation which was thus brought to the world not only came through the Jews but primarily also to the Jews. To the Jews first, and then also to the gentiles, the non-Jewish world. The personal ministry of Jesus Himself was confined almost entirely to the "lost sheep of the house of Israel" and in giving His great commission to His disciples He enjoined it upon them to "begin at Jerusalem." Even the great apostle to the Gentiles, himself a Jew, in all his missionary work, everywhere went to the Jews first.

While the first Christian church was composed entirely of Jewish converts, yet the great body of people accepted not the good news of their Messiah, but cast it from them and persecuted the messengers. For which great sin of unbelief, they were themselves cast off and dispersed among the nations. However "the gifts and calling of God are not repented of" and the promise at the head of this article together with all the revealed purpose of God for Israel still holds good. The hardening that has befallen Israel because of their disobedience is only "in part" and "till the fulness of the Gentiles be come in;" and during all this time of Israel's night, God is not unmindful of His covenant: He blesses them that do good to His people.

May we not say that this promise applies with special force to those who with loving interest in this chosen people of God do not withhold from them the gospel which is the power of salvation to all them that believe, whether Jew or Gentile.

The great missionary to the Gentiles did what he could do break down the middle wall of partition, putting Jew and Gentile on a full equality under the gospel. That was a wall built up and jealously guarded from the side of the Jews. In its place there has gradually arisen another wall erected from the side of the Christian communities and nations—a wall of indifference and neglect and even hatred. The violent Jewish opposition to Christ has through the centuries been paid back in the un-Christian coin of contempt, hatred and persecution at the hands of professed followers of the Nazarene.

It is only within comparatively recent times that in certain quarters Christian people have begun again to recognize the obligation resting upon the church in respect to Israel, to bring to the thousands of this great people sitting in darkness the great light of the good news, that at least some of them may take heed to the word of prophecy as unto a lamp shining in a dark place, until the day dawn and the day star arise in their and our hearts.

Coming to write of the history of organized work for the evangelizing of Israel, Thomas M. Chalmers in his illuminating series of articles in the Sunday School Times, makes mention first of the oldest present day Jewish missions abroad and in this country. Of the one in America, The Chicago Hebrew mission, he says, "That warm lover of Israel, Mr. W. E. Blackstone and others associated with him were responsible for its founding in 1877. It has played a leading part in evangelizing the Jews in our great western metropolis and it occupies a strong position with its various branches seeking to reach the ghettos of Chicago. The society has been a kind of training ground for many Jewish mission workers. It is doing a large work in the distribution of Scriptures and other literature all over the land and widely abroad."

With this society, interdenominational in spirit and organization, the incipient work of our Conference has become united through an arrangement entered into by the Mennonite Committee on Jewish Mission. We thus have a share in a great work, and this share can be made as large a share as the interest and financial support of our people will warrant the committee to make it.

Dr. James M. Gray in an address on "The Jewish Peril," recently said among other things: "I do not assume that the 'Jewish Peril' if there be one, is one whit more serious than the Gentile peril of the same kind. It is the ancient peril of sin, the only rem-

(Continued on Page 4.)

THE MENNONITE

Rev. S. M. Grubb - - - Editor
2956 N. 12th St., Philadelphia, Pa.

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EDITORIAL

At present a distinguished Dutch Mennonite minister, of whom mention is made in these columns, is in America, representing the Dutch brethren in a fraternal visit to our churches. It is indeed a great misfortune that there has been so little contact between the Mennonites of Holland and America. During the time of persecution when the doors and the purses of the Dutch Mennonites were open to Mennonite refugees from many countries, thousands of our forefathers were given material aid and many, by their assistance, found their way to America. Perhaps the matter of language was as much responsible for the lack of contact as anything but we should always bear in mind that Holland was the country of Menno and most of the literature we possess had its origin in there. In no country are our people of sufficient numerical strength to have a large influence with the population but if a way can be found by which Mennonites of all nations unite in asserting our principles we may hope to make an impression on the world. We realize greatness is not bigness but at the same time we need the combined influence of all the money and brains we can command in order to back up a program worthy of the lofty ideals for which our fathers stood and which we have inherited from them.

We are now in mid-summer with hot days and nights that are frequently more uncomfortable. In business and other lines of activity there is a noticeable slacking of efforts and vacations are in order. Our churches are perhaps the greatest summer sufferers, the attendance falls off, Sunday schools have fewer scholars and in many places mid-week services are abolished. We have no quarrel with those who are away from home for a week or two trying to gain health and a new interest in life. Our Lord was Himself a great lover of nature. But we do not see the sense in deserting Sunday services just because it is hot. We need the inspiration and edification of the gospel all the year round—and maybe more so during hot weather. As Christians we certainly owe it to the community to set an example by being in our places on Sunday. As for aggressive work for the Lord we know of no valid reason why it should be halted when the best of summer is upon us. There is a story told of a wealthy church that closed its doors from June to September. A note on the door read: "Closed for the summer." Underneath this some wag wrote: "The devil having gone to Atlantic City." Surely if we cease our spiritual activities it does look as though the devil were taking a vacation. This he never does.

With hard times actually upon people who but a few months ago were spending money like water the American people are face to face with the realization that a war involving a waste of lives and material such as the late one did will force its terrible consequences in unthought of times and places. Men who were working in the mills and factories for wages that their bosses before the war never hoped to earn for themselves are today by the hundreds of thousands out of work all over the country with no visible prospects of something to do before them. Those who spent as they earned the money are already in want and those who husbanded their earnings are seeing them slowly but surely disappear. We are none of those who find satisfaction in anticipating gloomy things but prospects surely are not bright. Foreign markets are inactive. It is hardly reasonable to expect people to buy and buy largely if they have no money and when people must limit themselves to the bare necessities of life, as they must do in Europe, there surely is slight prospect that they will want very much along the line of luxuries we have to sell. Our American people are now about over the wild riot of buying in which they indulged when times were flush. However, having said all of this about hard times, we may still regard ourselves as fortunate. There is more than enough to eat in this country and no one is likely to go hungry, the ware-houses are full of wool and cotton, some one is going to lose money on them to be sure, but there will be enough here to keep us all warm and it must finally get into the hands of the people. The hardest hit are the speculators who have already made their pile and if they lose some of it again few will shed tears of sympathy for them. We are better off than those in the countries where war has spread its actual desolation. For years they will need all we can send them. Just because times are a little hard we must not allow ourselves to forget those who will starve and freeze if we neglect them. The proof of America's generosity remains to be shown within the next few years. Let us not let up with our benevolences.

THOUGHTS ON HEBREW MISSION

(Continued from page 3)

edy for which is the salvation which is in Christ.

"I submit that the Chicago Hebrew mission, at whose call we are met today, is doing the most vital thing that can be done to meet this peril, and doing it at one of the most vital points, geographically and racially, on this continent."

This address is printed in full in The Jewish Era for July and August and the same number contains an article by Israel Saxe, our worker in the mission. We would like to see this bi-monthly mazagine in the families of our congregations. Send for the abovementioned number and get a taste of it. It will be sent free as long as the supply lasts. But ten cents enclosed with your request will help the literature end of the work through which many Jews are most effectively reached and won for Christ. Fifty cents will bring you the magazine for a year. Address 1311 S. Kedzie Ave., Chicago.

The committee a while ago had good hopes for securing another worker for the mission in the person of one of our young ministers, who has for years felt the call to this work. Superintendent Norman H. Camp of the mission knew of this and in a letter just received by the writer he says:

"We are disappointed to learn that Bro. —— will not be able to join us in the work until another year. We were in hopes that he would be able to come at this time and start a work on the South Side where there are many Jews and practically nothing being done for them."

Here is a great opportunity and a great need. What shall be our response? Have we not something more than just a few crumbs from our gospel table for the many Christless children of Abraham, according to the flesh, lying at our door? The Macedonian call of the Gentile world to Paul the Jew is here reversed. The cry of need in this case comes from the other side. Shall we not, like the Troas party, conclude that it is God calling us "to preach the gospel unto them?" "Them that bless thee I will bless!"

MENNONITE MISSIONS IN THE DUTCH EAST INDIA COLONIES

Rev. J. M. Leendertz.

(Brother Leendertz, a Dutch Mennonite minister, whose home is on the island of Wieringen, is at present in this country, having been sent here by the Dutch Mennonites for the purpose of promoting, if possible, a closer relation between the Mennonites of his country and America in matters relating to missions and relief. He has kindly consented to prepare the following article for the benefit of the readers of The Mennonite.—Editor.)

The Dutch Missionary Society represents the earliest efforts of the Mennonites to do foreign missionary work; the society having been founded in 1847 is therefore in its seventy-fourth year. The first missionary of the society to begin foreign work was Rev. P. Janss who was sent to the Island of Java in 1853 and began work in Japara, a district with about 1,000,000 inhabitants. Janss was the first Christian missionary in this locality and, until the present time, the Dutch Mennonites are the only organization at work in the district.

From the first Brother Janss was confronted with great difficulties; after five years of work he was able to baptize five converts, but one of these had soon to be excluded because of immorality, soon two others proved themselves guilty of the same offense, and shortly after this another one of them died. So disappointment after disappointment followed, but he learned from this that new methods had to be applied. The native Christians were living under old surroundings were in continual temptation to fall back into old sins; it therefore occurred to Father Janss that it would be better to isolate Christians in separate villages. He first began with Kedoeng-Pendjaling, and later in 1881, his son, P. A. Janss founded the colony of Mergaredija which is now the most important. The working staff at present consists of four missionaries, one medical missionary, a trained nurse and many native assistants. Three of these missionaries are Russian Mennonites.

The entrance of the Russian Mennonites contributed a new element to the work of the society and resulted in splendid cooperation. In 1870 Brother H. Dirks offered himself and was sent to a new field on the Island of Sumatra. From that time other Russians offered themselves and were likewise sent to the field. With the assurance of support from the Russian Mennonites the Dutch Society was led to an extension of the work far beyond that which the Dutch Society, unsupported by outside help, could care for. Until the breaking out of the war the support received from Russia was exceedingly liberal. Since that time all help from that quarter has ceased, the Russians being in great need of assistance themselves. And this state of affairs is sure to continue for a long time to come. The Dutch Society is therefore facing a grave financial crisis. Deficits are growing year by year and the society is unable to proceed as it once did. Unless relief is to come very soon much of the work will of necessity have to be abandoned.

The thought came to the Dutch board that it might send a representative to America to thoroughly inform the Mennonites here concerning the state of the Dutch Society. Our board was encouraged in doing this by the knowledge that the General Conference at its session in Perkasie, Pa., last fall had already assumed some financial assistance. The purpose, therefore, of my journey to this country is to get into personal contact with Mennonites and to open the way, if possible, for closer and continual cooperation.

CORRESPONDENCE

Chicago Mission: Another quarter at the Chicago Mission has closed without one word of murmur or complaint. We are certainly fortunate here in having quite a number of those who are faithfully discharging every known Christian duty upon whom the success of the mission largely depends. No wonder our Lord said that those who are faithful until life's short day is done, shall not only be liberally but abundantly rewarded, for they are the ones that are keeping the spiritual camp fires brilliantly burning, and making it always possible for those walking in darkness to walk in the light of Him who is the Light of the World. Such untiring ones have been the means of increasing our Sunday school membership during the last quarter from 205 to 250. The average attendance for the quarter was 155. The other services are quite well attended and a live interest manifested in all of them. Several very helpful and instructive messages were given by the following brethren during the quarter. On the 3rd of April, D. J. Unruh of the Moody Bible Institute. On the evening of April 24 the brethren Fast and Regier from the Garrett Biblical Institute. May 29 Rev. Peters, also a student in the Garrett Institute. June 26, Mr. Franz of Chicago University, formerly from Yale. We are always glad to have our young men, preparing for definite service, missionaries returned, and those preparing to go, as well as any of our people who may visit Chicago, to call upon us and give us words of encouragement, and acquaint themselves with the nature of the work that is being done and has been done since about May 1914. We continue to covet an interest in your prayers for the 73rd and Laflin Street Light House.

Yours for lasting service,

W. W. Miller.

1500 W 72 Pl.

Glendale, Cal., July 9, 1921. This week we read the reports of extremely hot weather at many places while here it was quite comfortable. The delightful climate of Southern California for twelve months of the year is probably the greatest inducement for people in other states to come here. Reduced railroad fare is also an important factor to move tourists.

During June we had the pleasure of having visitors from Oregon, Arizona and other places. Quite a few friends in California attended the great Christian Endeavor convention, June 25-29. The registration exceeded 4,000, mostly young people. A very good interest was manifested. The place for the convention in 1922 is Oakland, Cal.

Up to date the "wave of depression" has not yet reached the Southwest. Building in Glendale is going on unabated. Building permits for six months (from January 1 to June 1, 1921) were over $1,990,000.

Some of the fruit was damaged by late frosts. Several canneries have opened and are in full blast.

I. A. Sommer.

WORLD-WIDE SUNDAY SCHOOL NEWS

New Challenge to American Women

How shall American women meet the call for moral and religious training for the four hundred millions of the world's childhood and youth that have not had their chance? How shall they answer the quest of the girlhood of the world for light, for the chance to express their individuality in service? How shall the appeal of the world's mothers for Christ and a Christian home atmosphere be answered?

These are three big questions that faced a group of Christian women who met in the office of the World's Sunday School Association in the Metropolitan Tower, New York City. That important committee of women, named by the Executive Committee of the World's Association, included such Sunday school leaders as Mrs. F. Wayland Ayer, Mrs. Herbert L. Hill and Miss Wilhelmina Stooker. The Woman's Board of Foreign Missions were represented by Miss Alma J. Noble and Miss O. H. Lawrence. Other members on the committee are: Miss Margaret E. Hodge, Mrs. J. W. Barnes, Mrs. Mary Foster Bryner, Mrs. James W. Kinnear, Mrs. H. W. Peabody, Mrs. F. A. Vanderlip and Mrs. J. A. Walker.

The need was first faced of China's 200,000,000 under twenty years of age, of the girl factory operatives in Japan, of the homes and mothers that can be so easily reached by the Sunday school kindergarten and the older Sunday school workers in every land.

That need the women decided must be met by better literature for childhood and the home in every land, by training and sending from America young women of vision and ability as specialists in work for children and girls, and in enlisting a Sunday school leadership in the Christian girls' schools and colleges on the field, and training that leadership in summer training schools.

It was suggested that Women's Clubs, Woman's Boards of Foreign Missions and Sunday school organizations such as State Sunday School Associations, might easily become the supporters of individual workers for children, girls and the home in China, Korea, Japan, the Philippines, India, the Moslem fields, South America and Europe. Frank L. Brown, LL.D., General Secretary of the World's Sunday School Association, pointed out the appeal that was coming to the World's office for such specialists from many fields, and of the wide-open door for this work throughout the whole world.

The committee decided as a goal for the next four years to place a worker in each field for the children, the older girls and the home, believing that such work offered a tremendously fruitful field for the winning and training of a generation.

EACH HAS A WORK TO DO

Each little star has its special ray,
Each little beam has its place in the day,
Each little river drop impulse and sway,
Feather and flower and songlet help too.

Each little child can some work find,
Each little hand and each little mind;
All can be gentle, useful and kind,
Though they are little, like me and like you.—Ex.

Man is looking for better methods. God is looking for better men. Man is God's method.—E. M. Bounds.

THE C. E. TOPIC

July 31.

Christian Progress among the Indians.

Isa. 61:1-9.

While the program committee of the C. E. headquarters suggests the topic given as a home mission study it would be well to note that in our Conference missions to the Indians are regarded as foreign missions. This is so because the Indians are uncivilized and heathen. We might well call our foreign work a work among the heathens. The following bulletin, prepared by our Missionary R. Petter, will make an appropriate study in connection with this topic.

From time immemorial the Cheyenne have had their own system of governing their own tribal and religious life. This system, however, was never ironclad, but underwent various changes, brought about by great leaders in their tribe, and also by adopting customs and ceremonies from other tribes. The only remnant of ancient tribal system is the camp circle, as formed at the occasion of the Arrow Ceremony.

Springroot was a famous Cheyenne leader of the past and the Arrow Ceremony he taught his people embodies the social and religious laws of the tribe. He organized the four oldest warrior societies: Bull warriors, Coyote warriors, Fox warriors, and Dog men. The last became the most powerful organization in the tribe and began to wane only when the "Omaha Dance Warrior Society" made its appearance, some 20

years ago. Each of these divisions had a war chief and seven subchiefs. From being a war chief one stood a chance to be elected tribal chief, while the subchiefs became war chiefs. As long as the tribe was together, it was governed by a council of 44 chiefs, regularly and ceremoniously elected at intervals of 10-12 years. Of these 44, forty were new appointees while four of the old chiefs were kept as principal leaders in the chief's council.

In the course of years not a few other organizations were formed in the tribe and they gradually absorbed the former societies in their tribal functions. Of late years the "Omaha Dance Society" has won great favor by reason of its spectacular dance features and the general freedom from burdensome tabus.

Besides these warrior societies with their religious ceremonies and tribal dances there are many small groups commonly known as "Medicine societies." Among these are the Crazy Dancers, the Fire Dancers, the Buffalomen, the Magicians, the Youngwolfmen, the Lodestonemen, the Horsemen, the Deermen and others. The admission to any of such organizations requires a certain initiating ceremony with the giving of valuable presents and number of feasts.

Some of the men's societies admit women to special parts, but women have also their own organizations for dancing, healing, and certain work requiring special woman's skill, as in tanning, beading, ornamental work, and tent making. These industrial "gilds" are called Chosen-women, and the members are specialists in Indian women's work. The leader of each gild is an expert in her art and admission to the society is gained by expensive presents and feasts. The initiate is taught technical terms with all the hidden symbolism of designs. This system is, however, becoming extinct and the few women who know the symbolism of all designs in beadwork and ornamental art will not divulge them, but usually give an evasive answer or misleading explanation. The symbolism of colors, ceremonial and other painting, arrangement of design is known only to certain organizations and are expressed in terms unknown to uninitiated.

Among the Cheyenne, groups of families like to live near together and this is one reason for the formation of certain "bands" in the tribe. According as influential leaders arose among them, they wielded a power in the tribe for better or worse. The main groups of families are: the Furmen, the Windpipe-choked-by-heat, the Dogpeople, the Eaters, and the Sotaeo.

The real powerful influence in the tribe is wielded by the so-called medicine men and their varied associations,—there are very few war or tribal chiefs who do not belong to them. The burningmen are all initiated priests and their main ceremony is called Sundance by white people. It is the counterpart of Baal or phallic worship. These men are the bitter antagonists of civilization and Christianity. The Offeringmen have no phallic worship, but they bring offerings to deities and spirits.

The so-called "Messias-people" are the followers of the former Sittingbull (Sioux). They have gatherings and weird dances, calling for the coming of the great Indian Savior, whom they expect to restore former happy days with plenty of game and no white men! Most of these have accepted the teaching of an old Mormon, were baptized "by fire" and believe firmly in the coming destruction of the "Gentiles."

Of late years the Peyote eaters have become a powerful organization and they aim at supremacy in the tribe. The majority of the younger Indians belong to it and its best leaders are educated Cheyenne and former nominal Christians. While it favors civilization and progress its mixture of heathenism and Christianity has a decided baneful influence on its adepts, is slowly sapping their vitality and warping their minds; the salvation of their bodies, not their souls being the center of their worshipful aspiration.

In the measure that the laws of our government, the influence of mission work and education is becoming unavoidable, many of the above mentioned organizations, societies or bands have felt "crowded" and the majority of them resent bitterly the growing influence of Christianity and civilization. They do not feel themselves a part of our great nation; they are a loose combine of obsolete organizations forming the only nation they care to belong to, and for the most part, they are blissfully and wilfully ignorant of the laws governing our country, being given many privileges without any duties. Under the cloak of "religious worship" they maintain and practice things which are unlawful to the average American citizen. They are mostly governed by their own customs, ideas, laws and their organizations stand united for the old order of things and against anyone who leaves it. Unfortunately our government has never insisted that its laws be also enforced upon the Cheyenne, especially since the latter like to cover their doing under "religious worship."

This state of affairs is the main hindrance to mission work among these people. Those who become Christians have to cut loose from all former heathen associations, which in all cases means ostracism for them. They are mocked as being "white men," they are threatened, slandered, oppressed, persecuted, then again flattered and allured to reenter the "Cheyenne fold." This led some of our Montana Christian men to openly denounce the secret and wicked organizations of their tribe. They hoped that our powerful government would quickly step in and stand with them for the moral welfare of the tribe, alas! —they have been keenly disappointed in their expectation. They have to learn that deliverance comes not "by the great strength of men."

Thus it comes that today the small flock of the faithful Cheyenne Christians has to weather the frontal onslaught of all the organizations and societies of their tribe! A handful against a horde, a small minority against a crushing and evil majority! What can they do? "Nothing can be done against the general sentiment," said recently a visiting government official! We know different, not by ourselves but by the Word of God, the promise of Christ and the history of His kingdom on earth. With Him we are in the majority! He has said: "Fear not, thou little flock, for it is your Father's good pleasure to give you the kingdom."

THE S. S. LESSON

July 31.

Saul Teaches at Antioch.

Acts 11:19-30; 12:25.

Golden Text: A whole year they assembled themselves with the church and taught much people. Acts 11:26.

The death of Stephen was a terrible blow to the disciples in Jerusalem. They had been there praising God by testimony and service but had not yet a glimpse of the vision that was to lead them to undertake the winning of the whole world for Jesus. The shock not only disturbed them. It scattered them. It was like a severe storm upon a bed of beautiful flowers which it destroyed but the fierce wind carried the seeds hither and thither until they found lodging places in which to grow and to blossom. It was a scattering of the seed that sent disciples to Samaria and to far-off Antioch. Antioch was one of the great cities of that time celebrated alike as a commercial city and a place peculiar to certain heathen cults. There men and women, passing along the great trade routes came together from all quarters of the known world. It was not only a refuge that the disciples found there—it was a place where, whatever mission work they might do, would count for most. The farther they got away from home the greater the vision of these fleeing disciples became. First they taught the Jews, then the Jewish proselytes and finally the Greeks or non-Jews. Their testimony was not only formal preaching, but private conversations with those with whom they came in contact. The best and most successful preaching is always that which comes in the shape of personal work.

As a result of these efforts on the part of these fugitive disciples three things were noted, (1) "The hand of the Lord was upon them" and (2) "Great numbers believed" (3) "Turned unto the Lord."

A work of God cannot long be hidden. Though Jerusalem was far away it was not long before tidings of these things reached the brethren there. When Christians in one part of the world are actively "on the job" others, in other quarters, are affected and the example is sure to spur them on to greater activity. We all owe it to our fellow Christians to use all the strength and ability we have in the places where God has located us. Who can tell how far-reaching our faithfulness and energy may be?

The church at Jerusalem did the sensible thing. Instead of criticising the methods used, questioning the authority of those who were active, or calling them to account, they sent some one to find out for them all that was to be found out. It so often happens that we make up our minds about things before we are in a position to know anything about them. This naturally leads us into many false positions and often into doing grave injustice. The selection of Barnabas was a fortunate one. He was a person of prepossessing appearance, of loving disposition and great generosity. We note in a previous chapter that when the brethren gave to the common fund he sold his land and put his money into it. He possessed the rare faculty of being able to find the right man best suited for the right place. To have it said of him in the New Testament that (1) he was a good man, (2) full of the Holy Ghost and (3) of faith, means that we have recorded for us in a sentence one of the best biographies ever written of one of the best men. He was a man of action. (1) He was glad. (2) He exhorted them to cleave to the Lord. (3) He went to Tarsus to fetch Saul, whom he had known, that the church might be benefitted by the zeal and energy of Saul. (4) We see in this a readiness to take an inferior place when he found one better able to do the work than himself. How many of us would willingly and cheerfully surrender leadership to some one better fitted for it than ourselves?

A wonderful thing happened at Antioch at this time. The disciples were first called Christians. This name is a coined word, no doubt first uttered in ridicule but it continued the Hebrew idea of a Messiah, written in Greek with a Latin ending and so was of universal application.

These Christians were determined to be active along every line of service. The thought of a famine made them concern themselves about the home church at Jerusalem and a collection was taken for their assistance. This was the first "drive" in the church, but so long as there are human needs the church will always feel called upon to make great efforts to assist the unfortunate.

PROGRAM

for the Middle District Conference, to Be Held at Fortuna, Missouri, August 28-30, 1921.

Foreign and Home Missionary Services will be held Sunday forenoon and afternoon.

Sunday Evening, August 28

Conference sermon by Rev. P. R. Schroeder.

Monday Morning, August 29

Opening exercises.

Organization: a) Reception of delegates' certificates; b) minutes of the last conference; c) order of the day; d) granting of complimentary votes to visitors; e) appointment of temporary committees.

Bible lecture: President J. E. Hartzler.

Topic: What Obligations Does the Country Church Have to the Community and What Attitude Should the Church Take Toward the Farm Organizations?—Rev. Elmer Basinger.

Discussion opened by Rev. P. P. Hilty.

Afternoon

Devotional Exercises.

Report of Evangelization Committee.

Topic: The relation of the Holy Spirit to Conference Efficiency.—Rev. M. A. Niswander.

Discussion opened by Rev. W. W. Miller.

Bible lecture by President J. E. Hartzler.

Topic: Church Leaders in the Pulpit and in the Pew.—Rev. C. A. van der Smissen.

Discussion opened by Dr. S. K. Mosiman.

Tuesday Morning, August 30

Devotional exercises.

Report of trustees.

Report of Educational Committee.

Report of Forward Movement Committee.

Other reports.

Bible lecture, President J. E. Hartzler.

Topic: Is the Vacation Bible School Practicable for Our Churches and Communities?—Rev. L. L. Miller.

Discussion opened by Rev. J. M. Regier.

Afternoon

Devotional exercises.

Topic: a) What May the Churches Expect from the Witmarsum Theological Seminary? b) What May the Seminary Expect from the Churches?—Rev. S. M. Musselman.

Discussion opened by Rev. A. S. Bechtel.

Bible lecture by President J. E. Hartzler.

Topic: How Can the Christian Workers' Conference at Bluffton College Be Made of Greater Service to the Churches?—Rev. G. T. Soldner.

Discussion opened by Rev. D. D. King.

Report of Resolutions Committee.

Adjournment.

The Ministerial Conference will be in charge of Rev. W. S. Gottshall.

Rev. J. W. Kliewer has also been invited to attend the conference.

M. M. Lehman,
S. K. Mosiman,
J. M. Regier,
Committee.

22,27,32

PROGRAM

Sunday School and Christian Endeavor Convention, Fortuna, Mo., August 31, 1921.

Forenoon Session.

1. Song Service—Charge of Local Society.
2. Quiet Hour—Conducted by Rev. M. M. Lehman, Wadsworth, O.
3. Special Music.
4. Welcome Address—Paul Lehman, Fortuna, Mo.
5. Response—Rev. G. T. Soldner, President.
6. Efficient Leadership in C. E. Work—Miss Ella Garber, Fortuna, Mo.
7. Special Music.
8. Planning and Leading a C. E. Meeting — Miss Hilda Reusser, Berne, Ind.
9. Paper—J. Alvin Bachman, Pulaski, Iowa.
10. Discussion and Conference—
    a) Problems in Junior Work.
    b) How can we get Young People to accept Individual Responsibility, More Easily, in our C. E. Meetings?
    c) Problems of Officers and Committees.
    d) Mission Study Classes.
11. Appointment of Committees.
12. Benediction.

Afternoon Session.

1. Song Service—Charge of Local Society.
2. Devotionals—Rev. A. S. Bechtel, Pulaski, Iowa.
3. Roll Call of Sunday Schools and Societies.
4. Special Music—Summerfield S. S.
5. Sunday School Evangelism—Miss Cassie Niswander, Chicago, Ill.
6. What Should Be the Qualifications of a Sunday School Teacher?—Mrs. C. C. Sommer, Crawfordsville, Iowa.
7. Daily Vacation Bible Schools—Dean N. E. Byers, Bluffton, O. Discussion.
8. The Sunday School as an Aid to the Church—D. F. Koller, Donnellson, Iowa.
9. Reports of Standing Committees.
10. Election.
11. Closing Song and Benediction.

The Local Society will have charge of the Fellowship Supper.

Miss Ella Steiner,
P. P. Wenger,
C. O. Lehman,
Committee.

PROGRAM

Of the Ladies' Missionary Society to Be Rendered during the Session of the Middle District Conference to be Held at Fortuna, Mo., August 28-30, 1921.

Opening by the president—Miss Ella Garber.

Talk—Mission Study Books—Mrs. S. K. Mosiman.

Talk—Mission Work in Chicago—Miss C. Niswander.

Talk—Aim and Content of Missionary Education in the Church—Mrs. L. L. Miller.

Letter from China—Miss Christine Habegger.

Letter from India—Miss Martha Burkhalter.

Time Given to Missionaries on Furlough.

Music furnished by the ladies of the local church.

Mission collection.

Close.

Mrs. D. W. Bixler,
Miss Frieda Lehmann,
Mrs. C. C. Sommer, Com.

MARRIAGE

Hiebert-Steiner.—On Sunday afternoon, July 10, at the home of the bride, at Pratum, Ore., in the presence of about 40 of the near relatives, Peter P. Hiebert and Florence Steiner were happily married, S. S. Baumgartner officiating. The couple will make their home in Salem where Mr. Hiebert is engaged in work for the Pacific Fruit Co.

Plenert-Neuenschwander.—On the afternoon of June 26th, 1921, at 5 o'clock in the chapel of the Mennonite mission church, of Los Angeles, California, occurred the marriage of John J. Plenert, of Hillsboro, Kan., and Magdalena Neuenschwander, of Pandora, O. Both contracting parties had been spending almost two years in Los Angeles, Calif. Rev. P. W. Penner officiated. The marriage took place in the presence of a large number of witnesses. A beautiful social evening was enjoyed in the mission house on the same lot.

DEATHS

Isaac—Esther Laverne, daughter of Ferdinand and Anna (Penner) Isaac, of Arcadia Acres, Los Angeles, Co., Calif., was born on August 13, 1919, and died on June 17, 1921, at the Angulus hospital, Los Angeles, Calif., after a 12-days' siege of tubercular spinal meningitis, aged 1 year, 10 months, 4 days. Was 9 days in the hospital, almost always unconscious until she quietly passed away at 7:15 p. m.

The brethren E. F. Grubb and P. W. Penner officiated at the burial on June 20, the former in the English language spoke comforting words on Acts 21:14b; the latter in the German on Matt. 9:24. The little body was laid aside on the Forest Lawn cemetery, between Los Angeles and Glendale.

Dester—Carleton Weber Dester, son of Mr. and Mrs. John C. Dester, was born in Deer Creek, Okla., September 3, 1920. He died June 20, 1921, aged 9 months, 17 days.

The funeral service was in charge of Rev. A. F. Tieszen, assisted by Rev. Wm. Stuemky of Blackwell. Rev. Stuemky read John 14 and offered the opening prayer. Rev. Tieszen preached a short sermon on the Twenty-third Psalm. A male and mixed quartette sang several appropriate hymns.

Robbins.—John F. Robbins died at his home at Coupon, Pa., June 23, 1921, aged 43 years. Funeral services June 29th, at Coupon church, burial, Rose Hill cemetery, Altoona, Pa., Jacob Snyder officiating.

CONTRIBUTIONS

EMERGENCY RELIEF COMMISSION

June, 1921.

For Russia: Medford Menn. cong., $21.50; Gnadenberg ch., Whitewater, Kans., $35.90; Christian ch., Moundridge, Kans., $65; Salem Menn. ch., by Freeman, S. D., $60; Medford Menn. ch., Medford, Okla., $7.44; Lena Neiman, Halstead, Kans., $30; A. W. Reimer, Newton, Kans., $10; Dr. J. H. Harms, Cordell, Okla., $18.75; Deer Creek congs., Deer Creek, Okla., $125. Total, $373.59.

For Germany: Elisabeth Staufer, Donnellson, Iowa, $20; 1916 draft collected for Chr. Neff, $56.15; Lena Neiman, Halstead, Kans., $35; Bethel College congr., $57.43; Anon., Lorena, Okla., $4.65; Anon., Dallas, Oreg., $6; Caroline and Katharina Mueller, Halstead, Kans., $10; J. and L. Krehbiel, Moundridge, Kans., $25; Eden Menn. ch., by Inola, Okla., $18.98; friends at Lawrence, Kans., $25. Total, $258.21.

For Europe: Meno, Okla., ch. near Watowa, Okla., $13; I. A. Sommer, Glendale, Cal., $45; Menn. ch. and S. S., Lehigh, Kans., $16; Gustav Kessler, Lehigh, Kans., Deer Creek congr., Deer Creek, Okla., $100. Total, $179.

For China: Christian Wirkler and wife, Los Angeles, Cal., $20; Elizabeth Wirkler, Los Angeles, Cal., $25; Willing Workers of Halstead, Kans., S. S., $18; Anon., Whitewater, Kans., $5; San Marcos Menn. ch., Paso Robles, Cal., $28; Halstead, Kans., C. E., $20.21; Bergtal cong., Pawnee Rock, Kans., $54.50. Total, $193.85.

For India: Anon., Whitewater, Kansas, $5.00.

For Sumatra and Java: J. E. Wiebe, Newton, Kans., $100.

For Dr. Schneller's Syrian Orphan Home: Elisabeth Staufer, Donnellson, Iowa, $20.

For Mennonites in Poland: A brother, Canton, Kans., $10; Hillsboro Menn. ch., Hillsboro, Kans., $62.11; Johannestal Menn. ch., Hillsboro, Kans., $80; Lena Neiman, Halstead, Kans., $35. Total, $187.11.

Gratefully acknowledged,
C. F. Claassen, Treas.
Newton, Kans., July 8, 1921.

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The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

VOL. XXXVI. BERNE, INDIANA, JULY 28, 1921. No. 29.

IN MENNONITE CIRCLES

The (Old) Mennonite General Conference is set for Aug. 24, at Garden City, Mo.

Rev. N. B. Grubb, writing from Florida, says that the weather is comfortable and that he is in better physical condition than he has been for several years.

The Sunday schools of the First and Second churches, Philadelphia, met in a joint meeting in the First church on July 20. The meeting marked the close of a contest in which the two schools had entered.

Bro. Benj. Bertolet, deacon of the Germantown, Pa., church is spending the summer at his country place in Iron Bridge. He reports that the brethren of the Germantown church are greatly encouraged because of the prospect of once more having a regular pastor stationed with them.

The Bertolet's Burying Ground Association will hold its annual meeting at the Bertolet's Mennonite meeting house, Frederick, Pa. The annual meeting of this association is for the purpose of caring for the resting place of so many of the Bertolet family and its relatives. The meeting of the association usually has the flavor of a family reunion and is looked forward to by those participating as an event worth sharing.

The ordination of Bro. John J. Plenert, who has been called by the General Conference Home Mission Committee to take charge of the mission in Hutchinson, Kan., will take place on Sunday, August 7th, in the Johannesthal church, that is in Bro. Plenert's home congregation. Rev. H. P. Krehbiel, member of Home Mission Board, will officiate in the ordination service.

Word has just been received here that the Department of Immigration at Washington has granted visaes for eighty of the Mennonite young men waiting at Constantinople to come to this country. This is most welcome news, as the men have been waiting for months for permission to enter this country. It is impossible to say at this writing how soon they may be expected here, as details of passage, etc., must be arranged for by the Unit at Constantinople. Further information will be given as soon as possible.

Reports of the 22nd Session

of the

General Conference

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MENNONITE BOOK CONCERN
Berne, Indiana

July 17 was a day of special interest in the Zion church, Souderton, Pa. At the morning service a special feature was the consecration of infants. At the evening service delegates who attended the World's Christian Endeavor convention at New York made their report.

The Educational Committee of the Eastern Conference has recently completed a **Revised Course of Study.** This course is designed to be of assistance to Christian workers. Persons receiving an evangelist's license to preach from the Eastern District Conference will have their license renewed at the end of the year only upon giving satisfactory evidence of their having followed the course of study. Further information concerning the course may be received upon application to the secretary of the committee, Rev. A. J. Neuenschwander, 2416 N. 6th St., Philadelphia, Pa.

The Honor Roll for the Saucon convention of Young People's societies on May 30, is as follows: First, West Swamp; second, Deep Run; third Souderton. Honors were given for the largest attendance.

A letter has been received from the German Relief committee stating that shipments of clothing would be most acceptable for that work, though money is perhaps the most sorely needed. The poorer people of the Erzgebirge, owing to the unsettled economic conditions of Germany, are suffering severely because of the lack of food and clothing. Old clothing is wearing out and new clothing is prohibitive in price. The work of the Mennonite Relief Committee there is directed largely to supplying funds for the necessary food, but the committee states that clothing is almost equally necessary. Many of our sewing circles have contributed generously for Russian relief, but since the door to Russia itself is now closed, it might be well to distribute some clothing to Germany. Second-hand or used clothing would be very acceptable. More will be said of this later.

FROM OUR HEBREW MISSIONARY

My dear Readers of the Mennonite: It gives me joy and pleasure once more to report the work done in Chicago among the Jews. The Lord has been continually blessing us for which we feel as David did when he said, "Not unto us, O Lord, not unto us, but unto Thy name give glory, for Thy mercy and for Thy truth's sake." Ps. 115:1.

As it would be absolutely impossible for me to report each case in detail, I hereby take the pleasure to tell about the work as a whole with some of my personal experiences regarding each department of work. God has answered our prayers, and He keeps us busy as the days go by.

The Work in Which I Am Personally Engaged.

Hospital and County Poor House Visitation. The Jewish people always realize more of the need of God when they are sick or poor. They always accept the gospel more freely in the hospital when they feel they are being punished with sickness or poverty for rejecting it. Just a few days ago, when visiting the county hospital I met a Jew whom I have known for almost four years, and would never receive a tract or a gospel from me. He always pushed me away from him and said: "I do not want anybody to talk to me about Jesus, the Apostate, who caused so much trouble to come upon the Jews." He never would give me a chance to explain that Jesus loves the Jews, and that no real follower of Jesus would persecute the Jews. This time he asked me to sit by his bed. He took every tract I gave him and also the Gospel of Matthew in Yiddish. I had a most wonderful time with him and he listened very earnestly to the Word of God concerning Christ. He asked me to come again soon. There are many similar cases whom God has humbled and who have come to Him. May God bless these precious souls and many more who have heard the message of the Prince of Peace.

House to House Visitation. This gives us not only the privilege of discovering those who are secretly seeking the Word of God but also to help the true seekers for God, to express freely their innermost hunger. Many Jews do not like to confess Christ publicly until they have taken the full step, because they are afraid of their neighbors and relatives.

They do tell the missionary all that is upon their hearts. We then follow them until they have wholly surrendered to God. We always leave some suitable tracts, or a Gospel or a New Testament in every home we visit. Interested cases are found very often God's interest in the salvation of Israel is more manifest today than ever before.

Open Air and Inside Meetings. Beside our Gospel Car which is used almost every day for the open air work, we also have open air meetings every Saturday and Sunday evenings before the inside meetings begin. Hundreds of Jews gather around in the open air meetings when we begin to sing, short messages are given and they are invited to come to the meeting at the mission hall. Nothing but the gospel of salvation is preached to them in both the Yiddish and English languages.

Gospel Meetings for the Mothers. According to Jewish customs the men and women must be separated in the synagogue, and the women do not come to our general meetings very readily. We, therefore, have a special gospel meeting for them every Thursday afternoon. They are very much interested in these meetings and several have taken a definite stand for the Lord. One woman was just recently baptised and is now trying to bring her husband and children to the Lord. Christians, let us pray for her and her family.

Reading Rooms. We have two reading rooms in different Jewish sections, open every day from 4 to 9 P. M., except Monday. The reading rooms are supplied with Bibles, New Testaments, Gospels and religious and secular newspapers. In the windows are open Bibles, text cards and tracts which the passersby often stop and read. Many Jews who do not have the liberty of studying the New Testament in their homes, come to our reading rooms. There is also a private room for those who wish to talk or ask questions of the missionary without the interference of others. We very often find such cases and God is blessing.

Children's Classes and Sunday School. We have nine children's classes and a Sunday school during the week. This work being in charge of our women and other workers. God has saved many of them. He loves the children, and He not only saves them but also uses them. Many of the children bring others to Christ after they have received Him. It is wonderful how some of the children are willing to stand through all kinds of persecutions from their parents and friends for His sake.

My dear Christian brethren and sisters, Pray for these precious souls of the "Lost Sheep of the House of Israel." There are many souls who are waiting for your prayers. Uphold those who are in this neglected field from which God's eyes have not been removed. He still loves Israel for their fathers' sake. May God help us and stir our hearts to a deeper conviction of the need of work among Israel.

Yours in His service,
Israel Saxe.

OUR NORTHERN CHEYENNE MISSION FIELD

Our dear Mission Friends: Coming west on the C., B. & Q. R. R. you arrive at Crow Agency, Montana, which is in the midst of the Crow Indians' Reservation. From there you proceed eastward per auto, pass the famous Custer Battlefield where the Cheyennes with the help of some Siouxs, and a few other tribe men, wiped out Gen. Custer's entire army, June 25, 1876.

As we proceed on to the Cheyenne Reservation we pass the Custer Buttes, go through ravines and over high hills and long sloping plains, pass through the gate which forms a part of the reservation boundary fence, pass the government coal mine from which Busby gets its coal and we are in the Rosebud river valley, where the real N. Cheyennes live.

You will no doubt be impressed more by their absence than by their presence, for their houses are thinly scattered on the sides of the valley, all being close to the river's bank, for they have no wells and cisterns. We may meet a few of the boys on horse-back, as there are usually a few lingering about the small Busby store and postoffice, the only trading place for 20 miles either up or down the river. While looking for some red men you will catch sight of the government school buildings which are quite conspicuous and beyond you see the mission chapel and home. You are sure to feel glad you are here, although you are about 35 miles from the railroad. If time would permit we should take a trip up the river for 15 miles and see the Upper Rosebud tent which is in the midst of that section. There services are held every other Sunday.

After a night's refreshing sleep we proceed on the next lap of the journey. Now we follow the Rosebud river and as we go stop here and there to meet a few of the Indians, then discuss their names, their home life, their religion, taking special notice of the high tipi called the Sacred Hat, "Maheone-voxea," which is cared for by their priest. The nice grain fields, modern implements of farming, stacks of alfalfa hay and prairie grass hay, tell of the beginnings of thrift, and promise an economic support of the Cheyenne Mennonite churches of the future. The distant hills green with nice pines, will convince you that these people will some day have better homes. The cattle grazing on the fine prairie grass furnish the Cheyennes with their favorite meat, and money.

As we near the muddy stream we enter the Lame Deer district. Quite a number of farmers live along the Lower Rosebud, and along the Lame Deer creek and its branches up to the divide. Here nature has made a beautiful setting. As we near Lame Deer we do not go to the mouth of the Lame Deer creek but cross through the hills and emerge out of the pine groves and behold the mission station and the agency buildings while beyond are hills and trees again. We are again in the atmosphere of a thriving mission station. As you meet the veteran workers, Rev. and Mrs. Petter, you have a peculiar feeling of satisfaction for having come. You will not be annoyed if you happen to be told to take a chair while Bro. or Sister Petter quickly brings a Cheyenne conversation to a close with some one who is calling at her home, for you do like to hear them speak in such a strange language.

As we leave Lame Deer and go towards Ashland we take time to go aside about one and a half miles to the renowned well which has ice in it all the year around. The prospector was forced to abandon his quest for gold because it was too cold for him. If you are scientifically inclined you may want to know the reason, for you have probably never heard of a natural refrigerator like that. You will want to take some of the ice and put it in the vacuum freezer so we may have ice cream when we get to Ashland. The last part of the 23-mile drive from Lame Deer is made in a short time as the road is good and down grade so we soon drop into the Tongue river valley, cross the bridge, pass the new mission site where a house is just being built and drive into Ashland where we are received by the happy Kliewer family.

When we leave in the morning to go up the Tongue river to Birney mission station, you will be recalling the stories of the experiences of Bro. Kliewer and his family, for it is through this district and the Birney district that he has been blazing the new trail for the Cheyennes to follow.

Before dinner we are at Birney. The place is rather barren except for the nice cottonwood trees along the river. There are, however, some fine crops under the irrigation ditch. We are now 70 miles from the railroad, and you are surprised at the privations the faithful workers have had at this station. Although vacant now, Rev. Alfred Wiebe and family are expected to arrive soon to occupy this station. After a lunch we all proceed towards Lame Deer going over another picturesque road which leads into Lame Deer creek. The farms on top of the divide are unique in that they are considered the best farming land on the reservation.

Arriving at Lame Deer we have visited all the principal places. We shall leave you in the care of Bro. and Sister Petter for the night as we go on home to Busby. Here you will learn of the tribal organizations, and such matters of historical interest in which you may be interested.

Mr. and Mrs. Alfred Habegger.

OUR WOMAN'S WORK

Beatrice, Neb.

As many of our members of the Missionary societies live a great distance from town, they conduct their meetings in the country. This divides our sewing society into four different divisions, one in the city, and the others around Beatrice.

We generally meet every other Tuesday, alternately in one of the member's homes. We meet from three until six o'clock, sewing and knitting. Refreshments are also served, after which a hymn is sung and a prayer offered. Each member pays not less than twenty-five cents at each meeting. The money is used to buy material for sewing, knitting and presents for our missionaries and their families. We sew for all the stations in Montana, Arizona and for India. Many years we sewed for Oklahoma, but now we send only some presents and toys for Christ-

With greetings from the Beatrice society,
Sincerely yours,
Louise Friederike Penner.

NOTICE

To the Sisters of the Mission Societies: Sister Agnes Williams, who does the work among the women, and takes care of the sick in Cantonment, Okla., was obliged to buy a Ford, because her pony on account of severe injury became unfit for use.

As you all know, the mission treasury has been overdrawn for the last years, so the mission societies undertook to pay for this automobile.

Although a number of societies have given larger or smaller sums for this purpose, there still is a debt of two hundred dollars ($200) which remains to be paid.

The committee kindly asks any and all of you, if you have any money lying idle in your treasuries, to contribute for the payment of this debt as much as you can spare and send it to our treasurer, Mrs. J. G. Regier, at your earliest convenience.

Thanking you in advance, I remain,
In the name of the committee,
Your sister,
Mrs. S. S. Haury.

Tung Ming Hsien,
Chihli, China,
May 26, 1921.

Dear Friends of Missions:

There is only one true God, it is the heavenly Father,
He gives me to eat and drink and always is merciful to me.

Slowly the syllables follow each other in a minor sing-song tone.

It is my fifty-year-old sewing woman sitting in our kitchen trying to learn this short verse of a very easy song. She plods on:

It is only one true God, there is the heavenly Father.

No, no, calls a laughing voice by her side. It is the younger woman who has already succeeded in learning the four lines and she corrects her. The older woman takes up the strain again as she slowly sews on. Suddenly she puts down her sewing and takes up the little leaflet. "I'll not go to breakfast until I have learned this verse," she says, and her fingers point slowly and uncertainly to the characters, for she has the papers up side down. I turn it for her and on she sings again in her soft wandering melody. For a whole week she has been trying to commit to memory this little song of three verses. My translation of this is necessarily very literal. In the Chinese it is the simplest of rhythms and characters, too, are very simple.

To the average woman at home the learning of this would be a matter of only a few minutes, but this woman is proud to have learned it in a week. It is the first thing she has tried to commit to memory. She has now started on a second song and already it is easier.

Generally the first thing we must do is to convince them that they are not stupid, but can learn if they try. And such joy as many of them experience when they realize that they really can learn.

One old woman, Mrs. Shen, who with her husband was baptized at our first baptismal service, has, at the age of sixty, learned to read very well. Her husband was in earlier years a school teacher and is always ready to help her. When she sits down to spin she puts her hymn book by her side and as she spins she commits the songs to memory. Her husband is our gate-keeper, so she is here a great deal of the time and I often see her when resting a little, or in the evening having several of the younger women around her teaching and explaining hymns to them. They take much more readily to hymns because of the rhythm which makes them easier to learn than the prose of Scripture verses. They, however, also learn Scripture verses. This Mrs. Chen invariably knows all the Golden Texts for the quarter and on the last Sunday of the quarter sometimes stands up in Sunday school and repeats them all without a halt.

Often during visiting when they have learned a verse of a song (many of them we have on small leaflets) they ask us for a copy of that which they have learned. We are always pleased to have them say, "May I have this to teach those at home?"

It is now only a few days until wheat harvest and we are thankful to be able to report a very promising harvest for this section. There has been exceptionally much rain this spring and things are growing nicely. There is, however, a large region in the north where the rains were too late and so there relief work must be continued until the fall crops are ripe in August and September.

Mr. Boehr is expected home the latter part of this week from the famine region in Shantung, where for the last two months he has been in charge of the distribution of about $10,000 to the villages of three counties. Miss Lehman has gone to Teehow, there to take charge for two months of the schools for famine refugee children. The hope and prayer of everyone is that the result of all this relief work may be that not only so many people kept from starving but an earnest desire aroused in each heart to know more of the love of our heavenly Father who has power not only to feed the body, but to redeem the soul.

God is blessing the work here and we hope to have our second baptismal service soon. Let us continue to pray without ceasing and give without grudging according as He hath blest us that His work may not suffer.

Greetings from your co-worker.
Jennie V. Boehr.

SELF SALVATION

Self righteousness is natural to our fallen humanity. Hence, it is the essence of all false religions. Be they what they may, they all agree in seeking salvation by our own deeds. He who worships his idols will torture his body, will fast, will perform long pilgrimages, and do or endure anything in order to merit salvation. The Romish church holds up continually before the eyes of its votaries the prize to be earned by self-denial, by penance, by prayer, or by sacraments, or by some other performance of man.

Go where you may, the natural religion of fallen man is salvation by his own merits. An old divine has well said, "Every man is born a heretic upon this point, and he naturally gravitates toward this heresy in one form or another. **Self-salvation,** either by his personal worthiness, or by his repentance, or by his resolves, is a hope ingrained in human nature, and very hard to remove. This foolishness is bound up in the heart of every child, and who shall get it out of him?"

This erroneous idea arises partly from ignorance, for men are ignorant of the law of God, and of what holiness really is. If they knew that even an evil thought is a breach of the law, and that the law once broken in any point is altogether violated, they would be at once convinced that there can be no righteousness by the law to those who have already offended against it.

Nor is it ignorance alone which leads men to self-righteousness: they are also deceived by pride. Men cannot endure to be saved on the footing of merey; he loves not to plead guilty and throw himself on the favor of the great King; he cannot brook to be treated as a pauper, and blessed as a matter of charity; he desires to have a finger in his own salvation, and claim at least a little credit for it. Proud man will not have heaven itself upon terms of grace, but so long as he can he sets up one plea or another, and holds to his own righteousness as though it were his life.

You must either have salvation wholly because you deserve it, or wholly because God graciously bestows it though you do not deserve it. You must receive salvation at the Lord's hand either as a debt or as a charity; there can be no mingling of the ideas. That which is a pure donation of favor cannot also be a reward of personal deserving. A combination of the two principles of law and grace is utterly impossible. Trust in our own works in any degree effectually shuts us out from all hope of salvation by grace: and so it frustrates the grace of God.

This hoping to be saved by our own righteousness robs God of His glory. It as good as says, "We want no grace; we need no free favor." It reads of the new covenant which infinite love has made, but by clinging to the old covenant it puts dishonor upon it. In its heart it murmurs: "What need of this covenant of grace? The covenant of works answers every purpose for us." It reads of the great gift of grace in the person of Jesus Christ, and it does despite thereto by the secret thought that human doings are as good as the life and death of the Son of God. It cries, "We will not have this Man to save us."

I charge you, renounce it as the foe of God and man. This proud system is a sin of deepest dye against the Well-Beloved. To say that Christ came to earth for nothing is bad enough; but that He became obedient to the death of the cross without result is profanity at its worst.

What I say of myself I know that each one of you will say for himself. Your alms-givings, your prayers, your tears, your suffering persecution, your earnest work in the Sunday school or elsewhere—do you ever think of putting these side by side with the blood of Christ as your hope? No, you never dream of it; I am sure you never do, and the mention of it is utterly loathsome to you, is it not? Grace, grace, grace is your sole hope.

The true believer trusts in the death of Christ; he puts his sole and entire reliance upon the great Substitute who loved and lived and died for him. He does not dare to associate with the bleeding sacrifice his poor bleeding heart or his prayers, or his sanctification, or anything else. "None but Christ, none but Christ" is his soul's cry.

"Believe on the Lord Jesus Christ and thou shalt be saved."

"By grace are you saved through faith, and that not of yourselves; It is the gift of God, not of works lest any man should boast."—Spurgeon.—Selected.

THE MENNONITE

Rev. S. M. Grubb - - - Editor
2956 N. 12th St., Philadelphia, Pa.

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EDITORIAL

Not so long ago there was a parade of the "Wets" in New York City that was designed to impress the general public with the unpopularity of the recent addition to our national constitution that banishes "booze" and outlaws its manufacture and sale. In New York there is an element that thinks all it has to do to impress the nation is to get up a big demonstration and, having done that, its end will be easily gained. They delude themselves into thinking that any mob that can be marched down Broadway will be taken to be a representative body of American citizens demanding their just and honest rights. The fact of the matter is that New York is less representative than any other American city. It has more Italian citizens than any city in Italy, more Jews than anywhere on earth, more Poles than the biggest Polish municipality, etc. This parade was very much in keeping with another one "pulled off" some months ago as a protest against the so-called "Blue Laws" to which the lawless, the godless and the undesirable citizens object. Behind the protest against the "Blue Laws" were the moving picture interests and the so-called "Sporting fraternity." The former want the opening of their theaters on Sunday made legal and the latter wants to give respectability to their performances in which two able-bodied things punch one another until one falls over unconscious. They would also like to commercialize their "manly art of self-defense" to the extent of making it more profitable even than it now is with the restrictions placed upon them by the law.

In the case of the "Wets" and their parade the failure to make an impression to their advantage becomes every day more and more apparent. The procession was largely recruited from New York's foreign element. The claim that there were 250,000 persons in line fall flat in the light of an actual count which revealed no more than 14,000. In New York, with its millions and millions of people, this hardly amounts to a ripple in the pond. The nation was not impressed. Similar demonstrations of thirsty ones did not occur throughout the nation. Outside of New York there are not that many people to be found who would be willing publicly to proclaim themselves "booze-chasers" and "bar-rats." Even the secular press, outside of New York and a few of our larger cities that seek to ape what they do there, refused to be hoodwinked. As a sample of the newspaper attitude is to be found in the following editorial in the Houston (Texas) Post:

"It will be difficult to decide who is the most surprised at the parade of the thirsty in New York July 4, the pros or the antis of the country. Both are likely to conclude that somebody has been grossly misrepresenting the attitude of the metropolis toward prohibition.

"The demonstration Monday was more of a fizzle than even the most optimistic drys looked for. Considering the character of the population of New York, the marchers could have been many times their actual number, and not surprised anybody. Nobody credited the advance figures of 500,000, of course. That was clearly the product of the imagination of a propagandist for the liquor interests, and a second rate propagandist at that. Nobody very smart would have let that estimate go out.

"But the fact that less than 20,000 of the rabble that infests New York could be enticed into line to plead for a return of the suds, is really remarkable. The parade has been made conspicuous by its failure. By its comparative smallness and the character of a large percentage of the participants, who were said to be foreigners, it discredits its own cause, and will prove one of the greatest victories for prohibition since the amendment was adopted.

"The legends on some of the banners carried by the marchers showed the liquor traffic running true to form, breathing the spirit of anarchy and insulting the moral and religious sentiment of the people as of old. The banner displaying "The Last Supper" and connecting that holy incident with the infamous liquor traffic of modern days was typical of the sacrilegious spirit and ignorant brutality of the old liquor machine.

"The whole demonstration was one to arouse disgust rather than inspiration, even in the people of New York, a majority of whom doubtless are still opposed to prohibition as a principle.

"And the failure of the parade gave a fitting rebuke to the attempt to give official recognition to it by the mayor of New York. No doubt, the most disappointed person in the city over its outcome is Tammany's creature in the mayor's office, who expected to make a real grandstand play before the sinister element of the city by reviewing the pageant.

"If this demonstration was staged as an effort to show which way the wind is blowing with respect to prohibition, the drys have every reason to be elated. The great dry majority in the rest of the country will take new courage, and we may be sure its effect will not be lost on that extremely sensitive body in Washington, the Congress of the United States.

"The bone-head booze interests in New York are due the thanks of the prohibition forces of the country for making it reasonably certain that prohibition will be permanent."

CORRESPONDENCE

Ebenezer Church, Bluffton, O. —It has been quite a long time since I wrote my last letter to "The Mennonite." Time passes so quickly before one realizes we are in the time of harvest.

In the church and Sunday school everything is going its regular routine. We have English services the first Sunday of the month and in the evening every two weeks we have English, outside of that we have German services. It is very encouraging to note that the Sunday school has a very good attendance thus far, regardless of the intense heat. On Friday evening we have teachers' meeting and Bible class. It is conducted by our pastor, Rev. W. S. Gottshall. At present we are studying the book of Genesis. These meetings are very interesting and helpful and much benefit is derived from them.

Since my last letter we had quite a number of visitors. Mr. and Mrs. Sommers and Miss Agnes Sprunger, missionaries from Africa, were in our midst and gave us some interesting facts about their field in which they are laboring. Rev. Elmer Basinger of Donnellson, Iowa, preached to us on Sunday evening, July 10. Rev. Menno Neuenschwander and family of Orrville, O., also gave us a visit. On Sunday morning, July 17, Rev. Plenert of California, who is here on his wedding trip gave us a valuable sermon. He recently graduated from the Bible Institute of Los Angeles, Cal. Mr. and Mrs. Plenert have accepted a call to take charge of the mission station at Hutchinson, Kansas. May God richly bless their efforts in their chosen field of work.

Eight of our members have gone to various summer resorts to spend their summer. Six have gone to Winona Lake and two to Michigan. The pastor's wife is also visiting in the East and expects to be gone for about two months.

We are having a very hot and dry summer. At times the heat has been very intense. The crops have been suffering for lack of rain. But I am glad to report that at this writing we have had a nice shower to relieve us somewhat of the heat. Everything looks more refreshing. Thus our heavenly Father always supplies all our need, for which we should give Him all the honor and glory. Fruit is very scare in this section of the country. In some localities apples will be rather plentiful and the prospects for grapes is quite good. But nevertheless, we should not complain, if He takes care of the sparrow, how much more will He take care of them that love Him.

R. K. Amstutz.

WHAT IS EDUCATION WORTH?

The value of a college education is one thing that can not be estimated by the amount of money expended upon it, as in the case of real estate. It may be justly compared to a great painting, the value of which depends not upon the paints used but upon the ability to use the simple colors of the spectrum in the most dextrous manner.

The value of this said education depends upon the individual's mental vitality and ability, inherited or acquired, it matters not which, just so it is an undetachable part of him by the time he is ready to leave college, to make it count to himself, his inferiors and his superiors. I say inferiors, because a person is not in a class to himself for the reason that he has had an educational opportunity which has not been the case with every person, but those are inferior to him who have had equal opportunity and not made good. His education which some one has defined as "the power to take a broad view of things," and may I add to this with due respect to the author, the power to analyze and discriminate, should have taught him to see humanity in all its phases, not simply from the academic viewpoint or as a few like to say—the high brow. A high brow, however, is an individual who hasn't sense enough to conceal what little he does know, and is no use to himself or society in general.

In the first place, a college education is for the purpose of developing the mind of the unmatured individual who must rely upon this means as a short cut to his education or absorb it through experience. If the mind is not encouraged what happens? It simply remains a mere lump of protoplasm, taking impressions rather than making them. The mind of an energetic youth reaches in many directions and his mental development increases with his ambition, persistence and sincerity of purpose.

When a boy or girl enters college at once upon the completion of the high school or academic course, it arouses different avenues of thought in the young mind. Should the individual defer entering until a later period, after having taken up some line of work, he will very likely enter to specialize in some particular line and means business. This type of a person will make good, his education will be of the worthwhile kind. Due to the usual variety of subjects given in the curriculum, it may be one of the secondary subjects, one not apparently related to his favorite line that will open up a new train of thought heretofore untouched and this may prove to be the keynote of his future. If a person enters college to get the good out of it he usually does. The extractive power lies within him. The general benefit derived from it is in direct proportion to the amount of sense, not cents, expended. He who spends the greatest nerve and brain energy to the best advantage, doesn't live out of father's pocket-book, nor off the professor's good will and the desire of getting by, will be ready and able to look the world in the face and take his stand shoulder to shoulder with the progress of the time, at the same time giving something to the rest of the world.

It isn't always the person who does the big things in school who will do them out. I have in mind two men, members of the same graduating class of a certain middle-west university. One was editor of the college paper, yell leader, prominent in the literary and debating societies, and a big man in general around the university. On the staff of the same paper was a very quiet and unassuming man, a mere assistant, one of many. Today the latter is filling the capacity of editor with a big eastern engineering publication while the former has a minor position in his home town. The outside world is big enough for everyone. The person who doesn't fill the principal office in the literary society, athletic team, debating club, etc., will find vacant places a plenty outside; his calibre will be found and made use of by the hungry commercial world.

It is the stuff that a fellow is made of that counts. He must realize it by the time he leaves his Alma Mater's protective portals or he remains on the level ever after, never rising high enough to get his breath if the wind isn't blowing. There's a little system within a worth-while lad's anatomy which operates independent of all others. It is that of ambition from which radiates determination, perseverance and sincerity of purpose, as was previously mentioned.

People have decidedly different ideas concerning the serious things of life, due to their personalities, environment and position. The college is the place for serious thinking, for the shaping of the future plans and the general preparation of life. I remember a brilliant professor of a certain scientific subject, who could not converse intelligently. To be sure, his education was bringing him a livelihood but within his pages were simple cold facts, no radiation of originality. He had learned the facts by heart and was transmitting them in the same same manner—he was a mere machine.

It is true that one may have more knowledge than common sense, but it is the understanding of the youth and experience of the aged that the world is crying for today. Let these be combined as soon as possible into the present-day graduates and a 100 per cent. individual will be the result; it is efficiency that is aimed at, not perfection. College doesn't make the man—the man makes the college, but it is true that he either responds to or rebels against the suggestions found there. It is said: "A man's value to society depends upon the discovery and development of his special talent."

This doesn't always take place at college. One can call to mind many incidents of eminent and influential men whose boyhood desire was to go to college but when the time came they were prevented by uncontrollable circumstances. Did they give up? No! They had the right stuff in them. Their names would have appeared in the register of successful college men but instead they had put their shoulder to the wheel and learned step by step and their names won the right to appear in the register of the successful experienced.

Where is here a graduate who has not been confronted by a direct: "What experience have you had?" when he applies for his first position after receiving his sheepskin? This is natural, however, to inquire if a person has put into practice the principles he has spent four years or longer in learning—a repetition of facts by acts fixes them more firmly in a person's mind than simply by reading about them repeatedly.

It is up to the American youth of today! The commercial, industrial, educational and political world is waiting for him—for him who must have the understanding, if not the experience, to carry on the work of the next generation. —C. B. Eliason, in Indiana Farmers' Guide.

SUNDAY SCHOOL CONVENTION HELD AT DALLAS, ORE., JUNE 19, 1921

1—Opening Song Service.

2—Opening Remarks and Prayer—S. S. Baumgartner.

3—Address of Welcome—Sister of Brudertaler S. S.

4—Song—Brudertaler S. S.

5—Election results: Chairman, W. Ewert; Secretary, E. A. Steiner.

6—Male Quartette, "Life's Railway to Heaven"—Pratum.

7—The Committee on Resolutions was appointed by the chairman—W. Ewert.

It was suggested and accepted that the superintendents of the different Sunday schools appoint one from their midst who shall compose the Program and Nominating committees.

8—How Can the Scholar Help to Build His Class?—John P. Neufeldt, followed by a general discussion. Main points: (a) Being punctual. (b) Study of Bible with lesson text. (c) Invitations. (d) Value of teachers holding attention. (e) Memorizing of Golden Text in smaller classes to help fix fundamental truths more firmly in mind. (f) Older scholars should have sufficient preparation to teach their own class if need be. (g) Not need of more methods but more spiritual knowledge and growth.

9—Men's Choir—"Rock of Ages"—M. B. Church, Dallas.

10—How Can the Sunday School Win Her Young Folks Who Are on the Outside?—B. H. Janzen, followed by general discussion. Main points: (a) We can be missionaries right in our home Sunday school. (b) Work, pray. (c) Invite outsiders and take an interest in them. (d) Special classes for such and not to be too strict. (e) Have the best and most spiritual teacher obtainable for such a class. (f) Value of love and friendliness.

11—Gospel Song—Polk Station Sunday School.

12—Object of the Sunday School—T. R. Reimer, followed by general discussion. Main Points: (a) To gather little folks to teach them God's Word. (b) Protestant Sunday schools do not provide enough religious instruction. (c) Sunday school also for adults and how they can be of help to younger folks in the line of good example, encouragement, etc. (d) It awakens the missionary spirit. (e) Social side a side issue compared with teaching of God's Word. (f) Youth is the hope of future for kingdom of God. (g) Conversion is the great object of the Sunday school. (h) Value of memorizing; fear of God; so many have lost all respect for same. (i) Helps build character.

13—Closing Song and Prayer.

P. M.

1—Song Service and Prayer—W. Ewert.

2—A Model Sunday School Class—U. S. Steiner, followed by a general discussion. Main points: (a) Stress on more prayer and Bible reading. (b) Teacher must be possessed with Holy Spirit. (c) Know fundamentals of Bible and know what are false doctrines. (d) Great object to convert and help to promote growth in Christian character. (e) Should be a Christian seven days out of week. (f) Superintendent and teachers punctual to start and close. (g) Have spirit of friendliness to visitors.

3—Quartette — "Glorious Things of Thee Are Spoken"—Salt Creek S. S.

4—Gospel Song—"Throw Out the Life Line."

5—How Can We Encourage Daily Bible Reading Along the Lines of Our Sunday School Lessons?—Joel Sprunger, followed by general discussion. Main points: (a) By discussion, review, having a system, reading and studying some Scriptural book in order. (b) Having home service and worship. (c) Study Scriptural references in connection with Sunday school lesson. (d) God's Word to be read with reverence and respect.

6—Gospel Song—Brudertaler Sunday School.

7—Song—"Jesus Is Calling"—Led by Bro. T. Friesen.

8—The Mission of the Sunday School with Special Consideration of Neighborhood Problems. Main points of general discussion: (a) Christianity not just for your own benefit but help get others interested and help them spread

it. (b) Wholesome literature. (c) Means of conveyance should be found for little folks. (d) Show your colors for God. (e) Go to Sunday school yourself. (f) Be faithful to God and neighbors. (g) Stress was made in regard to the languages, that it should not be limited to one only, but use the language that will be the most effective (under conditions) to help produce results.

9—Old Men's Quartette—Led by F. B. Wedel.

10—Closing Remarks — Bro. Bartel.

11—Men's Chorus—M. B. Sunday School.

12—Bro. T. H. Friesen and committee members have accepted to take up the work to produce a Song Festival.

13—Resolved to have next convention at Pratum Mennonite Church.

14—Choir Song—Polk Station.

15—The following resolutions were submitted:

a) We thank God for the beautiful weather that we had to assemble ourselves in this capacity.

We thank God for the blessings that were showered upon us.

b) We extend our heartfelt thanks to the rural Brudertaler Sunday school for their kind hospitality.

c) We return our thanks to visitors and workers for their lively interest, especially the members of the program committee.

d) Elected a field secretary to superintend the entire work of the convention whose duty it shall be to visit the various Sunday schools represented and submit a report at the next annual convention.

We pray that our heavenly Father will bless the good seed that has been sown.—Committee on Resolutions.

16—Closing Prayer—Bro. Jantzen.

Respectfully,
W. Ewert, Chairman.
E. A. Steiner, Secretary.

THE CHRISTIAN CONSCIENCE

Rev. A. J. Neuenschwander.

The Christian Education of Conscience.

Conscience is that vital, live something within us that is good and guides us right in its first stages, but may be made to lose its true function by the lack of proper training. It is the duty of all the Christian agencies to educate our conscience in the proper way. Whether conscience is an individual thing or not has been discussed by many recent writers. I think, conscience is social in so far as social life and conduct are concerned. But the individual consciences have a great deal to do either, to lift or destroy the social conscience.

Organizations such as the church have a conscience and it depends on the character of the church whether it shall stand for far-reaching consequences or not. The Christian church conscience, as a rule, has a great deal to do with the moral uplift of the community. The practise of the Roman Catholic church is responsible for the great backset of church conscience. Their method of confessing their sins to the priest, who stands for the church and then going to do those very things again defeats its own system.

Means for the Christian Education of Conscience.

There are several public ways in which the Christian conscience may be educated. The first one to be considered is the public school. This institution has undoubtedly done very much to elevate and develop the plastic conscience of our youth. The question rises: "Who is to set the standard of the morals to be taught? The teacher, the school board or the community?" It matters little who sets those standards, the big point is that all agree upon one standard and then carry that one through. If there is a break, public conscience is sure to suffer. At the present time when the divorce evil is so prevalent it often happens that persons who are divorced "fall back" as it were to school teaching. Such persons, in my estimation, ought never be hired to teach because their influence to train conscience is marred by their past record.

The pulpit is another public means of moral and religious education. The pulpit has never been without its hearers and never will be as long as the church continues its communion with the Holy Ghost and works as a vital and living influence among the people. A great function of the church and the pulpit is its social work, and for this there is a large supply of material in passages from the Prophets and also in the Sermon on the Mount. The preacher needs to be very careful how he deals with the social problems, not only to expose them but to supply an adequate Christian remedy. The church as a whole ought to create a higher idea and standard for marriage and the home. It should try to formulate a definite system by which the divorce evil could be checked. If divorce continues to creep into our churches the fundamental base—the home—will be disregarded and Christianity will suffer a serious backset.

The Christian college is a third means of raising the conscience of the people. The Christian idea of education is to equip for better service. The small Christian denominational college does not stand for the lone purpose of culture, but for the moral and conscientious upbuilding of the denomination. Its mission, however, is neither limited to mere denominationalism, but it is to train people who are to stand for a higher conscience and for moral elevation.

The newspaper is perhaps that factor which enjoys the widest circulation, and it is also a means for uplifting the public and individual conscience. The press is a great factor in our everyday life. Evil, like disease germs, seeks to be in darkness and under cover, for there it thrives. The public press if it fulfills its mission properly can bring crime before the public in such a way as to bring active and definite opposition toward that wrong. The danger today is that the policy of many newspapers is more commercial than moral and upbuilding and for that reason divorce and other serious evils are written up in such glaring and defiant style. The newspaper, to really fulfill its mission as an agent for the uplift of the Christian conscience, must set its policy definitely against these wrongs, expose them in a way that will call forth reform rather than tolerance.

The Christian church is the nucleus from which this desire to uplift the conscience springs. Reform organizations and welfare bureaus have done much in the past but each one sooner or later runs its course. They lift as high as they themselves are and can go no further. The church of Jesus Christ has another power—a power greater than the world can ever muster together. It is the church's duty to lift Him up to the world and in proportion as the world accepts Him will the conscience be trained and Christianized. For He said: "And I, if I be lifted up, shall draw all men unto Me." Let us all, therefore, be zealous to educate the conscience of the individual and the group through all the organizations at our disposal always holding forth the Christ who alone is able to lift and keep.

THE C. E. TOPIC

August 7.

Thy Will Be Done. II. With My Pleasures.

Matt. 6:7-15.

God is not some heartless monster whose chief delight is to see that His creatures are miserable. He is our Father, we are to regard Him as our best and greatest friend, His delight is to see that His children are happy and do not lack any good thing. That type of religion that takes all the joy out of life has something the matter with it. God placed the first man in a garden of delight which man only lost by his own stupidity. He sets before man as the happy consummation of all things, the New Jerusalem, described to us in the richest figures that language can portray, and the paradise of God, which will reappear, to take the place once more of the old Eden which was lost by sin. Moreover, God gave Israel laws which were designed to give the greatest good to the greatest numbers and worked out to the great joy of the individual in this life. The Sabbath was made for man so that his life would not be one continual grind of the hard things of life and he might have time to think of the higher and better things involved in his communion with and worship of his Creator. Jesus was present at feasts and participated in them. He noted the playing of the children and did not condemn them for it. He observed how homes were built and said nothing against their being safe and comfortable. He valued the worth of friendship and was Himself the greatest of all friends to those who needed a friend.

But with all this that is to be said of pleasures which are legitimately ours, they, like everything else, must submit to the test: "Thy will be done." If any of our pleasures, whatever they may be, are out of harmony with the will of our heavenly Father, like the unruly member, they must be cut off and cast from us as things that stand in the way of our entering into eternal life.

Every pleasure in which we indulge must answer the questions: Has it God's approval? Will my fellowman be helped or injured by it? Is is for my own good or for my own hurt? If the answer to any of these questions is a negative one, and all of us have sense enough to know how to make the answer, there is nothing to be done but cut ourselves off from such pleasures. We cannot, in light of the fact that our eternal destiny is at stake, trifle with questionable pleasures that our consciences tell us are wrong.

Pleasures usually are conditioned by our associations. It is as hard to enjoy pleasures alone as it is for a bird to flock by itself. Recently we were impressed to the title of an article, "The Pleasures of Friendship." The title in itself tells a long story. What pleasure would there be in this world without friends? When the state wishes to deal out a severe penalty to a criminal it condemns him to a term of solitary confinement. In time that punishment either kills him or drives him out of his mind. But friends make or unmake us according to their character, which is one of the strongest influences brought to bear upon us. Upon asking a friend, who many years ago left a dear old father in a land across the sea, whom he never saw again, what was the greatest factor in influencing his successful life here in America he drew from his pocket a Bible which his parent had placed in his hand when he left home and opened to a marked verse which read: "My son, if sinners entice thee, consent thou not." It remains for every one to make himself happy with the friends with whom he surrounds himself. Let us then select our friends as we know our Lord would select them for us.

Many of us find pleasure in possessions, whatever they may be. To some it means wealth, to others ability, to others, again, wisdom, etc. Whatever is here it is God's will that His children should use them. There is only one way to use them rightly. It must be "as unto the Lord." We are God's stewards and, as good stewards, our possessions are best and safely enjoyed only as we use them and care for them as things which God has entrusted into our hands until the great day of reckoning comes.

The pleasures of recreation, whatever they may be, when rightly chosen, may be beneficial and edifying and add to our efficiency as servants of the Most High. Any of our pleasures that do not do this much are dangerous and deadly to our spiritual well-being and should be avoided as sin.

Even our purely animal functions, such as eating and drinking, are capable of giving us pleasure, that is legitimate. Their use is necessary and God has combined pleasure with this exercise, but their abuse damns and the number of those who bring destruction upon themselves by abusing bodily functions is great. Let us always bear in mind that we are here for a higher purpose than just to cater to the desires of the body.

THE S. S. LESSON

August 7.

Paul in Cyprus.

Acts 13:1-12.

Golden Text: Ye shall be witnesses unto Me both in Jerusalem, and in all Judea and in Samaria and unto the uttermost parts of the earth. Acts 1:8.

The new church at Antioch proved its worth by its activity. It was far away from Jerusalem, surrounded by heathens and scoffers. One would have thought that they would have been satisfied to be left alone, but they were Spirit-filled in that church and so they became active. Many a promising church in which there is an abundance of good material with which to build up the kingdom of God becomes a dead church because it will not be an active church.

The church at Antioch realized that by a special grace they were in possession of the truth. They did not hide their talent in a napkin but proceeded to put it to work in the work of the Lord by sharing what they had with others.

Note that this church numbered some remarkable men in its membership. Besides Paul and Barnabas there were the five prophets mentioned by name in the text. What a remarkable company of men this must have been especially since they all had given themselves over to the direction of the Holy Spirit. Any, church is a remarkable and useful one in God's kingdom that gives itself over to the Spirit and sets out to do the work He gives it. These prophets and apostles developed their talents in the home church. It is for the home church not only to supply workers, but to keep them actively occupied so that they may prove their worth for greater things and be ready when the opportunity comes. The church at Antioch was one of fasting and prayer. The men and women who composed it were more interested in doing the work of Christ than in filling their bellies with more than they needed to sustain life. A life for Christ is such an active and earnest one that the matter of eating is of little or no consequence, for the true child of God will certainly know that the Heavenly Father will provide all his needs. There is an artificial kind of fasting that is only fasting for the sake of fasting, which is of little worth, but, when one is so deeply engaged in the work of God that the matter of eating is no more a matter of concern, then fasting is worth something, especially when prayer and fasting go together, as we see it here in Antioch. Because they prayed they were a Spirit-filled church and, being Spirit-filled, they immediately placed themselves under the Spirit's direction.

Paul and Barnabas were the leaders in the great revival at Antioch; under their direction the movement became a notable one. One would think that the persons least to be spared would be these two. This was not the way God regarded it. They were called to the foreign work and the church had to get along without them and develop other other leaders. God's great work of winning the world demands the best in men and in means that can be found.

The departure of Paul and Barnabas was marked with prayer, fasting and the laying on of hands. It meant that the whole church was behind them in their venture. No wonder they were so successful Real foreign mission results will only materialize when the whole church is behind the missionaries as a Spirit-filled, praying and sacrificing church.

Two things were noted on the island of Cyprus, the deputy was converted and the impostor was confounded. The winning of souls and the confounding of error and evil go together in every aggressive work of the Lord. No work will develop without opposition, but, no matter what its power may be, let it be remembered that the power of God is greatest.

PROGRAM

Forty-seventh Sunday School Convention, Eastern District Conference, Thursday, August 11, 1921, Upper Milford Church, Zionsville, Pa.

Morning Session, 9:30

Devotional Service—Rev. V. B. Boyer.
Introductory Remarks—Mr. Norman Schantz, Supt., Upper Milford School.
Business.
Music.
Topic: Profit and Loss in Sunday School Work—Mrs. John Getz, Germantown School.
Discussion.
Music.
Topic: The Duty of the Sunday School to Win Its Members for Christ and the Church, and to Build Them Up in the Faith—Rev. A. J. Neuenschwander.
Discussion—Mr. Harry Detweiler, Souderton School.
Music.
Topic: Present-day Missionary Opportunities in Our Own Field—Mr. Harvey Bauman, West Swamp School.
Discussion—Mr. Jacob R. Fretz, Deep Run School.
Offering.

Afternoon Session, 1:30

Song Service — Mr. U. S. Stauffer, Leader.
Business.
Quiet Hour.
Offering.
Topic: How Can We Broaden the Scope of the Religious Education of Our Children?—Mr. Arthur Rosenberger, First, Philadelphia.
Discussion — Mr. William Geisinger, First, Allentown.
Music.
Topic: What Phases of Our Adult Bible Class Work Need Strengthening?—Second, Philadelphia — Speaker to be announced.
Discussion—Bethany, Quakertown—Speaker to be announced.
Music.
Address—Speaker to be announced.
Report of Resolutions Committee and Closing Business.

Norman Berky,
Austin Keiser,
D. M. Landis,
S. M. Rosenberger,
Committee.

CONTRIBUTIONS

SANITARIUM

Following are the gifts from individuals and churches in response to a plea to hold collections in all our churches on June 12, 1921, for the Mennonite Tubercular Sanitarium:

Emmaus ch., Whitewater, Kans., $44; John Unruh, Marion, S. D., $22.50; Mattic Krehbiel, Clarence Center, N. Y., $5; Mrs. D. A. Vogt, Pratum, Oreg., $5; D. D. Unruh, Inman, Kans., $2; Hillsboro ch., Hillsboro, Kans., $18.70; Fred Krehbiel, Clarence Center, N. Y., $10; First Menn. ch., Reedley, Cal., $80; Mrs. Clara Ruth, Reedley, Cal., $25; English Bible class, First Menn. ch., S. S., Reedley, Cal., $76.76; Rev. H. J. Kliewer, Hanmond, Okla., $5; church at Ruff, Wash., $3.90; Zion ch., Elbing, Kans., $47.25; Bethel ch., Newton, Kans., $25.40; Bethanien ch., Kingman, Kans., $16; Children's Day offering, Zion Mennonite S. S., Donnellson, Iowa, $30.57; Deer Creek ch., Deer Creek, Okla., $24; Hoffnungs-Eden ch., Moundridge, Kans., $80; Christian church, Christian, Kan., $53; First Menn. ch., Berne, Ind., $159.86; Mr. and Mrs. Chr. Wirkler, Los Angeles, Cal., $5; Elizabeth Wirkler, Los Angeles, Calif., $2; Bethel ch., S. Dak., $21; Tabor ch., Goessel, Kansas, $59.85; Brudertal ch., Hillsboro, Kans., $50.07; Gnadenberg ch., Whitewater, Kans., $23.40; Ben. A. Classen, Paso Robles, Cal., $10; Elsie Holley, Trenton, O., $1; Almota church, Almota, Wash., $20; Inman ch., Inman, Kans., $12.50; Sichar church, Cordell, Okla., $15.65; Lizzie Weber, Upland, Cal., $10; Lydia Augspurger, Middletown, O., $10; brethren at Shafter and Rosedale, Cal., $6.06; Mr. and Mrs. S. S. Borncman, Norristown, Pa., $10; Lena Neimann, Halstead, Kans., $5; Elsie Wiebe, Whitewater, Kans., $10; Schweizer ch., Whitewater, Kans., $25; Bergtal ch., Pawnee Rock, Kans., $21.50; First Mennonite ch., Halstead, Kans., $12.37; G. Wiebe, Beatrice, Neb., $5; Johannestal ch., Hillsboro, Kans., $35; Paso Robles ch., Paso Robles, Calif., $14; Tabor ch., Goessel Kans., $10; Eden ch., Inola, Okla., $15.75; Mrs. Adolph Goering, Moundridge, Kans., $1.50; Menno ch., Menno, Wash., $11.85; Upland ch., Upland, Cal., $38.05; Upland S. S., Upland, Cal., $15.60; Rev. H. H. Adrian, Escondido, Cal., $25; H. B. Johnson, Escondido, Cal., $1; Paulus family, Los Angeles, Cal., $3; First Mennonite ch., Geary, Okla., $26.25; Friedenberg ch., Avon, S. D., $25; Harold ch., Bessie, Okla., $5.62; First Mennonite ch., Bluffton, O., $35; Amos Tschiegg, Bluffton, O., $2. Total, $1,332.27.

Gratefully acknowledged,
D. C. Krehbiel, Treas.

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IN MENNONITE CIRCLES

The Bethel College church gave a reception to their pastor, Rev. J. W. Kliewer, upon his return from his world tour on July 17.

Bro. C. E. Krehbiel, field secretary of the General Conference, made addresses at the morning and evening services of the Hoffnungsfeld-Eden church, Kansas, on July 17.

The Eastern District Sunday School convention will hold its session this year in the Zionsville church on August 11. An interesting program for the event is in preparation.

Rev. J. M. Leendertz, the representative of the Dutch Mennonite Missionary Society has been visiting brethren in Lancaster and Scottdale, Pa., Newton, Moundridge, Hesston, Alexanderwohl and Hillsboro, Kansas. At this writing he is on the way to the Pacific coast to visit the brethren in Upland, Cal.

The Old Folks' Home anniversary at Frederick will be held on September 17. This event is one of the big affairs in the Eastern District Conference and the community in which the home is situated. This year's features on the program will be an effort to make it the "best ever."

The corner-stone laying of the new Mechanics Grove church, Lancaster county, Pennsylvania, was held last Sunday. In connection with this event the congregation celebrated its communion and several new members were added. Rev. S. M. Grubb of the Home Mission committee of the Eastern District Conference was the guest of the congregation on this occasion.

CHANGE OF ADDRESS

The address of Rev. John Lichti, formerly Deer Creek, Oklahoma, is in the future Rev. John Lichti, Medford, Oklahoma.

REPORT OF S. S. AND C. E. CONVENTION, COLFAX, WASH.

On June 20th, there was held at the Onecho church, near Colfax, Wash., a Sunday school and Christian Endeavor convention. This was the second annual meeting since its organization, and four Sunday schools: Ruff, Menno, Monroe and Onecho, were represented. The S. S. convention was held in the forenoon and at noon a picnic lunch was served cafeteria style. The afternoon was given over to the discussion of C. E. problems. About sixty guests were present from Ruff, Menno and Lind, Wash., and the presence of so many enthusiastic visitors was an inspiration and a pleasure.

Rev. M. J. Galle of Mennò, Wash., president of convention, presided at both sessions.

The morning session began at 10 o'clock A. M., and was opened by a voluntary, followed by a song service, led by J. W. Rubin. Rev. P. R. Aeschliman was in charge of the devotional exercises, after which S. R. Aeschliman gave a welcome address.

The Menno choir under the able leadership of Rev. M. J. Galle, rendered an anthem which was excellently sung.

The first topic, "What Methods Can Be Employed to Make the S. S. More Attractive and Profitable?" was discussed by Dwight Ensley. He grouped his remarks under two main heads: Reorganization and Personal Work. Sunday is not the time to reorganize, and it was suggested that New-year's day be selected, unless it falls on Sunday. The forenoon could be devoted to a business meeting of the church, a lunch served at noon, and the afternoon be given over to the reorganization of S. S. officers and teachers and to a discussion of their problems. We should have a "S. S. Board" or "Lookout Committee" consisting of pastor as chairman and with the superintendent, assistant superintendent and every officer and teacher as members. One of their main duties would be personal work. They can bring to the attention of the S. S., people outside of the S. S. who need help and sympathy. Personal visits lead lost to Jesus when public invitations fail.

During the discussion which followed it was suggested that the S. S. secretary be supplied with a large number of stamped envelopes and some paper or cards, and that the teachers report the names of any absent members in their class and a message be sent to them.

The convention next sang, "Brighten the Corner Where You Are."

Rev. P. R. Aeschliman spoke on the topic: "Preparation of the S. S. Lesson. (a) On the Part of the Teacher." Two main thoughts must be kept in mind: (1) Build with the material you have. (2) Room for improvement.

The Sunday school is not progressing as fast as other organizations. A great many Christian people spend most of their time, power and means in promoting material things. The every-day life of the teacher must back his teaching. Some teachers have prepared excuses instead of prepared lessons. If the teacher is not interested the class will not be either. The teacher must have a plan and an aim in view and must not only point but lead to Calvary.

The second part of this question, "Preparation of the S. S. Lesson: (b) On the Part of the Scholar," was discussed by Edw. Franz. He divided his topic into two parts: the objective, or the study proper, and the subjective, or the application of the study to problems of today. The scholar must link the lessons learned with life, as nothing studied by the scholar is of value unless it is applied to his own life. He must also take time to think and to study. Prayer is very essential and is not a mere verbal expression but is an attitude.

A lively discussion followed during which it was mentioned that we should begin to study our S. S. lesson early in the week and not leave it till the last thing. Scholars and teachers should have a strong sense of duty and not only teachers, but scholars stand on holy ground.

The Menno choir sang another pleasing anthem at this time.

The topic: "The Bible in the Public School" was ably discussed by H. J. Ewert who emphasized the fact that the Bible is essential to Christianity and to good citizenship. Our moral and civic laws are founded on it. Morality must be ingrained in the faculties of early youth and can not be taught effectively without the Bible. The boards of education carefully select books dealing with subordinate themes. Why exclude the best Book? In eleven states and in the District of Columbia the use of the Bible in schools is favored. No sectarian laws are to be taught but the Holy Scriptures "without note or comment." Nations which abandoned the use of the Bible in schools have reinstated it.

This question was generally discussed and one member said that both rural and graded schools should have books containing Bible stories and should be careful as to the kind of teacher they get. Many Christian men and women neglect their duty in failing to attend meetings of election of school directors. They should see that clean, noble men are elected to such offices.

Bertha Gering and Florence Waltner then sang a pretty duet.

A song by the congregation followed by the benediction by Rev. Omann concluded the morning session.

The afternoon program was opened with a voluntary and song service after which the devotional exercises were led by Bertha Ummel, president of the Onecho Christian Endeavor Society.

The congregation then sang another song.

The first topic of the afternoon, "The Organization of a C. E. Society, and Its Advantages," was discussed by Julius Franz. One of the most important elements of a C. E. society is order. All members of the business world are organized. Lack of organization is the cause, to a great extent, for lack of success. The C. E. society must be organized. The society should if possible have a room by itself in connection with the church and should

have a library including a number of Bibles. A black-board and a map, especially of Palestine is also necessary. The C. E. should have a constitution as a framework to hold it together. Also, all members must work, not only a few, and in an organized society, each will have a special work. C. E. workers are taught to go ahead and others will follow. The C. E. society is the feeder of the church.

It was stated during the general discussion that the C. E. makes older people feel young and the young people learn to speak readily in public. The worth of a Junior Endeavor was emphasized.

The convention then sang another song.

The next topic, "The Present Power of the C. E." was divided into three subdivisions, (a) in idealism and enthusiasm of youth, (b) as a training school, (c) its place in the church.

Beulah Aeschliman spoke on the first division and said that high ideals are very necessary for individuals and nations as a whole. The problem is, how can we instill these ideals into our young people? The C. E. society can do much toward influencing young people to live right and to prepare them for service.

An enthusiasm to learn and to do must accompany these ideals. It is often difficult to develop a spirit of enthusiasm for C. E. work in young people, especially in cities where there are so many competitive sources of interest. The leader and members of the C E. must have enthusiasm and when you come to a meeting just overflowing with a live interest and an earnest desire for service it will get into your blood and into your heart.

Good music, personal interest, variety in meetings and the cooperation of the older people are also helps toward keeping up the interest and enthusiasm.

Alvin Rubin spoke on the second phase of the question, namely: "As a training school." He emphasized the fact that training is needed in any vocation and is also needed in Christian life and the way is open, through the C. E. The C. E. society trains us for our life work. Whether minister, missionary, S. S. superintendent, etc. This training is necessary for the welfare of the church. It teaches us not only to "be good" but to "be good for something." Christ gave Himself for us, why should we not give ourselves to Him for service?

The last division of this threefold topic was discussed by S. R. Aeschliman. His subject was, "Its place in the church." The C. E. is the connecting link between the S. S. and the church. It is also playing a rapidly growing part in missionary work at home and abroad. We read reports from Japan, China, Syria and many other foreign countries showing the worth of C. E.. Over four million associate members have been brought to Christ and the church. The missionary committee can keep the society in touch with mission fields and will thus stimulate cooperation. One big opportunity for missionary endeavorers is to live such lives that others will see that it pays to be a Christian.

Some one mentioned the fact, during the general discussion, that sometimes young people are desirous of expressing themselves in Christian work but have no chance, and soon their good idea will die and the second may not come. The C. E. gives this opportunity for expression. It also creates a friendly feeling among neighbors. In connection with this thought, the good work of the flower committee was mentioned. Flowers sometimes reach hearts when other means fail.

The congregation then sang another song.

The last topic of the afternoon was taken by Rev. Omann, the subject being, "With the Saloons Out, What Shall We Put In?" He first stated that the saloons must be fought with other means besides open strife. We must admit that the saloon has served its purpose. It is called the "poor man's club," and is often the only place where the poor man without a home feels welcome, as the Y. M. C. A. has not fulfilled its duty. The pool room is a greater curse than the saloon in many ways. What will we put in their place? The Roman Catholic church is meeting the problem, and the Knights of Columbus provides places for homeless men—they have recently built a large hall in Spokane, Wash., for that purpose. There should be a public reading room, where a poor man can read, and can buy coffee and a clean bed for a few cents. Sometimes a speaker of note could be procured to speak to the men. We often say and think, "Let George do it," but if our boy were penniless and alone in a big city we would think differently. The responsibility lies with us.

The churches are not friendly enough to strangers. We owe something better to those people who used to frequent the evil places, as this is the duty of the church. There should be a building where young people can come together on a Christian basis.

The work of the Bowery Mission in New York was commended during the discussion and it was mentioned that it is hard to convert a hungry man. Men must be won through their physical needs.

Miss Rachel Burkhalter, headnurse at the Bethany Deaconess Hospital at American Falls, Ida., gave a short address concerning the work of the hospital. An elevator is needed which will cost $500 and the financial condition at present is not very bright. Emergency cases must be taken care of and penniless patients must be treated as well as others. It costs to build hospitals and also to keep them up. The city and county hospitals are very good, but the Christian influence is often lacking. Here as in foreign fields, people are won to Christ through help to their physical suffering.

This concluded the afternoon program and the rest of the time was devoted to a business session.

A letter of greeting from the California Mennonite S. S. and C. E. Conference was read and a motion was made and seconded that a letter of thanks be sent to the California Conference and that a copy of this resolution be included in the minutes.

It was also moved and seconded that the convention be called, "The Open Door Sunday School and Christian Endeavor Convention of Washington," and that a copy of this resolution be included in the minutes.

The question of the advisability of a constitution for the convention came up and it was resolved that the incoming program committee together with the president and secretary, draw up a constitution, to be presented at the next meeting. Moved and seconded that the present officers and committees be retained another year.

It was decided to hold the convention at Menno, Wash., next year.

An offering was taken for the hospital at American Falls, which amounted to more than $100 without pledge cards. To this was added $22.50 received the day before.

A closing song was sung by the congregation, after which Rev. Omann pronounced the benediction.

THE AMISH OF THE KISHACOQUILLAS

"Hooker Mennonites" they are called by some, but throughout Lancaster county no one knows them by any other name than Amish. That they wear hooks and eyes on their clothing instead of buttons is the chief fact that is known about them by those who wonder where the first Amishman came from and where was born the conviction that buttons are only for sinful outsiders, forbidden to the faithful and an evidence of unholy pride and general worldliness.

The Amish church or community was founded by Jacob Amen, of Amenthal, Switzerland, a rigid Mennonite preacher of the seventeenth century. With all Mennonites he adhered to the confession of faith adopted by the Synod of Deodrecht in 1632. A small colony of this community emigrated to America in 1717 and settled in Lancaster county. Out of this community a colony removed to the Kishacoquillas valley, in Mifflin county, about the year 1800. This was regarded as an ideal location for the successful development of an Amish community.

The primitive church or what is known as the old school Amish maintained a great simplicity in dress and manners, and were much more exclusive than the new school or the church as it exists in Mifflin county at the present time. Their clothing was of the plainest kind, ill-fitting, and at the first sight of them to those who had never seen any before they presented an amusing spectacle. The men wore their hair very long behind and cut straight across their foreheads, covering their heads with large round-crowned, broad-rimmed hats. Their clothing was fastened with hooks and eyes instead of buttons. The pantaloons were worn without suspenders. Their beards were permitted to grow long, except the mustache which was kept closely trimmed at all times. The women usually wore plain white caps, without ruffle or border, and a white handkerchief, though occasionally either of these garments might be black. Usually the skirts of their dresses were worn short, reaching but little below the knees. All their gowns were of very sober woolen stuff, frequently of flannel. Their bonnets were made of straw and had a very low crown, but had a very wide rim. The rims were turned down on each side and kept in place by a ribbon placed under the chin. Strange to say, this style of bonnet, which in after years was known as the "sundown" was adopted as a fashionable headgear by the ladies of this country during the war of the Rebellion, so at one time in their history in America the Amish were fully up to the latest style in this particular.

The old-school Amish rode only in a carriage with springs made of wood (a very rough and uncomfortable vehicle it was), which had for a cover a top of either heavy white muslin or yellow oil cloth. Their furniture was of the plainest kind. They had no carpets on their floors and the furniture consisted of a few chairs, cupboards and bedsteads. This with a cook stove and perhaps a tinplate woodstove, some cooking utensils and dishes, constituted the household effects. The women were excellent housekeepers and kept everything in perfect order at all times. A peculiar feature in connection with their dress was that the children were dressed like their elders; and in this respect the Lancaster county organization sticks to the old rule. The little Amish boys of today are reproductions of their fathers in about all there is to be seen except in beards. The wee Amish girls are dressed like their mothers. So staid and sober do the children look that one is tempted to ask, Do these children know how to play?

The Amish people were opposed to education for a long time, and took little interest in the public schools. The establishment of a seminary in the Kishacoquillas valley a few years prior to the civil war (mainly through the efforts of the Scotch-Irish Presbyterians) and the education at this institution of several young Amishmen marked a new era in the history of the Amish people. Among the young men who received a good education at this seminary was Solomon Z. Sharp, who became afterwards one of the most successful instructors in the state, and who was principal of this seminary for some time. Mr. Sharp entered Millersville Normal from the seminary and was graduated in 1860. Some years later he returned to Millersville with his little family and resided for a while in the house opposite the present residence of Dr. J. H. Pickle. I think he taught in the Normal while living there. At present he is at the head of a college at Plattsburg, Mo. It was while he was principal of Kishacoquillas seminary that through his influence several young Amishmen were induced to receive instruction who afterwards not only became successful teachers, but very intelligent citizens. These persons were instrumental in developing an educational spirit among their people, who now, as a class, take greater interest in the public schools.

With the advent of an educational spirit came a more progressive state of affairs to the Amish people of Mifflin county. The old, uncomfortable vehicles were replaced by modern and comfortable carriages. The homes were better furnished; carpets were laid on the floors and other comforts were established. This state of affairs led to a little schism in the church, which resulted in a new church. The progressive element, under the direction of a Mr. Peachey, established a church on a modern basis which has now almost completely absorbed the mother church. In their dress the new school Amish adhere to hooks and eyes instead of buttons on their clothing, but they have musical instruments in their homes. They do not wear the outlandish broad-rimmed hat, and have their clothing made to fit them. The Amish women also discarded the peculiar manner of dress for richer, more sightly and comfortable garments. The Peacheyites, appearances seem to show clearly, have no followers in this county.

In the matter of religion their faith is very simple. With them Christianity is recognized as life. They believe that the mission of the Lord Jesus Christ on earth was to teach men how to live and not to suffer and die to appease the wrath of an angry God. According to their faith the Christ life is to live soberly, to do justly, love mercy and walk humbly with their God. They have no bishops or priests and are without any masters. This they claim they get from the Scriptural declaration: "One is your Master, even Christ, and all ye are brethren." Their ministers are chosen by lot and receive no compensation. Formerly they worshipped in barns or houses, and this is still the rule in this section; but the Mifflin county Amish have comfortable churches, where they hold religious exercises every Sabbath. Before they built churches their meetings, especially in summertime, were usually well attended by people outside of the church in the neighborhood and surrounding districts. They invariably fed all who came, and usually had such an abundance of very palatable victuals that it was an incentive to attend these meetings to get, as it was claimed, a "good, square meal." One of the favorite things that found favor with outsiders invariably were pies made in the shape of a half-moon.

They usually assist each other in the purchase of property, but those who, after being helped three times, still fail are considered not worthy of further assistance. They never allow any of their members to become charges on the public, and they keep their poor and unfortunate from want. They are a very peaceable people, and are not given to strife or quarreling. All difficulties that arise are settled in the church, and they never resort to law among themselves.

The Amishman is hospitable in his way, and makes no unnecessary fuss about it. He invites you once to eat and means it. This is as far as he goes. He does not repeat the invitation. When you sit down to his table he expects you to wait on yourself, and if you reach across the table for any kind of victuals he has the more respect for you. He despises affection and has no use for any one who practises such useless principles. The Amish rank among the foremost and most successful farmers in the state. They keep their land up to a high state of fertility at all times, and nobody keeps better livestock. Their aversion to what is modern does not extend to farming machinery. If it did, they wouldn't be the successful farmers that they are.—Sel.

MAKING MENNONITE MINISTERS

The following account from an old print will interest our readers as a description of the way many Mennonite ministers were generally chosen. This custom is still followed in some Mennonite communities.—Editor.

A writer in the "Christian at Work" gives an account of the method of making ministers among the Mennonites, which is remarkably different from the methods practised in any other denominations. The Mennonites expect their ministers to serve without pecuniary reward, and hold that both their appointment and the matter of their discourse are directly from the Lord. They therefore choose by lot, believing that the choice is thus made the act of God. In Virginia, two ministers having died the congregation met for the purpose of proposing suitable names. The meeting was opened with prayer and the first of Acts was read and commented upon. Then followed a season of silence, during which time each person was counseled to heed the promptings of the Spirit and to announce whatever name any one might feel constrained to regard as a person fit to minister. Sixteen brethren were nominated. A week was allowed the nominees to reflect upon the question of duty. All consented to go into the lot when the congregation met again. Sixteen copies of the New Testament, uniform in size and binding, were counted out and placed in the hands of two ministers, who retired with them into the vestry. Slips of paper were put into two of the volumes. The books were laid upon a table promiscuously, and left there while the two ministers should return to their places in the church. The president directed two other ministers to go and bring the books in. These went at once into the vestry, and, having shuffled the books, they carried them into the church and set them up in a row upon the long table in front of the stand. The sixteen books being duly arranged, and the candidates placed near them, prayer was offered that the Head of the Church would show which two of those sixteen brethren should be called into the ministry. Prayer ended, each of the candidates arose in order and took down a book. And when each had taken a book the next thing was to see who had the lot. While the books are being examined the interest and suspense are almost painful to witness. The brethren who find the lot in their books are sometimes very much overcome by an overpowering sense of the duties laid upon them. Others again seem greatly pleased with the call to preach. The chosen ones are ordained on the spot, and from that moment they are regarded as the authorized messengers of Christ, to witness for Him in the presence of the people.

"FROM GREENLAND'S ICY MOUNTAINS"

Reginald Heber, the author of this hymn, was born at Malpas, Cheshire, England, April 21, 1783. His father gave him every educational advantage, and he made the most of his opportunities. When a young man in Oxford he gained fame as a poet, and won a prize for a poem on Palestine. Later the young man became a minister of the Church of England, at a time when the country was newly aroused to the great need of the heathen world.

One Saturday in May, 1819, Mr. Heber visited his father-in-law whose pulpit he was to occupy the next day. As a special collection for foreign missions was to be taken they considered the selection of a suitable hymn, and the older man finally asked Heber to write one for the occasion. He retired to a quiet part of the room, and in a short time read the first three stanzas of his most famous hymn.

"There, that will do very well,"

(Continued on Page 5.)

THE MENNONITE

Rev. S. M. Grubb - - - Editor
2956 N. 12th St., Philadelphia, Pa.

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EDITORIAL

The Mennonite is the official English paper of the General Conference, as such it has a just right to expect that the people of the General Conference give it their support and use their best efforts in strengthening its circulation and influence. The editor is exceedingly grateful to its many readers and friends who are doing so much toward enriching its columns with their contributions and increasing the number of its subscription list. It is our purpose to improve the paper in every possible way and for that reason we feel called upon to ask our readers to continue their support with even greater energy than they have been doing in the past. This may be accomplished in two ways. First, by an increase of the number of readers, and secondly, by a larger number of contributions to its columns.

We will not venture to name the number of subscribers we hope to see on our lists because we do not believe in limiting our output in any way, but we have a right to hope at least that the circulation become sufficiently large to assure us that every member of our Conference churches reads The Mennonite. While we would like to see every one sufficiently loyal to a church institution like a paper to subscribe for it for himself or herself we know by the nature of things that this is hardly possible, but we have a reasonable right to ask our patrons to see to it at least that the paper gets into every family in the General Conference. We can hardly see how any family hopes to do its full duty and keep in touch with every interest and effort of the church without having The Mennonite come into the home as a weekly visitor. Children are growing up and there is so much along the line of literature to distract them, if not actually lead them astray or out of sympathy with the noble principles, that we believe that parents should, as a matter of honor and a matter of Christian education, be sure that the literature of their church gets into their hands and is read with interest and enthusiasm. It is frequently pointed out that we are living in an age of cults and isms that are making great inroads into the ranks of orthodox Christians. To permit them to continue without combatting efforts would be a confession that there is something radically wrong with us and that they deserve a sympathetic reception. This we deny. We believe in the same old foundation built upon the rock Christ Jesus and His atoning sacrifice and we continue to have absolute confidence in the church and its teachings for which our fathers suffered so much and gave so much. A glorious inheritance like this must be preserved and protected against all opposition, especially the kind of opposition that endeavors to steal the hearts of the children and turn their affections in directions that deny and oppose that for which we stand and have stood for ages. While the home and the pulpit have their part in preserving and asserting the purity of the faith it is nevertheless important to fight fire with fire and for every column of literature that gains notice in our homes from the outside we should have ten columns ready to meet and resist it. We have heard parents complain that their children were hardly as much interested in the church as they should be and immediately discovered the reason upon inquiring whether the church papers were regularly taken. We have met with young people who were in great perplexity, hardly knowing how they stood on matters of greatest importance to their spiritual development, but were not long in doubt as to the reason for it, they did not read literature of the church. We see therefore that, for the sake of our children, and that means for the sake of our future it is a matter of vital importance that we keep the papers of our denomination continually before our children. To members of the General Conference churches this means that The Mennonite should be given first honor above all the printed material that comes into the home.

Subscription lists are, however, not the only things that account for the usefulness of church papers. Small things sometimes have great power and influence. A diamond the size of a thumbnail, though composed of the same material as a ton of coal, is worth many times a ton of coal. Good goods often come in small packages. It is the quality of a paper that makes it a power. While we need subscribers, and always will continue to do so, our concern is greatest as it has to do with the stuff that gets into our columns. Being a Mennonite paper it should speak for and of things that have to do with the Mennonite people. And, representing their interests, it should represent the best thought to be found in the Mennonite church. Our ministers, our teachers and leaders in the church get a wider hearing when they speak through the columns of this paper. Instead of a single group or church they have the whole church as their hearers. Could anyone imagine a greater piece of neglect, or a greater opportunity lost, than when the man or woman with a vision or a message remains content to address the few, when the many might be hearers? Yet this is frequently the case. Will you, kind reader, look over the back numbers of The Mennonite to see how often an article from the pen of your pastor has appeared? There may be surprises in store for you.

One of the strong features of a denominational paper is its correspondences from churches in various parts of the country. These give the paper an intimate and personal contact. They are the most read portions of the paper and too many of them cannot be sent in. From them, if they are numerous enough, the best history of the church may be compiled. The people of the home church find the paper meaning most to them when they see occasional references to themselves and their neighbors. Let there be more of them sent to The Mennonite and we promise our readers that the paper will grow in interest.

REV. JOHN H. OBERHOLTZER

Teacher, Locksmith, Preacher and Publisher

The success of great movements is often due to the efforts and abilities of a single person. This is true of the unification-movement among the Mennonites in America. The pioneer of this movement was John H. Oberholtzer, who did more than any other man to create and develop the spirit of unity in his denomination.

Ancestry and Education—A Boy Teacher

Rev. John H. Oberholtzer was a great-great-great-grandson of Jacob Oberholtzer, who came to America from Switzerland in 1702, landing February 22, and whose wife was a daughter of John Krey and his wife Sydge op den Graeff, of Germantown. The subject of our sketch was born on a farm near Clayton, Berks county, Pa., January 10, 1809. His parents, Abraham and Susan Hunsberger Oberholtzer, were farmers and readily permitted their son to take advantage of the meager educational facilities the country then afforded. That he made good use of his time at school is evident from the fact that at the age of sixteen he was engaged as school-teacher. This was a quarter of a century before the free-school system was established and at a time when schoolhouses were few. Sometimes several neighbors would join their interests and engage a teacher for their sons. As for the girls, it was generally conceded that they did not need an education to make good housewives. Sometimes a neighborhood would unite in the erection of a schoolhouse for the double purpose of having a school on weekdays and a preaching-place on Sundays.

Bad Schoolboys and Hungry Swine.

About two miles north of Boyertown one John Ritter had a large farm and quite a number of sons. He conceived the idea that it would be best to have his own schoolhouse. This was about 90 years ago. For this purpose he erected a two-story building, the first story to be used for his pigs, of which he always kept from thirty to forty head; the second floor was arranged for a schoolroom. Here John H. Oberholtzer taught school and gave instruction to the young Ritter boys. Other children of the neighborhood, upon the payment of a small sum, were admitted and shared the instruction. The Ritter boys naturally felt that they were at home and were entitled to first attention, and for them to claim special favors and rights was not an unusual thing. To deny them any favor asked for was to invite their ill-will, and by way of retaliation they would go down where the pigs' feed was kept and stir the swill-barrel. This, of course, was sufficient to arouse the thirty or more hungry pigs kept there, and their unearthly squeals would bring confusion and disorder into the schoolroom, which invariably resulted in the dismissal of the school for that period. The young teacher, finding that he was unable to cope with such difficulties and being utterly disgusted, finally resigned his position. He then went to learn the trade of a locksmith, while the Ritter boys finally carried it so far that it was impossible to secure a teacher for the school. The combination pigsty-schoolhouse still stands, a silent witness of early genius and economy. Two miles to the east from this place, now the farm of Benneville Yoder, there is on the Landis farm another building of a similar character, where the late Rev. John Bechtel, also a Mennonite preacher, taught school about seventy-five years ago.

A Skillful Locksmith—Pastoral Call

When young Oberholtzer had learned his trade he established himself in a shop at Milford Square, where he made locks and did other smith's work. He became very skillful and his locks found a ready sale. In many dwellings erected at that time some of the German locks he manufactured are still found. He supported himself by his trade about thirty years, his ministerial labors and later journalistic enterprise being causes of expense to him rather than sources of income.

Determined to acquire a good education, Mr. Oberholtzer continued to improve every spare moment in the pursuit of knowledge, and as a young man he became an able writer and speaker. Meanwhile he united with the Mennonite church at Great Swamp, which called him at the age of thirty-three as assistant to their aged pastor, Samuel Musselmann. The latter lived only a few years longer, and then the whole charge fell to Oberholtzer. He entered upon his calling with all the fervor of his soul and performed his work, as was then the custom, without pecuniary recompense. He was a fluent, fascinating speaker and became one of the ablest and best known ministers in his church. With much self-denial and great self-sacrifice he gave himself to his pastoral labors, not only within the limits of his own denomination, but in ready response to any call, from whatever source it might come.

Organizing a Sunday School

His life-motto ever was "Forward." As teacher he had learned the value of instruction and training. Almost the first advanced step he took was to organize his young people for systematic instruction in the Word of God. For this purpose he met them on Sunday afternoons and to aid in this work he republished a catechism formerly used in Canada. Later on this catechetical instruction was extended to all children and the work gradually developed into a Sunday school. This oldest Mennonite Sunday school in America was organized in the spring of 1857.

A Pioneer in Religious Journalism

Reverend Oberholtzer early recognized the value of the free use of printer's ink as a means of spreading the gospel truth, in connection with the pulpit, for the upbuilding of the church. No church-periodical of any kind then existed among the Mennonites. With Oberholtzer the recognition of the want meant the effort to supply it. With sublime heroism he purchased with his own hard-earned and much-needed money a printing-press and set it up in his locksmith-shop. He learned to set type and, in addition to his ministerial and business duties, began to publish a paper. June 9, 1852, he issued the first number of the first Mennonite periodical ever published, under the title, Religiöser Botschafter. He did all the work of this publication himself; he was author, editor, compositor and printer. It required herculean efforts to accomplish all he had undertaken. He says somewhere that not infrequently he labored whole nights in the printing-office, without allowing himself any sleep, that he might supply the people with Christian literature. He continued to edit this paper, the name of which was afterwards changed to Christliches Volksblatt, until 1868. The direct result of this publication was to form a closer bond of fellowship between the scattered bodies of the church, and a united effort for advanced education and missionary work at home and abroad.

Origin of Eastern District Conferences

Soon after entering the ministry Oberholtzer saw that the meetings of his brethren, in that section were barren of good results, largely for lack of system and aim, and because no records were kept. To improve the situation he drew up a constitution, which he submitted in 1847 to the Franconia Conference. This body, fearing the innovation, refused even to consider the proposed constitution and by a majority vote excluded Oberholtzer, with sixteen other ministers who had supported his plan, from their council until they should recant. This they would not do, for they were not guilty of any error. They determined to organize themselves under the rejected constitution and did so October 28, 1847. Of this organization, now the Eastern District Conference, he for many years was the leading spirit. He lived to see it thoroughly established and greatly increased, until it became by far the most efficient element in Mennonite life in eastern Pennsylvania. When in 1872 he resigned as chairman of the Conference a position he had held almost from the beginning, a resolution was passed by which his brethren "recognized and appreciated the blessings God had showered upon them through him and in gratitude besought the Lord richly to bless him."

Establishment of the General Conference

Oberholtzer had never desired separation and at all times sought to restore unity. In 1860 he made a special effort in this direction by publishing a little book in which he gave some account of his life, gave reasons why he should not have been excommunicated, and in a truly Christian spirit made overtures for a restoration of brotherly relations. He wanted harmony and cooperation, not division. About this time the general-conference movement, begun in Iowa, came to his attention. He promptly supported this movement through his paper, attended the next meeting of Conference in 1860, and served as its president many years. Through him the Eastern Conference joined in the new movement and gave it strength. Through his paper the movement was brought to general attention, and by his skill as an organizer it gained form and stability.

A Supporter of Schools and Missions

Oberholtzer earnestly supported all the early undertakings of the General Conference. The school at Wadsworth, O., gained much from his personal influence and resourceful mind. He became one of the first members of the mission board, continuing in this position until 1881 and helping to establish the mission among the Indians. He was always an earnest supporter of missions.

When Oberholtzer had reached his sixty-fifth year, his strength began to fail and he gradually withdrew from active work; yet his interest in the cause to which he had devoted his life never ceased. At the ripe age of seventy-five he attended the General Conference held in 1884 at Berne, Ind. Three years later Conference met in his own church in Pennsylvania. This was the last session he attended of the body he had helped so much to create. He was greatly pleased to see the spirit of brotherhood so much increased and the participation in the cause so largely multiplied. As late as October, 1894, when past his eighty-fifth year, he spoke at an evening service in his home church; but after this his strength rapidly failed.

Although Oberholtzer preached for fully half a century without any thought of pecuniary remuneration, it was he who first and always advocated the choice of strong young men for the ministry, that these should be thoroughly trained for the work, and then given a liberal support by the people whom they serve. It is therefore not strange that in the matter of higher Christian education, under the auspices of the church, he always stood in the front ranks.

His Departure and Grateful Memory

At the age of eighty-six he had become quite feeble and was patiently waiting for deliverance from body. On the fifteenth day of February, 1895, while sitting on his couch in conversation with a few friends who called to see him that morning, he asked for a drink of water. Having taken the drink he thanked them for it, then he said: "Now I die." He laid his head on the pillow and resigned his spirit to Him who gave it. His remains were interred five days later in the cemetery of the West Swamp church. Though no great monument marks his resting place, a grateful denomination will increasingly appreciate his great and noble life.—From The Pennsylvania German.

"FROM GREENLAND'S ICY MOUNTAINS"

(Continued from page 3)

exclaimed his father-in-law.

"No, no, the sense is not complete," answered Heber, and he added the fourth stanza.

It is also interesting to note that the beautiful tune to which the hymn is sung was written as extemporaneously as the hymn itself. "A printed copy of the poem reached Miss Mary W. Howard of Savannah, Georgia. She admired it greatly and wanted a tune for it. The meter was a new one at that time, so Miss Howard sent the poem to Lowell Mason, then a young bank clerk and singing teacher in Savannah. In half an hour he sent back the 'missionary' tune that is universally used."

As a young man, Heber twice refused an appointment to India, but later in life became the first bishop of Calcutta. As he went out to India of which he had sung, he had an opportunity to breathe the "spicy breezes" that "blow soft o'er Ceylon's isle" and carry fragrance of the aromatic forests far out at sea. The hard work in the mission field proved too much

for his health, and in less than three years he laid down the burden. "During his life, however, Bishop Heber wrote fifty-seven hymns, which after his death were published in book form. It is said that every one of these hymns is in use, an honor paid to no other hymn writer that ever lived."

Following are the words of the "missionary hymn" as originally written:

"From Greenland's icy mountains,
From India's coral strand,
Where Afric's sunny fountains
Roll down their golden strand,
From many an ancient river,
From many a palmy plain,
They call us to deliver
Their land from error's chain.

"What though the spicy breezes
Blow soft o'er Ceylon's isle;
Though every prospect pleases,
And only man is vile:
In vain with lavish kindness
The gifts of God are strown;
The heathen in his blindness,
Bows down to wood and stone.

"Can we whose souls are lighted
With wisdom from on high,
Can we to men benighted
The lamp of life deny?
Salvation, O salvation!
The joyful sound proclaim,
Till earth's remotest nation
Has heard Messiah's name.

"Waft, waft, ye winds His story,
And you, ye waters roll,
Till, like a sea of glory,
It spreads from pole to pole;
Till o'er our ransomed nature
The Lamb for sinners slain,
Redeemer, King, Creator,
In bliss returns to reign."

—Selected.

EVERY MINISTER SHOULD ENRICH HIS PASTORIAL SERVICE

First. He should proclaim the forgiveness of sin through true repentance and faith in Jesus Christ.

Second. He should believe and trust and persuade others to believe in the reality of an inner life of the spirit in which one may enter into fellowship with God. He should believe and trust in the goodness of God, that whatever he does will be done in a kindly way because his nature is love and that includes, goodness, wisdom, beauty.

Third. He should believe and trust in the indwelling presence of the Christ; he should recognize in him the way, the truth, and the life of this inner correspondence of spirit; he should indulge and enjoy a real fellowship of love with this indwelling presence.

Fourth. He should yield himself lovingly and trustingly to the Holy Spirit; he should be confident and happy in the assurance that only happy, beautiful, and useful things can happen to those who thus gratefully and humbly trust themselves; he should believe that worry, perplexity, temptations, sickness, are incidental to one's life in a material realm, but to those that place their trust in God, all the resources of the spiritual realm are available for their release, protection, transcendence and victory. The negative things are only seemingly so: they are permitted by his inscrutable wisdom, but are all capable of transformation, by his grace, and may become thereby stepping stones to more intimate relations of trust and friendship with himself.

Fifth. As a pastor he should encourage his people to a like faith and practice; he should persuade and encourage them to make every day some venture in faith, to believe in God's goodness when it is hard to do so, and to have faith in prayer for definite things. He should encourage them to regularly practice the prayer of communion, to spend some time in grateful recognition of God's goodness in spirit, mind, body, and affairs, and in intercessory prayer for the needs of particular individuals. He should encourage them to express in some outward service their faith and love.

Sixth. Beside his conduct of public worship, his leadership in thought and action, and the common activities of the church, he should stimulate the formation of groups within the church for the study and practice of personal religion, intercessory prayer, and silent worship and meditation. He should humbly but confidently practice in his pastoral work the ministry of healing. He should, above all, in his own conduct and words radiate faith and love as the paramount and convincing evidence of the reality of the spiritual life.—Good News.

THE C. E. TOPIC

August 14.

True Temperance in Heart and Life.

I Thess. 5:4-11.

One frequently has heard persons who were not in sympathy with the movement for the abolishment of the sale of liquor, say that they were in favor of being temperate in all things. Generally people of this type were out and out intemperate in the use of strong drink or else they in some other way displayed their inconsistencies. We once knew a brewer, who openly boasted that he drank a quart of wine every day, declare that he was temperate in all things. He belonged to the same class as the man was seldom sober but delighted in quoting the passage "Take a little wine for thy stomach's sake." The matter of being temperate in heart and life is a matter of more serious import than just abstaining from drink. It is a matter of living a decent, orderly and normal life in the community in such a way as to do justice to self, to one's fellow and to God.

There is a type of mind that is content with a purely negative attitude of virtue, being satisfied with simply not doing. This does not mean much. Some people do not do certain things for the simple reason that they do not have the opportunity to do them, or are afraid of the consequences that might follow. True temperance is a state of the heart and life that comes, not from abstaining from evil alone, but is the result of a healthy activity in good things and acts that so crowd the life as to leave no room for that which is harmful. The temperate person is sure to be found to be the person who finds plenty to do that edifies, so excesses in hurtful things, thoughts and acts are crowded out altogether.

It will be noted that our subject allows for a temperance of heart as well as of life. How can the heart be intemperate? Just in the same way that we may be intemperate in our abuse of anything, for intemperance is the abuse of anything that may even serve a good purpose as well as anything for which no good may be spoken. To think intemperately is as serious offense as to act so, in fact the worst of happenings come about through intemperate thinking. One loves self too much and see what happens. A life so utterly selfish that one becomes unbearable. One is filled with an inordinate dislike of someone and that one is consumed with a hatred that unfits him for a Christian. It may even go farther than that and often does so. The worst crimes against the person of others are born and bred in hearts that hate. One may be vain. Vanity is a silly form of intemperance. It is a species of self-worship that makes an unlovely display of self. It leads one to think that one is better or more worthy than others. The type of vanity displayed in dress today by certain members of the so-called fair sex amounts in many instances to positive immorality. Another type of vanity leads to shameless extravagances that heartlessly waste the substances that God provides for those who most stand in need of them.

One of the noblest gifts that God has bestowed upon the race is the gift of speech. It is a distinguishing feature of the race that separated it from the brute creation. Yet of all the evils of intemperance one can hardly imagine anything worse than the intemperate tongue. Intemperance of speech is any abuse of that gift. It includes untruthfulness which is of the devil. It also includes exaggeration which is another kind of lying. The intemperate tongue will say mean things and be silent on the good things that might be spoken. We cannot omit the profanity to which men are given from our list of intemperate uses of the tongue. God's name is not to be taken in vain, swearing is unnecessary, it is ungentlemanly and the less ineffective kind of speech. No one who uses profane language should be tolerated in decent society. A base and degrading form of intemperate speaking takes the form of "smut." The filthy story, the unsavory jest, the suggestive remark, the foul and course reference to the great secrets of life are all too common everywhere. No Christian should allow himself to be insulted by hearing them and the person given to them should have no place where there are gentlemen and ladies. An association with persons given to such speech is degrading, humiliating and exceedingly dangerous. The mind that is soiled with this kind of intemperate thinking is a debased one. Only a sincere conversion can save it and reform it.

THE S. S. LESSON

August 14.

Paul in Iconium and Lystra.

Acts 14:8-20.

Golden Text: Thou shalt worship the Lord thy God and Him only shalt thou serve. Matt. 4:10.

The nameless cripple of Lystra was a case of utter helplessness. He had never walked. No doubt his friends had tried every means within their power for his assistance, but so far as human ability was concerned, he was absolutely hopeless. Where man finds himself hopeless God finds opportunity. The cure took place immediately and completely. Sometimes men find themselves hopeless in order to learn how mighty God really is. If they would not be hopeless and helpless they would never think of Him. Notice that (1) he heard Paul speaking. No doubt he wondered if there might be anything to help him in the message. At any rate he gave respectful attention. Many place themselves beyond the help of the gospel for the reason that they will not even regard it with respectful attention, for such is the state of men's hearts, (2) Paul looked upon him. Being a Christian, his heart was moved with pity and knowing the power of Jesus he was anxious to make it avail for this poor unfortunate. (3) Paul spoke to him with a loud voice. The message he had to bring was not for him alone but for all that were about them. No man receives a blessing from God as a sort of a monopoly. Whatever he gets comes to him that others might have a share in it. (4) Paul saw that he had faith. Here was the key to the whole situation. The man had heard enough to make him believe and when he did believe God saw it and moved his servants to bring to him the reward of faith. (5) The man acted upon his faith, and stood upon his feet and walked. Through Christ, God wrought the cure but Paul and Barnabas were the instruments through which that cure came and the man's faith appropriated the cure to himself. In the last analysis all depended upon the cripple's faith. Without it he never would have walked. "Faith without works is dead."

The cripple of Lystra is a type of the sinner who is in a most miserable state, hopeless, helpless, lost. There is nothing to be done for his salvation except what Christ will do for him and what is done through Christ is all-sufficient. But to appropriate the goodness of God through Christ he (1) must know his state, (2) must hear the Word, (3) have faith, and (4) act upon that faith. Without faith in Jesus there is absolutely no cure for the lost soul of the sinner.

The people who saw this great miracle were moved to a mighty demonstration. Theirs was a zeal without knowledge and it led them into a serious difficulty. Like all natural men they were religious and sought to express their religion in acts but their religion was all wrong and so what they did was bound to be all wrong, too. It is not enough to be religious. We must have the religion of the right kind or all our acts will be worse than useless. The people of India, China and Africa are religious, but a knowledge of their religion and the customs associated with it show us how utterly wrong it is and into what false ends it leads.

The people of Lystra thought that the "gods had come down" to them in the form of men. Only one Man ever came as God, that was Christ, and they did not know Him. Paul and Barnabas were there to declare Him to them. We may assume from the gods with whom the people of Lystra associated Barnabas and Paul that Barnabas was large, imposing and eloquent, as Jupiter was supposed to be and Paul was short in stature but exceedingly active, as Mercury was supposed to be.

The dialect of the interior of Asia Minor was not well understood by the apostles and hence the proceedings by which they were to receive divine honors had gone to considerable lengths. What an opportunity such a mistake on the part of the natives would have given adventurers who were seeking their own interests and glory! This did not turn the heads of the apostles, however, it horrified them. But they saw an opportunity to preach a true gospel. How strange that people once ready to make gods of these men should so soon lose interest in them when they declared the true gospel of God to them! It was not unlike the multitude who today run after cults and isms and enthusiastically support them while the gospel of salvation through the atoning blood of Jesus does not interest them.

The apostles were soon to have another experience in this city. Instigated by Jews from other places the people stoned them almost to death. It is not the garlands of flowers that the faithful servant of Jesus has to expect, but the wounds and hurts of their opponents whom the same power that nailed Jesus to the cross inspire to their hurt.

RELIEF NOTES

(Conducted by Vernon Smucker.)

Five new workers have been appointed by the Mennonite Relief Commission this past week for work with the Near-East relief. They are expecting to sail about August 1, and will remain for a period of two or more years. They are Nellie Miller, Elkhart, Ind.; John J. Detweiler, Birch Tree, Mo.; Joe H. Detweiler, Volant, Pa.; Menno Shellenberger, Hesston, Kan., and Herman H. Kreider, Wadsworth, Ohio. We hope that these new workers will be able to do much for the relief of the suffering and the needy, and pray that they may be sustained and strengthened by the power of God in all of their efforts to serve Him.

The two Russian brethren, Friesen and Neufeld, who were previously mentioned as being on their way to this country from Constantinople, arrived in New York last week. They spent a few days at the home of Bro. Orie Miller at Akron, Pa., and proceeded from there to Hillsboro, Kans., where they have relatives and acquaintances.

There have been no new developments in the Russian situation, or in the relief work at Constantinople. Our workers there are busy, and express themselves as enjoying their work because of the fact that they feel the great need is being at least partially met. Several interesting articles from them describing certain phases of their work have just been received. These will appear later in the Christian Monitor.

No further information of any kind has been received regarding Bro. Kratz. Recent letters from Constantinople repeat the assurances that they are doing everything possible to get in touch with him.

The report of our work in Constantinople for the month of May has just arrived. Some of the items given in the report follow in these notes.

Statistics for our Children's Home:

In the home May 1, 108 children.	
Admitted during May	9
Discharged	11
Died	3
Sent to hospital	6
In the home June 1	97
In care of the institution	103

Boys 53; girls 50.

"During the month Miss Hastings, supervisor of the orphanage for the Near East Relief visited the home and gave a very favorable report. She thought the food very good and said the food budget is not too high. The spirit of the work is unusually fine and the children are very normal in every way. She is delighted with the lack of institutional appearance among the inmates. She was at the home for dinner and saw the children in the dining room and in the yard."—Extract from the Report.

The Girls Rescue Home:

Number in Home May 1	
Admitted during month	23
Placed during month	2
Number in Home June 1	21

Clothing Department:

	No. aided	No. pieces
Men	58	195
Women	160	493
Children	89	342
Layettes	13	78
Blankets		8
Totals	320	1116

As was previously mentioned in these notes, the Lutheran Relief Society was informed through our committee some time ago of the presence of Lutheran refugees from South Russia in Constantinople. The society, with headquarters in New York, at once instructed their European agent, Mr. Morehead, to go to Constantinople and act as he thought best with reference to the situation. This was done, with the result that our unit will be re-imbursed for all expenses incurred in caring for the Lutherans, and the work was warmly commended. The following extracts from a letter from Mr. Morehead to the Director of our Unit will be of interest:

B. F. Stoltzfus,
American Mennonite Unit,
25 Rue Taxim,
Constantinople.

Dear Sir:—On behalf of the National Lutheran Council of America I wish to express to you very sincere appreciation of your generous action in taking temporary responsibility for the welfare of Russian refugees of the Lutheran faith.

I have looked over your general account, showing your expenditures for the benefit of our fellow-believers in the new Mennonite home at Yeni-Keuy. It seems to me that the work has been conducted very economically. It gives me pleasure to enclose a check of $2,000 as a part payment on account of the expenses you will have incurred for the care of Lutherans. This payment is made pending a concrete and definite report by you as to the actual cost you have incurred on account of members of our communion. Of course, your statement will show the net cost to which you have been subject after deduction of value of labor of our men, their payments on debts, etc.

I am in hearty agreement with the policy of arranging as rapidly as possible for the removal of all of our men to other countries where they may secure positions and earn their own livelihood. In the meantime, however, I shall be especially glad if your unit will care for such Lutherans as you have in the home under the same conditions and terms as you care for the Mennonites.

Thanking you for your past favors, and feeling assured that you will do the wisest and best thing for the care of our people in the future, I remain,

Yours very sincerely,
(Signed) J. A. Morehead, Chairman, European Commission,
Nat. Lutheran Council of America.

MARRIAGE

Neuenschwander-Plenert. — In the Mennonite mission church of Los Angeles, Cal., a very pretty wedding took place when Magdelena Neuenschwander of Pandora, Ohio, became the bride of John J. Plenert, of Hillsboro, Kan. Rev. P. W. Penner performed the ceremony. The bride came to Los Angeles about two years ago, and during her stay was active in church work and was also a member of the Mary and Martha Circle. The groom was a student of the Bible Institute of which he graduated the 23rd of June. He also was very active in Sunday school and church work, ever ready to work for the Master. Mr. and Mrs. Plenert will have charge of the mission of Hutchinson, Kansas.

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VOL. XXXVI. BERNE, INDIANA, AUGUST 11, 1921. No. 31.

INVITATION

God willing, the Middle District Conference will be held at the Bethel Mennonite church, Fortuna, Mo., Aug. 28-31, 1921, including the S. S. and C. E. convention. All the ministers and delegates of the churches of the Middle District, the S. S. and C. E. workers as well as all the persons who have the interest of the kingdom at heart, are hereby not only kindly invited, but urged to attend. The church is praying that the Conference might in a special way experience the Master's presence and that the deliberations might be helpful for our present need and the days to come.

IN MENNONITE CIRCLES

Rev. S. M. Musselman from Bluffton, Ohio, stopped off at Donnellson on his return from the Foreign Mission Board meeting which was held at Newton, He occupied the pulpit at the Zion Mennonite church on July 24.

Sister Petter writing concerning conditions in Lame Deer, Mont., says: "We, too, have had very warm weather in Montana, and a veritable plague of grasshoppers. They have taken practically all the gardens and fields in the valleys, before any one was wise enough to use poisoned bran mash. Finally the agent got the Indians aroused for action, and the wheat on the divide is being saved. There will, however, be very little hay, and thus the future of the government herd of cattle hangs in the balance. There will surely be much suffering among our Indians next winter."

On Aug. 21, Bro. Gerhard M. and Sister Ruth Baergen will be ordained for the work of home mission in their home church, the Bergtal congregation at Corn, Okla., through the pastor, Rev. John Flaming. All are cordially invited to attend. Services are to begin at 9:30 A. M. In connection with this occasion a series of lectures will be given by Rev. W. S. Gottshall of Bluffton, O., who will officiate at the ordination. It is requested that those who cannot attend remember Bro. and Sister Baergen in their prayers. Their future field will be Altoona, Pa.

A newspaper report is responsible for the statement that a company of Russian Mennonites in Canada and the United States has secured an option on 60,000 acres of land in Paraguay, S. A.

The (Old) Mennonite Relief Commission reports the receipts of $3,508.46 for June, and a grand total of moneys previously received plus contributions for June of $513,391.18.

NOTES AND COMMENTS

When the Federal Council of the Churches, the National Catholic Welfare Council and the Central Conference of American Rabbis joined in designating June 5 as Disarmament Sunday, they urged the President to take the initiative in calling a conference on disarmament. The present letter expresses "profound satisfaction" in what he has done.

The letter to President Harding is signed by Dr. Robert E. Speer, President of the Federal Council of Churches; John H. Finley, Chairman of its Commission on International Justice and Goodwill, and Dr. Sidney L. Gulick, Secretary of the Commission. The letter is as follows:

August 6, 1921.

"The Federal Council of the Churches of Christ in America, through its Commission on International Justice and Goodwill, desires to express to you its profound satisfaction in your invitation to other nations to join in a conference on the limitation of armaments.

"We rejoice in the step thus taken and earnestly hope that it may lead to some concerted plan by which general disarmament may be brought about. We are convinced that this action would be of incalculable significance, in making larger funds available for the constructive tasks of peace, in removing suspicion and misunderstanding among the nations, in abolishing war and in promoting international goodwill and brotherhood.

"In declaring our conviction on this great moral issue, we are confident that we are voicing the sentiment of the overwhelming majority in all of the thirty denominations that comprise the Federal Council. At the meeting of the whole Council last December, attended by official representatives of all the churches, action was taken urging our Governmnt "to cooperate fully with the governments of the world for the achievement of general disarmament." Similar action has been taken independently by practically all official church assemblies since that time. Beyond any question the religious forces of the nation are united in their desire to secure the early adoption, both nationally and internationally, of a thorough-going policy for the limitation of armaments.

"We are, therefore, grateful to you for the step you have taken, pledge ourselves to use our best efforts to arouse the mind of the people to the moral principles that are at stake, and assure you that your action is supported by our united prayer that the coming conference may result in rich blessing to mankind."

Free literature on Christian education will be furnished to pastors, teachers and others who wish it for use in connection with the observance of the day of prayer for public schools, Sabbath, September 11th, or other convenient day. This literature includes the September educational number of The Chritian Statesman, the official journal of the association, the report of a world commission on public education, and pamphlets on the Bible in the public schools and on kindred subjects. Send request by card or letter to the National Reform Association, 209 Ninth St., Pittsburg, Pa., mentioning this journal.

Central Presbyterian church, Denton, Texas, A. Reilly Copeland, pastor, has a unique way of reaching the masses with the gospel.

The church has placed literature bags in prominent places throughout the city and elsewhere. These bags have thirty pockets each, and are filled with the best tracts that teach spiritual, patriotic and educational truths.

For instance, in Denton, these bags are placed in the church, Sunday school annex, schools, (two state colleges), city hall, central office, court house, barber shops, hotels, cafes, mills and the depot.

In addition to this, Central church has these bags in the depots along the railroads out of Denton, and plan soon to extend the work as funds permit. Funds are secured in a very simple manner. Mr. E. Hugh Egan, a layman of Denton, is chairman of the work, and all offerings are strictly voluntary. This means free will in spirit as well as in name. Most of the funds come from members of the church.

Mr. Copeland says it is marvelous how all classes read these tracts in great quantities. He thinks it is the most effective and the most economical form of evangelism known to the church today.

As this is an age of propaganda, it is a timely suggestion to pastors and churchmen to avail themselves of this method of gospelizing, which carries on night and day. Only evangelical tracts are used. The work is non-sectarian.

Several large publications in America and elsewhere have given news articles of this work as it is being carried on by this church. Since then, quite a number of people in the United States have written the pastor about it.

Tract messages reach all classes of people, because they can be secured in any language, and can go anywhere. They are always polite and never talk back. Their impressions are permanent and results are sure from these heart gripping evangelistic truths.

In addition to the spiritual, patriotic, and educational features of the tracts, the church announcements can be attractively displayed on the space at top of literature bags, thus ma-

king a permanent ad for the church doing the work. The beautiful green canvas bag looks well anywhere.

Accompanying Mr. and Mrs. John D. Rockefeller, Jr., and a party of officials from the Rockefeller Foundation and the China Education Commission of the Foreign Missions Conference, Miss Mabel Cratty, executive of the National Board of the Young Women's Christian Associations will pay a four months' visit to the Young Women's Christian Associations of the Orient, sailing from Vancouver August 18. Enroute to the Pacific coast Miss Cratty will stop in Milwaukee August 12 and will leave for St. Paul the following day. In St. Paul she will meet Mary Woolley, president of Mt. Holyoke College, who will join the party. Mrs. Rockefeller is a member of the National Board of the Y. W. C. A. and Miss Margaret Burton, connected with the China Education Commission, is head of the department of conferences and conventions, National Board of the Y. W. C. A.

Miss Cratty has been general secretary of the National Board of the Y. W. C. A. since 1906 and has steered this organization of nearly 600,000 members through the war and reconstruction. About 10,000 girls and young women—members of the Y. W. C. A. in China and Japan await her arrival. The party are expecting to sail from the Orient homeward bound November 19th.

LETTER FROM MRS. PETTER

Lame Deer, Mont.
March 30, 1921.

Dear Readers of the Mennonite:

The Indians are busy plowing their fields and sowing their spring wheat, and so at last there are fewer callers at the mission station. This gives me the opportunity longed for to write you.

I find my last report was written over a year ago, and so in review a number of things must be touched to give you a connected idea of what has since happened at this particular station.

First, we mention the visit of Rev. James Hayes and Rev. Mark Arthur (Red Antelope), two ordained Nez Perces Indian ministers from Idaho, who were here last June and conducted special meetings at all of our Montana mission stations. These men left an impression that time cannot efface. Our Cheyennes see it is possible for an Indian to break away from all forms of heathen worship and rise to influence and power as Christian leaders and teachers. These men have served their respective native churches for over a quarter of a century, and by their faithfulness and ability commend themselves to the approval of Christians everywhere, especially to the Presbyterian church which ordained them.

In the immediate weeks that followed the visit of these men, improvements on the station and preparations for the trip to the General Conference at Perkasie, Pa., took some of our time. Then it is not generally known that just a few weeks before we started Mr. Petter was taken with a severe attack of dysentery, which might easily have ended his earthly career in a few hours. With medical help 65 miles away, and doctors who charge $1.50 per mile for every trip, such times on an isolated mission station are as tense with anxiety as any that our missionaries in far-off India or China have reported, for according to their own statements, medical help is closer and easier reached by rail and auto than has often been the case here.

Birney is even farther from such help, and none of you may know how very ill our youngest sister in the work was there in the dead of winter when all missionaries had stored their autos for exactly six months, and help was out of the question. Even the securing of supplies in such extreme cases is no easy task. Let this statement detract not in the least from the urgent call for help elsewhere, while helping to understand the "foreign fields" in our own homeland.

As Mr. Petter has often said, it would be far cheaper to die and be buried in a rude box under some stately pine on the unending hills back of our mission station, than to call medical help so far away. It might be well to add that this was the usual way of burial among our Northern Cheyennes, and we often stumble on such coffins when out for a tramp over the hills. To a true lover of nature, such a burial loses all its gruesomeness, but, of course, for sanitary reasons the government now requires that Indians bury their dead under the ground and not on top.

The trip east to the General Conference was one of varying experiences. Mr. Hayfever who never molests my husband in Montana, insisted on being a third in our party somewhere in Minnesota, and never relaxed his grip until this favored land was again reached on the return trip. Will therefore the Berne congregation especially pardon us that we chose to rest quietly at Winona Lake for a day or two before proceeding farther east, instead of attending Middle District Conference then in session?

We who are compelled to listen to our own sermons the year 'round, felt especially privileged to sit again at the feet of such an able Bible expositor and teacher as G. Campbell Morgan. With no duties and no responsibilities, it was indeed a feast for the inner man during that brief stay to sit quietly and drink in the vital truths ever precious to us, and to praise God who has raised up such eloquent and able witnesses to His name.

From Winona Lake and Fort Wayne we proceeded direct to Washington, D. C., where we spent a few very delightful days. While we cared little for the usual round of sight-seeing, we enjoyed especially the fellowship of our friend, Dr. James Mooney, distinguished scientist of the Bureau of Ethnology of the Smithsonian Institute. Together with his family, they showed us every courtesy in their power. In the Congressional library and the Smithsonian Institute library we were shown all of Mr. Petter's Cheyenne publications together with the Cheyenne Mission Souvenir we published, which had such a remarkable sale in our churches, exhausting an edition of 1,000 copies in less than six months.

We also saw rare volumes about Indians, old manuscripts of priceless value, including Eliot's Bible which no living person is able to read. Scholars dig out the strange words with the help of his Bible translations and dictionary, also left as a testimony to the indefatigable labors and zeal of this devoted missionary who lived three hundred years ago (1604-1690).

It was easy to see that the Cheyenne dictionary ranks high as one of the most complete and extensive dictionaries of Indiana languages in existence. As we looked at such old and valuable manuscripts as those of Eliot, and then at this large Cheyenne dictionary published in the last decade, the question arose involuntarily, "Is this the final doom of our own Cheyenne mission publications? Will these valuable books some day merely adorn library shelves and museums as a testimony to the tremendous energy, devotion and ability that produced them? Is the Indian a passing race? Are we here only 'to close the eyes of a dying race' as a former missionary once said under the influence of a current opinion about all Indians? Has not the gospel the power to transform a people physically, mentally, spiritually, and lift them out of their downward course?"

That old manuscript of Eliot seemed a very challenge to us missionaries, to our mission board and to our churches, with the help of God to do our utmost. What God has done for other tribes, He is abundantly able to do also for our Cheyennes. But we must do our part.

As Mr. Mooney said, one of the saddest things in history to him was that men who had devoted their lives to some great purpose like that of Eliot or in purely scientific research, were rarely succeeded by others as capable to carry on the work to completion, and it collapsed.

As Mennonites we once had the opportunity to hold the entire Cheyenne mission field for our church, thus giving the whole tribe the gospel in their own language. Must we not admit failure along this line? Our churches were then not ready to send capable men and means to do this, and other denominations came in who cannot possibly come into heart and heart touch with their people since they work only through interpreters. Are we grasping all the opportunities before us even now?

We can well understand how our missionaries in India and China in face of the great need there take advantage of a more alive mission spirit now and repeatedly clamor for workers and means to man their fields properly. We have been all too modest in our requests. To cope with the "medicine men" situation here in Montana, we need a trained nurse of first class ability and consecration. She would have immediate work here at Lame Deer to learn the language and to gradually win her way into the hearts and homes especially of our Christians. Having cast overboard their faith in the medicine men, these need practical nursing from one who inspires confidence and hope. Will the board send us one?

Two years ago the revelations were made that created such a tremendous stir on the whole reservation. While we never suffered personal violence, the intense feeling might easily have culminated in some drastic deed, had not the prayers of our churches continued true and unfailing. We received many assurances that you were heart and soul with us in the fight.

The hospital promised by the government then has not materialized, no doubt because of changing policies at Washington,

D. C., headquarters, but a substantial jail with three good cells and corridor is practically complete. Oh, how slowly things do move!

July 18—In its unfinished state, I find the above in one of the drawers of my desk, and hasten to copy it for publication. While stale in a measure to us, it may contain welcome news for some. Our time is not our own. We are well, and our work has had many encouragements. We still contend that the power of the gospel **when made plain in the language of a people,** works its own miracles. Help us, uphold us, pray for us, love us, not for our own sakes, but because of the message we bring to an interesting, but needy people. As you may not know, this is a comparatively new station. Though the chapel was built in 1908, the home for a missionary was only erected eight years ago.

Our experience has been that so many false conceptions of the work among the American Indians are current, and such that come to our attention we would gladly correct, but time fails us. We plead, however, for a continued study of our Cheyennes for it leads to a vital interest in their salvation for time and eternity.

In His glad service,
Bertha E. Kinsinger Petter.

THE BIBLELESS CROSS

The cross is the central symbol of Christianity. Yet how powerless a thing it may become unless there is in the hands of the people the Book which reveals the Father's love so wonderfully shown on the cross. The two incidents which follow well illustrate the impotence of a Bibleless cross and the practical power of the Bible of the cross as an open book among a people who have never before heard its message.

Forty-two years ago the pioneer Baptist missionaries going out to the Congo, went to a section which had once been evangelized before ever America was discovered. The Spanish cross had followed her ships to Africa, and these modern missionaries came to a people whose capital bore the significant name of San Salvador, where were the ruins of a great cathedral, and yet where heathenism reigned supreme. In the king's compound they found the fetishes of the king, an old crucifix and some images of the saints. All the degradation of Africa was in the belief of the royal pagan; but the brother of a king of his people had once been consecrated a Bishop by the Pope of Rome himself.

The missionaries of long ago, after lifetimes of evangelism, had died and not been followed by others. The Europeans who came in later years were there for gold and not for Christ. After the Conquistadores and the monks, the slave traffic had flung its shadow across the land. The faith had not lived in this dark continent.

The Bible, the great guardian of the future, had not been there. No written guide had been left to stabilize the native church, and in the corroding march of years all vestige of Christianity, except for a few shells, had disappeared.

Nowadays in the right hand of the missionary is not the cross, the symbol of faith, but the Bible which is the **explanation** of it. One of the first things the missionary does is to prepare a lasting leader and teacher for the people in their own tongue, and give them the printed Word. That is why in these lands Christianity is recognized as the language of the Book, and why it is a Conquisitador that has never known failure.

For a concrete case that is the antipode of this story of the African San Salvador, take the little republic of the same name—El Salvador, down in Central America. One of their agents reported to the American Bible Society in 1919 that recently a group of people had been discovered in a small out of the way hamlet of El Salvador, who had bought some Bibles from passing colporteurs years before, and had been slowly having their eyes opened, just through the Word of God, until now they were organized into a small church body, having regular services and much joy in their fellowship and confession of their Lord. These Indians had built their church upon the Book, and the finger of ruin had not touched it. To quote the same writer: "There is another large and enthusiastic group of believers in the hills near the Honduras border; these are the direct product of the Word of God left by passing colporteurs. The accounting of the harvest of saved multitudes in this world will certainly show that the Bible societies, of which the American Bible Society is one of the chief, have been faithful in the pioneer sowing of God's Word, and are one of the most important and effective missionary forces in existence."

The American Bible Society exists so that such a failure as that in San Salvador shall never again be repeated in pagan lands. The written, unchanging Word, in the tongues of all people, as the only sure protection against such a breakdown of faith, is the watchword of the society. For today, if the prestige of the white man has been somewhat diminished in these later years, among the black and yellow men, the prestige of the Bible is greater than ever.—American Bible Society News Release.

IS CONSCIENCE A SAFE GUIDE?

J. T. Moody.

Their conscience also bearing witness. Rom. 2:15.

"Is conscience a safe guide?" It depends entirely upon what kind of a conscience you have.

I. Different Kinds of Consciences Referred to in the Word of God.

(1) A Weak Conscience. I Cor. 8:10, 12.

Many, like those at Corinth, have weak consciences because they lack knowledge in spiritual things, therefore they may conscientiously do many things that are radically wrong.

Paul had a weak conscience before his conversion, as we read in Acts 26:9-11.

This man was the bitterest enemy of true righteousness. He was guilty of blasphemy, murder, and persecutions of the worst kind and yet so profound was his ignorance that he thought he was doing God's service. Such a conscience is not a safe guide.

(2) A Defiled Conscience. Titus 1:15.

Leon Czolgosz was once a conscientious young man, a member of the Roman Catholic church, but under the influence of Emma Goldman and her anarchistic literature, his conscience became so defiled that he assassinated President McKinley and laid down his life for the deed, because he felt that he had, as he said, "done his duty." Such a conscience is not a safe guide.

(3) An Evil Conscience. Heb. 10:22.

I once knew a burglar who was past 50 years of age, and his whole life had been spent in crime. He had robbed men, homes and places of business. He was guilty of nearly every crime known to man. In his criminal career he delighted and boasted, and his conscience did not trouble him in the least because of this great catalogue of crimes. But it troubled him over just one thing, and that was that he had spent $15 that another burglar had trusted him with. To relieve his conscience in this matter he would have gladly shot a man down in cold blood and robbed him to get the $15 to ease his conscience with. Such a conscience is not a safe guide.

(4) A Seared Conscience. I Tim. 4:2.

In southern Indiana there was a man by the name of Keith, a thirty-third degree Mason, steward, class leader and Sunday school teacher in the Methodist church, who seduced a young girl and then murdered her and threw her in an old well. He was arrested for the crime but during his imprisonment he continued to testify to the salvation of Christ. When he was convicted and sentenced to be hung, he confessed the crime, but laid the blame on others. There was never one expression of remorse or repentance. He walked to the gallows declaring that he was going to his reward in heaven. This man had seared his conscience with the hot iron of hypocrisy. His conscience was not a safe guide.

(5) A Good Conscience. Acts 24:16.

A good conscience is a safe guide because,

(a) It will enlist every faculty and function of soul, body, and spirit in one constant effort to lead a life that will be void of offence toward both God and man.

(b) A good conscience gives a higher estimate of character than of reputation in that it considers it more honorable to suffer wrongfully than to do wrong to escape suffering. I Pet. 2:19.

(c) A good conscience is a constant source of joy. II Cor. 1:12.

Weak, defiled, evil or seared consciences, are not safe guides, but a good conscience, such as described above, is always a safe guide. This raises a question:

2. Who Has a Good Conscience?

There is not a man or woman on the face of the earth, who has not been regenerated through the blood of Christ, who has a good conscience. The conscience of the unsaved man is not a safe guide, because it is either weak, defiled, evil, or seared and is therefore incompetent to guide in matters pertaining to righteousness. But it is the privilege of everyone to have a good conscience.

3. How May We Get a Good Conscience?

(1) Through conviction of sin brought about through the word of Christ, John 8. Men, however, good and conscientious they are, can not read the teachings of Christ, with an unprejudiced mind, without being convicted of sin. This is the first step towards a good conscience. The second step is,

(2) Cleansing through the blood of Christ, Heb. 9:14.

What kind of a conscience have you?—Selected.

THE MENNONITE

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2956 N. 12th St., Philadelphia, Pa.

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EDITORIAL

It is a common saying among us that "Mennonites never allow any of their number to become a public charge." If there have been any Mennonites that ever have been compelled to end their days in poor houses we have not heard about it. While we have few, if any, rich men and women among us, God has graciously allowed us, in this country at least never to be so much in want as to be unable to provide amply for our needy brethren and sisters. Mennonite life and thrift has been of such a type that when calamity came upon any of our number we have had at least enough in hand to care for their immediate wants. But, satisfactory as this may be to ourselves there is nothing in it that is unusual or worth hragging about. Few right-living families ever come to that state where they cannot find a way of sharing the shelter of their roof and the crust of bread with those of their own who are in no position to take care of themselves, and that church must be a poor and miserable specimen, indeed, that willfully allows the poor and distressed to want for the necessary life-sustaining food and protection. Because in times past our membership has been composed largely of rural folks, the means for knowing them, their needs and taking care of them have always been available. It is also a matter of common report that in the communities where the Mennonites have settled that the wayfarer is sure to meet with a response to his requests for assistance. We have always tried hard to keep the poor in mind and those who were not of us were not denied because of that fact. Two hundred years ago when the religious persecutions of the Swiss and the poverty and distress which still followed upon the wake of the Thirty Years' War were driving hordes down the Rhine, the Dutch Mennonites received them and sheltered them with open arms in the Netherlands and sent great companies on their way across the sea to America, where they might gain a fresh start on the new continent. Many of our Mennonite forefathers thus received aid and everlasting indebtedness to our Dutch brethren, but many others, as well as those of our own faith also received the same kindly attention. In America our people have never been niggardly with the assistance they have been ready to give whenever the cry of the distress reached them. It is gratifying to note that during the past few years when we have been making frantic efforts to get into Russia, to the assistance of our terribly distressed brethren there, our relief agencies were not backward in joining hands with similar agencies for the relief of general distress. The reader of The Mennonite who has been following up the reports of our relief work appearing almost weekly will be glad no doubt to have noted that our representatives in Constantinople have shared their relief with non-Mennonites as well as Mennonites. The special appreciation on the part of the Lutherans that appeared in our last week's issue will do more toward drawing Mennonites and Lutherans together in Christian fellowship and love than all the controversy in which both parties have indulged for several hundred years past. The novelty of the situation in which we found ourselves at the close of the war, and which impelled all Mennonites to make special efforts along the various lines of relief, has now about worn itself off and we find ourselves confronted with the world-wide condition of ugly, commonplace misery and distress. The test of a right kind of a charitable man is not what he is willing to do on special occasions, when his emotions are strongly appealed to in an unusual way, but what he is willing to do all the time for all who are the victims of ever-present misery and want. We have now come to the testing time. Flush days are over, hard business conditions confront us, work is scarce and money harder to get than ever before in our lifetime. What are we willing to do now? With what enthusiasm are we ready to assume further sacrifices? Let us be convinced of one thing. The needs of the world's sufferers are great as ever and will continue so, no doubt, as long as most of us live.

ECHOES OF THE SIXTH WORLD'S CHRISTIAN ENDEAVOR CONVENTION

Those of us who were privileged to attend the great convention of Endeavorers shall gratefully cherish the messages heard there.

In the opening session Dr. Clark presented his "Four Square" program for the next two years. He set forth four great goals, namely: Loyalty to the church, religion in the home, personal stewardship, and graded Christian Endeavor. These goals are to be reached through four divisions of membership; four spheres of action; four fundamental principles and four great methods. The divisions of membership are the Juniors—constituting the boys and girls. The Intermediates—they constitute the boys and girls of high school age, the age of decision and conversion. The Seniors — the older young people and the Alumni—constituting friends and graduates of Christian Endeavor.

The four spheres of action are the church, the home, the community and the world. Christian Endeavor is to do work for its home church. It is to train young people and bring them into the church. In the home and community it shall stem the tide of worldliness and stand for purity, temperance and for a holy Sabbath. Christian Endeavor shall stand for world peace, world fellowship, for missions and world evangelization.

The four fundamental principles are outspoken loyalty to Christ through our prayer meetings. Constant service for Christ through our committees. Constant loyalty to Christ's church by supporting it in every way. And constant fellowship with Christ's people through our unions.

The methods are expression by prayer and testimony. Service through our committees, fellowship through our unions and personal stewardship of our money, time, strength and ability.

The evangelistic teams, sixty in all, held services daily from twelve to one o'clock. Through these services many of the people outside of Christian Endeavor heard messages of the Word of God. A number of teams reported conversions. Nor did they preach only on streets but in hospitals, prisons and homes.

The social task of the church was emphasized. The church, in past years, paid almost exclusive attention to personal evangelism. Within recent years it is awakening to the fact that Christianizing the social order will make it much easier for the individual to be true to his conversion. The church should not only inspire men to take care of the wreckage of society it should also project schemes of social reconstruction, so that the wreckage of society will be reduced to a minimum. The world of amusement and play must be freed from the vice of commercialism and must be made fit for Christian manhood and womanhood. Social purity must be advanced if social impurity is to be suppressed. For every door of a saloon that is to be closed, there ought to be opened a door of recreation and play under wholesome surrounding and control.

On the fourth day of the convention the citizenship demonstration was given. One of the speakers said the parade that was given by the "wets" a week before meant the eve of prohibition but the parade by the Christian Endeavorers meant the dawn of real Christian Endeavor.—The intense heat of the afternoon had no terrors for the Endeavorers who had come from all over the world. They were a spirited crowd as they marched, fifteen thousand strong, from 19th Street to 71st Sts. Marching and singing gaily in vivid costumes they gave a visible demonstration of Christian Endeavorers in New York.

Christian Endeavorers at home are given the privilege of hearing messages, on records, by Dr. Clark, Dr. Poling, Mr. A. J. Shartle and Mr. E. P. Gates. This is the first organization to leave its own records made by its leaders. The privilege of hearing these messages should not be passed by.

During the course of the convention appeals were made to combat anti-Christian teachings in our schools and colleges on the ground that everything that attacks belief in God is an enemy to the church. Actual statistics show that only twenty-five per cent. of the Sunday school members who went to universities have returned. The percentage is too great. We cannot afford to lose seventy-five per cent. of our members in our effort to educate them. Because Christian Endeavor believes in the spiritual teachings of a miracle performing God the appeals were made to help bring the world back to a belief in God.

The present divided state of the Christian church is against the will of God. There must be a true fellowship between men. No unharmonious body can ever solve any problem either socially, politically or spiritually. This union must come about through acquaintanceship, cooperation, and likemindedness. No more resolution but action is necessary.

The church must speak out mightily, unitedly against the moral issues of the day. We are all guilty of moral principles. This responsibility falls upon Christian Endeavorers because they are the youth of the church. Not being set in their habits they are prone to sympathize with other ideas and and ideals. Because Christian Endeavor is the fighting force of the world; because they are the propaganda; because Christian Endeavorers are the unpartisans of the world it is their responsibility to work for church unity. This unity can come about only through the Endeavorers' fellowship with God through Christ. The closer we listen to God; the truer our fellowship with God is, so much surer and sooner will church unity be.

One of the greatest problems that have come before nations in the past and present is the race problem. Different men have offered different solutions. One of these is the belief that in the far future intermixture of all human breeds will settle the problems. We need a solution for the present, Christ solved it when He said, "I have other sheep not of this flock. Them also I must bring and they shall hear My voice and there shall be one flock." Do we need to seek another solution? Humanity is one unit. It is one flock. The sheep may be of different strains. The hues of their wool may vary but there is one Shepherd and all the sheep are His sheep. Humanity is one body. Each race is a member of that body. All the members are different but all are one. It is as irrational for two nations to be set in hostility as that a body should take its fingers and tear out its eyes. A strong nation should help a weaker nation in the spirit of the boy who was carrying a younger child on his back. Some one met him and spoke pityingly to him concerning the heavy burden on his back. The boy looked up and said, "This is not a burden. This is my brother." As soon as all men regard all other men as brothers they will not consider weaker peoples as burdens.

The convention gave expression by resolution to the following ten points:

1. Deprecating the campaign against the Sunday blue laws, the object of which, it states, is to discredit the Lord's Day Alliance and to make way for the commercialization of Sunday by motion pictures and money-making sports.

2. Opposing the sale of cigarettes, particularly to girls and boys.

3. Approving the continued enforcement of prohibition on the grounds that it is no longer a debatable question, and that opposition to enforcement is essentially Bolshevism.

4. Sympathizing with the movement for Federal censorship of moving pictures.

6. Advocating a speedy course towards disarmament.

6. Approving the measure now before Congress for the establishment of independent departments of education and public warfare.

7. Denouncing riots and deaths due to race prejudice and hatred.

8. Requesting the President to take action for the suppression of the opium trade in China and Korea.

9. Urging that the government secure from the Japanese pledges for the proper treatment of Christian missionaries in Korea.

10. Insisting that the United States enter some form of league or association of nations.

Miss. G. Hiestand.
Philadelphia, Pa.

THE TITHE AS A BUSINESS PROPOSITION

In all channels of the business world there are no such financial propositions offered, as that which the Lord presents in the system of paying tithes.

The slippery financier will offer the return of a very large profit, on questionable security. The more unstable the proposition is, and any profit unlikely to materialize, the greater the promises made. And usually both interest and principal are lost.

The more conservative institutions offer four or five per cent. for the use of your money, for which much time, personal energy and self-denial was required to accumulate, and even here it is not always safe.

Many other lines of legitimate business bids for the investment of your money, and offers therefore a small margin of profit, but none ever have or can duplicate God's financial plan, whose covenant with the tither yields to the investor an enormous profit, while based upon an absolute guarantee.

For the Lord proposes under His tithe covenant to form a life partnership with each and every one who will trust Him, and place with them His talents and pounds, His gold and silver "and the cattle on a thousand hills." He will furnish the soil and seed, the warm sunshine, refreshing showers and evening dew.

In fact "all His goods" with His divine energies, representing ninety-five per cent. of the entire partnership investment, while the human investment of service represents the other five per cent.

Under this covenant and upon this investment the Lord asks for Himself ten per cent. of the ten earnings, and most liberally allows the other ninety per cent. for the service and use of His co-partner.

Think of it. Only ten per cent. for ninety-five per cent. of the investment. And to you ninety per cent. for a five per cent. investment.

Truly it was Paul who planted, Apollos watered, but it is God who giveth the increase.

Is it not remarkable that the profit hunters of our day should turn away from such immutable promises and alluring prospects?

But because of unbelief and lack of trust the world and church pass it by.

The man of faith and trust welcomes such co-partnership and will deal faithfully with the Lord.

Jacob has been censured unduly for his "selfish" spirit at Bethel, when he placed his many needs before the Lord, and on condition that these be supplied, covenanted to "surely give the tenth unto Thee."

That his vow was acceptable unto the Lord is proven by the manner in which the Lord was pleased to faithfully keep His part of the covenant, and for Jacob, it was certainly a most profitable investment.

Today one of the wisest and most profitable acts, is the investment of life, service and property with God, who is ever ready to accept and bless.

The tithe covenant furnishes the Lord a most excellent reason for blessing and prospering those who agree to share with Him on the tithe basis, the profits of the year. The more he gives, the more he will receive.

Some special promises are made to those who honor God and themselves by paying the tithe.

It is the unanimous testimony of those who have truly tested out God's promises to the tither, that he always remembers to be gracious, and literally as well as spiritually fulfills in abundant measure such wonderful promises as these.

Why then are not all tithers? Is it not because the Lord's promises are discredited, and from lack of trust people refuse to unite their pocket book, bank account and business with the Lord?—L. N. Day in The Evangelical Messenger.

WORLD-WIDE SUNDAY SCHOOL NEWS

Physical Difficulties Do Not Stop Japanese Sunday-School Worker.

Carried on the back of a friendly helper, Mr. Iwakiri, a cripple from birth, was brought to the platform of the World's Sunday School Convention which was held in the Imperial Theatre, Tokyo. Mr. Iwakiri is an itinerating Sunday school leader from Miyazaki in spite of the fact that he has no use of his legs and feet and is forced to walk on his hands. He teaches classes and conducts Sunday schools at places some distance from his home, often "walking" a number of miles through the sands to keep his engagements. It was possible for him to be present at the convention because of a special gift of $50 from the First Presbyterian Sunday school of Caldwell, N. J. Hearty applause followed the introduction of Mr. Iwakiri to the convention by Dr. Frank L. Brown of the World's Association.

Word has been received at the office of the World's Sunday School Association in New York City indicating that this Sunday school leader has just graduated, cum laude, after his year of special Sunday school and religious education study in the Methodist College in Kobe. He has already taken up his work again in the four places where he had Sunday schools every week. He is thoroughly in earnest, energetic and marvelously successful in Sunday school work. He will now plan to enlarge his field of usefulness and will include in it Bible study for adults as well as to open one or two more schools for children. Mr. Iwakiri will be in demand for teaching teachers and is, in fact, an expert in general Sunday school work. His pastor sent the following interesting paragraph about this overcomer of obstacles: "He is intensely fond of children and complained of loneliness without his boys and girls during his his year of absence — the only complaint I have ever heard him make in all the years I have known him. He seems to see all the gladdening things about him and is blind to the discomforts—always cheerful and cheery. Not a particle of blue in his spectacles, and thunder-clouds if noticed by him at all, are transparent to him, not obscuring the sunshine."

At Miyazaki kind friends are devising a vehicle which this capable Sunday school worker can ride and propel by his hands. The

Caldwell Sunday school has made an additional gift which will help make this conveyance possible.

Rev. Stephen Trowbridge Home from Egypt.

Rev. Stephen van R. Trowbridge, Sunday school secretary for Moslem lands, representing the World's Sunday School Association, has returned to the United States on furlough after an unusually hard and successful term. While carrying forward the Sunday school work in Egypt and the Sudan he has helped in relief work, first as refugees came to Port Said and then as he directed the distribution of funds for the Near East and Red Cross in Palestine during the later years of the war. He held the office of Major in the British army and handled more than $500,000 relief money. On one of his relief trips he visited Aleppo and Adana where he was for a number of years a missionary under the American Board. He speaks Turkish, Armenian, Arabic and French. While in America for a year Mr. Trowbridge will speak at numerous meetings as he endeavors to increase the cooperation of the friends of the Sunday school in rendering still greater help in Moslem lands.

The week-end of a Sunday school secretary is filled full with opportunities. Just before leaving Egypt, Mr. Trowbridge went to Assiut from Cairo for the week-end and was able to render much help to the Sunday school work and educational institutions in that city. He was accompanied by Sheik Mitry Dewairy, who is an Egyptian and part time Sunday school secretary in that country. In the afternoon there was time to call on college professors and leading missionaries in Assiut. On Saturday evening Mr. Trowbridge spoke to the 600 college and preparatory school boys on the life of Christ and showed a series of colored stereopticon slides from paintings by Tissot and Hoffman. The students were deeply stirred by these scenes and Mr. Trowbridge was urged to repeat the address in three of the high schools of Assiut. On Sunday morning he preached to the boys of the preparatory department and to the girls from Pressly Institute. In the afternoon the Sunday school at the Pressly Institute was visited and in the evening he preached in English in the college chapel. On Monday morning a conference was held with the local Sunday school committee and arrangements made for holding a Sunday school institute in the near future. There is a very fine spirit of cooperation between the Egyptian friends and the missionaries in Egypt.

THE C. E. TOPIC

August 21.

Lessons from the Book of Ruth.
Ruth 1:14-22.

The book of Ruth appearing in the Bible between the books of Judges and Samuel is a delightful love story that has in it many lessons of spiritual significance. Elimelech, whose name means, God my King, lived in Bethlehem, the meaning of which is house of bread. There was famine in Bethlehem. Famines in the East are always terrible. But Elimelech, though he would make God his King, sought bread in a strange land where the true God was not known. Too many seek bread in the wrong source. It is possible for many souls to be hungry in the land where material bread is plenty. That seems to be the trouble of thousands today. Their souls are starved. Instead of turning to the Word and feeding upon it and receiving nourishment they go to cults and isms that only feed chaff when their souls cry for meat.

Elimelech found bread to eat in the strange land of Moab, but he perished there. We are bidden to seek the bread of life, not the bread that cannot keep us from perishing. There were two sons in his family. Mahlon, the name means song, and Chilion, perfection. We see in the names of these two boys the joy and satisfaction he hoped they would bring him. He was doomed to despair and in disappointment, like their father they found graves in a strange land and to Naomi, whose name means sweetness, there was nothing but the bitterest of sorrows. The names of the two widowed daughters-in-law seemed a cruel satire by contrast. Orpah means a skull and Ruth, satisfied. After ten years of bitterness Naomi returned to her home bringing Ruth with her, satisfied by name, but never were there two more dismal lives. It does sometimes happen that in this life which we call satisfied is the least capable of giving satisfaction.

It was natural that, lonesome and among strangers, Naomi should long for her beloved Bethlehem but there was more than a human longing behind the longing. The hand of God had a directing part. God's plans are strange and mysterious to us and we can only appreciate them in part but His hand reaches back into the past, into strange lands and strange hearts to lead them on in the great plans He has for the future.

A significant part of the story leads us to the parting of the ways. There comes a time when a turn in our lives may change the entire destiny of our lives and those who come after us. Here were two simple minded, affectionate young women, closely bound to another by the tender ties of relationship and affection, but the love of one was deeper than that of the other and because of that act of loving loyalty, with which she cast her lot with Naomi, the world received a long line of kings and, more glorious than all, the King of kings.

The narrative impresses us with the value of decision. The Bible frequently emphasizes the need of making right decisions and this account should quicken our desires and efforts to lead others, as well as ourselves, to make our decision for the Lord, so that eternal future may be assured. In the two young women we see hardly a difference at first. Both have lovely traits, but of the one we never hear again, while of the other we shall be hearing to all eternity. Ruth went on—progressed—to better things. Orpah went back, symbolizing the backslider, who knows of the better things, but turns to the world and its evils and is forever lost. Ruth determined to do many things, but the most important of all was the determination to make the God of Naomi her God. Who can tell how much the faith of Naomi had impressed her before this decision was made?

Being a Moabite, Ruth had no part or right in the inheritance of Israel, but the favor of Boaz, whose name means, in his strength, she becomes his wife. By grace, then, she was admitted, not only into the congregation of the Lord, but into the ancestral line of the Messiah as well. Like Ruth we are all aliens from the household of God but by His grace we receive adoption into the household of faith and become heirs to His promise. Some one observes in this connection: "Even the lack of bread does not warrant departure from God and identification with the forbidden land of aliens. Calamity follows disobedience; the backslider must return from alienation and separation and be reunited to the Lord and His people, before prosperity returns. Orpah represents the sinner rejecting; Ruth, the sinner repenting, believing, coming to the Redeemer, poor and friendless, lying at His feet, praying for the shelter of His name, the protection and provision of His love, the participation of His life and bliss, and finding in Him more than hope dared to anticipate. Ruth is the forerunner of the Gentiles incorporated into the church."

THE S. S. LESSON

August 21.

Paul Prepares for World Conquest.
Acts 15:36-16:5.

Golden Text: But we believe that through the grace of the Lord Jesus Christ we shall be saved. Acts 15:11.

After the return of Paul and Barnabas from their long journey, that meant so much effort and trial, we find them again active in the home church in Antioch. The church at Antioch had given its best for the conversion of the Christless and it was a great blessing to it to have its favorite sons with them again to give it the benefit of their experience and enthusiasm. But this meant a widened field and a larger responsibility. The new found Christians in other lands were not to be forgotten or neglected. One of the sad things that sometimes crops out in missionary effort is the fact that fields have to be abandoned and the new converts left to their own resources, without the assistance and encouragement from the home church. Just now, because the war has made it impossible for the Dutch Mennonite Missionary Society, the oldest missionary organization of the Mennonites, to continue its work without the financial assistance that once came from countries now ruined by the war and the dreadful consequences following it, there is a grave possibility that a greater portion of the work in Java must be abandoned. Mennonites the world over should feel it a matter of personal honor and take such measures that will continue the work as it has been started. We do not need to go to foreign lands, however, to note that a similar condition is apparent nearer home. The country is full of abandoned churches to the number of many thousands, which once represented the sacrifice and efforts of devoted people, but, because of a lack of interest on the part of those who might give them help and encouragement, they are now dead. Christian people should realize that it is more than a calamity—it is a disgrace—for the flag of Jesus Christ that once was raised to be hauled down.

The desire of Paul and Barnabas to once more see the newfound brethren in Christ was a natural one. If the ties of earthly relationship are dear, the relationships found in the sweet fellowship in Christian life are just as precious. Nothing in this world can lead the true child of God to forget his love for his brother in Christ and he will always feel keenly the desire for fellowship, no matter how distantly he may be separated by time and space.

It was at this point that there occurred one of the sad events in the history of the early church. It will be remembered that on the first trip Mark, the nephew of Barnabas, had been taken along to their ministry. At a critical time Mark failed them and returned, leaving the two apostles to continue their journey alone. The failure of Mark was a disappointment to Paul not only because he was needed, but because he showed an unreliable trait of character. In the work for the Master, fear, discouragement and an inclination to give up have no place. Those who fail under such conditions have no reason to expect larger responsibilities in the future. As the journey for re-visiting the churches of Asia Minor was being planned, it appeared that Barnabas was determined to take Mark with them again. Paul objected to this because he was determined not to be hampered in the work by one so unreliable as Mark. The matter soon developed into a condition where Paul and Barnabas had to see fit to part company. What a pity that Barnabas should even have allowed his affection for a relative come between him and Paul! The separation marked the practical elimination of Barnabas as well as Mark from Paul's plans, and, for that matter, the plan of God in the work with the churches of the interior of Syria. Silas was then chosen as Paul's assistant. The passage, "being recommended by the brethren," seems to indicate that the church at Antioch had confidence in the judgment of Paul, as against that of Barnabas.

The journey led them through Syria and Cilicia. There they confirmed the churches. The word "confirm" is full of meaning. It suggests a making stronger. We may surmise how this occurred. (1) They had the presence and advice of the apostles. (2) They heard over again the message of Christ as only a Paul could present it. (3) They were instructed how to go on in building up the church and keeping it pure for Christ. (4) They had the joy of prayer with them, and (5) Through them they were to realize more closely the bonds by which they were united with the Christians of other parts of the world.

It is from the account of this journey that we get an account of one who was to become an intimate associate of Paul in the work of the Lord. We learn of Timothy that (1) he was a disciple, (2) was the son of a Jewess and a Greek father, (3) that he bore a good reputation among the brethren, (4) That Paul circumcised him because of the prejudices of the Jews, and (5) that his mother and grandmother zealously brought him up in the knowledge of the Scriptures from his very childhood. We here see the value of early Christian training in the home. Also, we note that the fact that he had been so trained specially fitted him for the great work of the ministry into which he was to enter.

The details of this journey consisted (1) in delivering the "decrees" unto the church that the apostles had laid down. (2) Establish the churches and (3) strengthen them in the faith. The result was that the churches "increased."

DAY OF PRAYER FOR SCHOOLS

An Appeal by the National Reform Association.

The National Reform Association, moved by a deep sense of the difficulties and dangers which beset our public schools, especially in their bearing on the interests of morality and religion, has recommended that a day in September, every year, be observed as a day for special and united prayer in behalf of the public and private schools of the United States. This was first proposed in 1902. It was warmly approved and commended to various ecclesiastical bodies and adopted by them, including the Presbyterian General Assemblies, North and South, The United Presbyterian General Assembly, and the Synods, Councils and Conferences of a number of other evangelical bodies.

The second Sabbath of September was most appropriately designated. The schools are opening, the churches are filling, the Sabbath schools are rallying. How can the year's work be better introduced than by praying for the children and youth?

The day is meant to concentrate the ordinarily loose thinking about the schools so that there may be more praying and the praying more intelligent. There will be notices and preludes from some pulpits and stated discourses from others. Sabbath schools will feel their affinity with the theme and its treatment instinctively, and the Young People's Societies (in which there are always so many teachers and pupils) will be quick to show sympathy. Can there be anything of greater importance than that all, younger and older teachers, parents and pupils should come to feel the close and vibrant unity existing between school life and church and home life?

The magnitude of the moral and spiritual interests involved in this vast work of education, or affected by it, commend this day of prayer for schools to all Christian citizens. For more than seventy years the day of prayer for colleges has been observed by the Christian people interested in these institutions, and incalculable results for good have been vouchsafed in answer to these prayers. But while the student world in the United States numbers not far from 200,000 persons, there are about twenty millions in the common schools of the nation. For every student in our universities, colleges and professional schools there are eighty in our public schools. When we add the private schools which, with certain classes take the place of the public schools, we have before us an agency which gathers under its influence, with insignificant exceptions, the children of the whole people, which is steadily making its work more thorough and complete, and which is confessedly one of the strongest moulding forces at work upon the character of the nation.

What ought to be the bearing and effect of this great agency on the morals and religion of the people? This nation is, in important respects, a Christian nation. The education provided for her future citizens ought to correspond to the national character in this respect, and should aim to transmit that character to the coming generations. The supreme need of the nation is not for intelligence or mental culture in her citizens, important as these are, but that they shall be men and women of good moral character, able to distinguish between right and wrong, and resolved to do what is right and to avoid and resist what is wrong. The chief end, therefore, of the schools, to be held supreme above all mere intellectual culture, is to develop the moral nature of the pupils. If these positions are correct, it follows, that any proposal to divorce education from the general, fundamental, unsectarian truths of religion, to make our education merely secular, and to absolve the teacher and the school from all responsibility except for the intellectual development of pupils, is subversive of the true American idea of education, and fatal to the chief interests for which our schools were established. And yet this bald secular theory of education is accepted in wide educational circles. Many cities and many whole states are moulding their school systems in accordance with it. This very disagreement as to the true nature and objects of education constitutes a grave peril to the schools. Those who believe in God, and in the efficacy of prayer, will agree with us that interests so momentous and so urgent as these ought, by Christian people, to be spread before the hearer of prayer.

These are interests, moreover, which lie very close to the hearts of the people. Parental love and solicitude, as well as the impulses of patriotism, will respond to the appeal. There is a multitude of Christian teachers, superintendents and school officers, unselfishly desiring to do their best for the moral welfare of their pupils and hurdened often with a sense of their responsibilities, who will be greatly helped and encouraged by this sympathetic remembrance on the part of the Christian church. These prayers, moreover, will ennoble in the minds of many less thoughtful teachers the work to which they have been called, will inspire them with new and higher motives and set a worthier aim before them through all the arduous labors of the following year. The same impressions will be made, in measure, on the millions of pupils from Christian homes who at the beginning of each school year will hear their pastors entreating God for them, for their teachers and for their fellow-pupils throughout the whole nation, that the true ends of education may be accomplished through the studies and the discipline of their schools.

The general observance of the day of prayer for schools will afford to pastors, in so far as they may wish to embrace it, a natural opportunity to inculcate vital truth concerning the whole work of education, and its relation to the moral and spiritual welfare of the child, and to our national Christianity.

If anything more is needed to commend this proposal to devout and thoughtful minds, a glance at the petitions which will naturally be offered on such a day of concerted supplication will suffice. Pastors and churches, Bible schools and families, will pray that all school teachers and school officers be guided and helped in their responsible work: that a blessing may attend the reading of the Bible and other Christian literature in the schools, and all instruction, counsel and discipline which have for their end the moral improvement of the pupils; that the vices and sins that often creep into schools may be effectually restrained; that all atheistic and un-Christian tendencies in the world of education, as well as all influences which would pervert the schools to any sectarian ends, may be successfully withstood; that the nation may have the wisdom to use her vast all-embracing system of education for those moral results which will promote the true welfare and glory of the nation: and finally, that the Spirit of God, who is the Fountain of Light, may preside over the schools, quickening and sustaining all intellectual endeavor, and leading teachers and pupils, by all paths of learning, to Him, who is the source of all wisdom and virtue. Merely to state such subjects of prayer is, in our judgment, to justify abundantly the suggestion of the Association, and to secure for it the hearty endorsement of Christian educators and leading citizens throughout the nation.

DEATHS

Zielke.—Clifford, only son of Jacob and Sarah Zielke, born January 23, 1919, near Lorena, Okla., and died July 25, 1921, after an illness of thirteen days. Funeral services were held in the Friedensfeld church. Rev. J. Dirke and Gerhard Friesen spoke the words of comfort. The former in German and the latter in English.

Dalke—Lena, daughter of Henry Dalke, was born in Cordell, Okla., September 30, 1902. When seven years of age her mother died in Dubois, Ida. In 1914 she came to Dubois. She died following an operation on July 21, age 18 years, 9 months and 21 days. She was laid to rest on the following Sunday. Rev. P. E. Penner, of Lodi, Cal., spoke in German and Rev. E. D. Schmidt, the pastor of the Aberdeen church, in English.

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The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

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NOTICE AND INVITATION

On Sunday, Aug. 21, D. V., Sister Elizabeth Goertz is to be installed as mission deaconess in her home church, Brudertal, Hillsboro, Kan.

She and Sister Sprunger, mission nurse, intend to go with Dr. A. M. Lohrentz and wife to China on September 14th.

We ask for praise and prayer by all our mission friends, especially since the permits to enter India have now come for Bro. and Sister P. W. Penner.

P. H. Richert, Sec.

IN MENNONITE CIRCLES

The address of Rev. A. S. Shelly, who is to assume the pastorate of the Germantown Mennonite church, Sept. 1, is 3422 Carlisle St., Philadelphia, Pa. Bro. and Sister Shelly are spending a few weeks at Northfield, Mass.

Dr. and Mrs. S. S. Haury, formerly of Claremont, Cal., are now living in Upland, Cal., to which address all communications to them should be addressed.

In response to many inquiries Brother C. H. and Lulu Suckau wish to notify all their friends that they will leave Newton, Kansas, about the first of September. The exact date of their sailing from New York has not yet been fixed, but it will be sometime in October on the S. S. Valencia. Any packages to be sent with them for friends in India should be in Newton no later that September first.

Rev. D. J. Brandt, pastor of the Bally, Pa., church, is at present on his vacation, visiting friends in the western states.

Bro. Friesen, one of the commission representing the Russian brethren, is at present in Philadelphia, and proposes, in company with Bro. M. H. Kratz, to make a visit to Washington, D. C., in the interest of his work.

Rev. N. B. Grubb writes from Bartow, Florida, where he is making a prolonged stay with relatives and friends, that he is in better health than he has been for several years and that the climate agrees with him.

Rev. J. M. Leendertz, our visitor from Holland, is in California. According to reports the magnificent scenery he enjoyed on his way west made a great impression upon him. "Der Herold" of Newton, Kansas, prints a beautiful little poem he struck off while on the road.

The ordination of Bro. and Sister G. M. Baergen, who have been called by the Home Mission Board for the mission at Altoona, Pa., will take place in their home congregation at Corn, Okla., on Sunday, August 21. Rev. W. S. Gottshall has been invited by the congregation to be present for the occasion and to conduct a series of services in connection therewith. May the Lord richly bless all these services.

ANNOUNCEMENT

The Lord willing, Sister Frieda Sprunger is to be installed as foreign mission worker in her home church at Berne, Ind., on Sunday, Aug. 21, at 10 A. M., with Bro. S. M. Musselman of Bluffton, Ohio, member of the Board of Foreign Mission, officiating. All who can are cordially invited to be present at this service. We would especially request your prayerful participation, whether present or absent. Sister Sprunger has been appointed by the board to sail for China, about the middle of September.

The Berne Congregation.

AN UPLIFTING TESTIMONY MEETING

It had not been planned. I went to the Sunday evening service to hear our evangelist Yeh preach. For the opening of this Sunday evening's service I led as usual, in the singing of a few inspiring songs, after which I called for a few prayers which were offered without any hesitation.

After sitting down I expected Mr. Yeh to come forward to preach, but neither he nor any other church worker got up to preach. One of them made the suggestion that possibly there was not sufficient time left to have a sermon, and that gave me the suggestion that we might have a short season of testimonies to the grace of God. And such liberty and saneness, and clearness of buoyant witnessing for the Lord as was poured forth in a continuous stream during the three-fourths of an hour following, by at least twelve men and women, young and old, was indeed wonderful and truly uplifting. It was a pentecostal season which we had together. Let us not be scared at the term "pentecostal," for I simply mean that we were privileged to rejoice together, the Holy Spirit working in ordinary humans who were led to tell forth the wonderful works of God. Oh, how much the church needs this spirit of witnessing! For the evangelization of the heathen world would progress so much more rapidly had all the Christians a living testimony. And it is no easier for these Chinese to witness for Christ than it is for Christians in the United States. Upon this great work much emphasis is continually laid, for power of witnessing is a plain proof that the Christian has received the Holy Spirit, according to Acts 1:8.

Young men as well as old men and women got up fearlessly and told what the Lord had done for them, in changing their lives so that they now are decided to serve the Master and find joy to leave the former things. There was testimony to the power of Christ to overcome difficulties in the light of our Lord's paramount victory on Calvary; answers to prayer were recorded; the Lord's definite leading a brother of over seventy to return here from his home, about seventy miles north of the treacherous Yellow river, to continue in the soul-harvest after he had been at his home to share in the wheat harvest, which the Lord graciously gave after a year of practical famine, was related by the radiant-faced old brother, and one felt that all hearts were touched because he is father to a number of those who have decided for Christ lately. Mr. Liu, who was graduated from a government high school, after which he came to us to teach in our boys' day school, stood to tell what Jesus had meant to him. When he came he had given only intellectual assent to the gospel of Jesus Christ, and his teaching was more Confucian than Christian, but now for a half year, since he had accepted Jesus as his personal Savior things had changed radically, for now he saw the sinfulness of rejecting Christ, also the sins in which his fellow countrymen find themselves, and he is going home to Kaichow to entreat his father and others of the home to come to Christ. In his prayers he invariably pleads for his home people, and in school he, together with his teacher colleague, has for months led the forty promising school boys in prayer-meetings, so that a number of the school boys are now searching inquirers. Formerly he was a haughty young man, and it required a lot of patience to bear with him, but he now says that his haughty spirit, and bad temper, have yielded to the meekness of Christ, and his energetic life has been dedicated to the service of the Master. I make special mention of this case because the young man is only twenty and is a power in whatever he interests himself. Pray for him that his wish to prepare for the ministry may be granted him and that as he goes to Shantung Christian University this fall for further preparation he may always be under the control of the Holy Spirit. His home is well-to-do and so he goes to school on his own funds.

On the Friday before this Sunday I had returned for a few more weeks of work at the station, after I had escorted my little family and Miss Habegger to the R. R. junction at Hsüchowfu, where I put the folks on the Tientsin bound train on their way to Peitaho in north Chihli where they go for a few months' change. I hope to follow them in a few weeks, but in the meantime I am the only foreigner here. The pitiful crying of our dear little year-and-a-half-old John William, as the train pulled out and left his daddy behind, came to my remem-

brance while I was sitting all alone at home; and I halted myself a few times as I neared the bedroom for fear I might disturb our sleeping darling; our child's voice also rang in my ear a few times, and yet no baby, and no mother. How lonesome one is made to feel at such times. Such are special opportunities for prayer and thought of others.

But duty calls and you meet the various callers with their various problems, on Saturday, when one could wish a more quiet season in preparation for the Sabbath, and on Sunday morning while eating breakfast, in comes one of our school boys, who has just arrived home from his school a few hundred miles away, and nearly all the time till the first bell is consumed in conversation.

My subject for the Sunday morning's service was the establishment of the church at Pentecost, and the Lord added His blessing to the services. Fervent prayers were offered by a few, and all conditions of mankind, as well as the missionaries now in summer resorts that they might renew their strength for a larger work in fall, and also our Russian brothers and sisters in need, were remembered. The testimony meeting of the evening was a fitting sequel to the morning services, and God heard and answered prayers, yours and ours. Glory to His name! All that came with this Sabbath gave me a different outlook over my lonesomeness, and the Lord gave me my little family multifold in that heavenly fellowship with my Chinese brothers and sisters in the evening testimony meeting. How our hearts have longed for years for this day to come! Now the church moves on irresistibly, it seems, and the devil must flee when God's children pray and praise.

Six have been lately added to the twelve formerly baptized, and now there are in Bible conference here, mostly under Chinese leadership, some forty Christians and inquirers, among whom are six of our school boys and four girls.

Just to share our joy with you,

Sincerely yours,

P. J. Boehr.

Tung Ming Hsien, Chihli, China, July 3.

WITMARSUM THEOLOGICAL SEMINARY

S. M. Musselman.

The newest educational institution among the Mennonites of North America is the **Witmarsum Theological Seminary**, incorporated in June, 1921, and located at Bluffton, Ohio. Bluffton College has had a seminary department for a number of years in which graduate work has been done and by which degrees have been conferred. A number of graduates and students have gone out from this department into the church and into the mission field and by their successful work are bearing ample testimony to the kind of work that was being done here. However, the time had come when it was felt that the seminary could serve better and more widely by being incorporated as a separate institution and the result was Witmarsum Theological Seminary.

It is believed that Witmarsum Theological Seminary is the answer to a need for the Mennonite church. It was as long ago as 1908 in the sessions of the General Conference at Beatrice, Nebraska, that during the discussion of the educational problems of the church, the suggestion was made that the greatest need was a seminary. The young people of the different branches of the Mennonite churches have gone to other seminaries and Bible schools to get their training. They have been sitting under instructors who discussed the big world wide problems of the church and of Christian work intelligently and sympathetically but who knew nothing or very little concerning the immediate problems of the Mennonite church. Our young people sat under the instruction of able and sincere expositors of the Bible and heard Bible doctrine interpreted and truths unfolded, but when it came to the particular position of the Mennonites on certain doctrines and their attitudes toward certain phases of truth, they found these same expositors indeed tolerant, but not always openly sympathetic and sometimes in direct criticism of the Mennonite position. This is especially true in regard to the Mennonite doctrine of non-resistance. The problem thus created is one of maintaining our identity as a Mennonite church holding our distinct doctrine of faith.

Witmarsum Seminary undertakes to offer graduate work for those who are preparing for the ministry or mission work as well as a Bible and training course for those who desire to ground themselves more thoroughly in Biblical work or prepare for the work of the Sunday school. Witmarsum Theological Seminary does not aim at duplication of courses of other Mennonite schools and colleges but occupies a field distinct of its own. The graduate work as well as all the Bible work done here is undertaken with the special need of the young people of the Mennonite church in mind. The work will be carried on under the direct influences of our Mennonite church, by men who believe in and love the Mennonite church and are making sacrifices for the church, men of approved Christian character, who are firm believers in the deity of Christ, in His vicarious atonement, and the inspiration of the Scriptures.

The first Board of Trustees was selected from six branches of the Mennonite church, believing that it is better to work out our common destiny as Mennonites together than for each branch to try it alone. The future is rich in possibilities. The undertaking is an unselfish one. Let all who love the Mennonite church pray that this movement may be guided aright that Witmarsum Theological Seminary may be found worthy to render a great service to the Mennonite church and through the church, to the kingdom of God.

REPORT OF THE SESSION OF THE FOREIGN MISSION BOARD

Held July 20 to 22, 1921, in the Home of Asst. Treas. J. G. Regier, Newton, Kan.

The opening was made by Bro. H. D. Penner, who read Isaiah 60, and Bro. G. Harder, who led in prayer.

All members were present except Bro. Horsch who on account of a funeral had to come a day later.

Several welcome visitors attended the session for a while. On the first day Dr. A. M. Lohrentz was present to discuss things in connection with his early departure for China (Sept. 14).

The second day an unexpected guest from Holland arrived, Rev. J. M. Leendertz, Wieringen, as representative of the Dutch Mission Association of the Mennonites. He delivered the greetings and thanks of the said society for the promise of our conference to pay five per cent. of our income (April 1, 1920 to April 1, 1921) to their missions in Java and Sumatra, about $4,100.00. He also plans to visit our churches to get in closer touch with them and to promote mutual acquaintance.

Bro. C. E. Krehbiel also attended one day upon invitation as field secretary of the General Conference.

As introduction to our work Bro. Kliewer reported on his inspection trip to India, China and Java. This report may be omitted here, because, D. V., Bro. Kliewer will report more fully to the churches in person.

The treasurer now read his report. It showed for the year 1920-21 the following totals:

For general treasury	$82,480.43
For special purposes	14,771.19
Total income	97,251.62
Total expenditures	97,437.86

Since closing the books on April 1st, we have borrowed about $11,000.00, but if we figure in the bonds that have come in during the last few years, amounting to $6,930.50, the debt is about $5,000.00 instead of $11,000,00. This is cause for much thanksgiving in view of the hard times and the many side collections besides the growing expenses in our mission work. We thank the Lord and also the many faithful donors.

Resolved, to approve and accept the treasurer's report with thanks.

I. Oklahoma.

After reading and discussing the reports of the five stations in Oklahoma, the following budgets were allowed:

For Hammon, $190.00.
For Cantonment, $300.00.
For Fonda, $100.00.
For Canton, $200.00.
For Clinton, $400.00.

Resolved to approve of the revised church regulations for the Cheyenne churches in Oklahoma and Montana.

Resolved to defer action on the following questions until the president and secretary of the board can hold a conference with the workers in Oklahoma:

1. The sending of a new man to Canton as successor to Bro. Funk.
2. The building of a camphouse at Clinton.
3. The request for lantern slides for Fonda.
4. The moving of the church at Fonda.

Resolved to reduce the rent for the land at Fonda from $50.00 to $40.00.

II. Montana.

After discussing the reports from the four stations in Montana, the following budgets were allowed:

For Lame Deer, $300.00.
For Busby, $200.00.
For Ashland and Birney, $400.00.

Resolved to pay Bro. A. Wiebe's freight expenses of $55.

Resolved to allow the repairing of the cistern at Birney.

The back pay to Bro. Wiebe of equipment and children's money was allowed.

Resolved to accept Bro. Petter's recommendation to build a church at Lame Deer and not build the recreation hall as formerly planned. But in view of the policy of the board to build at present only what is absolutely necessary, this church will also have to wait some time.

III. Arizona.

The budgets asked for were allowed as follows:

For Tuba, $70.00.
For Oraibi, $40.00.
For Hotevilla cistern, $50.00.

Resolved to allow $400.00 for Fred Johnson's school expenses in Los Angeles Bible Institute.

Regarding the truck proposition by Bro. Frey, the board has to refer him to their former decision, and we again offer to pay expenses for mission freight.

IV. India

We were glad to have Missionary Suckau present during the discussions about India.

The total budget for the current year as adopted by the workers' conference is Rupees 54,933 (including special support.) With the present exchange that is about $15,700.00. But from this we can subtract the last year's credit balance of 11,500 Rupees. This makes a budget of $12,500.00 which was approved, the rate being figured $3.50.

Resolved to send Bro. and Sister John Thiessen of Inman, Kan., to India as soon as possible. The president and secretary of the board are to visit him and make the necessary arrangements with him.

Resolved, to grant Rev. S. T. Moyer the furlough, after 6½ years, for which he asked in his application with the understanding that he spend one year in a seminary.

Resolved to approve the report of the workers' conference in India (April 1921) with the reservation that we would like to know why the widows' home is not to be located at Champa, which is more central and already has a second bungalow. And further, regarding the proposed new station the board interprets it to the effect that land for the same be acquired as soon as possible, even if the building cannot immediately begin on account of lack of funds.

Resolved to accept Bro. P. A. Penner's resignation as superintendent with the suggestion that the workers' conference create an executive committee upon which would devolve the duties of the superintendent.

The board favors Mrs. Adah Burkhalter's coming home on furlough with Bro. and Sister P. A. Penner.

Bro. Jonas Graber, Kingman, Kansas, has offered a Delco Light plant to the mission for Korba if some one pays the freight. The board accepts this with thanks, because of the special need for it in Korba.

The request for an extra allowance of $175.00 for missionaries' wives who have to go along with their children to the hills. This is a temporary arrangement.

The board would herewith encourage gifts for a "Rest Home" in India, and as soon as sufficient money has come in and a place for it has been agreed upon by the workers, it is to be built.

The board believes that the present plan for special support should be simplified, because it takes away too much time from the workers to write so many reports and keep record, and because considerable confusion has occurred in the past.

Such workers who have received their auto as a present are to receive only $100.00 a year for repairs.

V. China

The reports from China with proposed budgets had not yet arrived, so no budgets were voted upon.

Resolved to send immediately $2000.00 for the building of the girls' boarding school at Kai Chow with a request for a plan of same.

The board herewith thanks the sewing societies for the $700.00 which they already have collected for this girls' school and we hope that their efforts can be continued until $4,000.00 to $5,000.00 have been collected.

The two Sisters, Elizabeth Goertz and Frieda Sprunger are to go to China with Dr. A. M. Lohrentz in September next.

Resolved to accept Sister Marie Lohrentz as mission candidate, and place her name on our waiting list.

Resolved to appoint Rev. S. M. Musselman as Candidate Secretary.

The usual allowance of $100.00 was again made for the current expenses of the F. M. Conference of N. A. Their help in securing permits for India will be very valuable in the future with the new method in operation.

Five copies of the F. Missions Conference are to be ordered and distributed to members of the board.

In the future all health certificates of our candidates are to be examined by Dr. R. S. Haury, Newton, Kan.

Rev. J. W. Kliewer is to make a tour through the churches and bring to them in person the result of his observations on the different mission fields.

Resolved to thank Bro. and Sister J. G. Regier for their kind hospitality.

Thus the meeting came to a close with feelings of gratitude to our Lord and Master for his faithful guidance and His rich blessings during another year. We look forward with increased feelings of responsibility and with promptings and inducements to more faithfulness in this greatest of all undertakings. May we all, without a single exception, put our shoulders and our united prayers to the task.

It is encouraging to note that last year in spite of many side collections our income exceeded that of the year before by $10,000.00

So we have again adopted a budget just as large as that of the previous year, namely $82,000.00, although we know that the actual expenses are usually much higher than the estimates.

By way of explanation it may be well to add that in the beginning of the year our estimate was over $100,000.00, but the rate of exchange in India and China is so much better now that the estimated budget can be reduced that much.

As a special cause for thanksgiving we mention here also the fact that the missionaries P. W. Penners and F. J. Isaacs have just received their permits to enter India.

The closing prayer was led by Bro. Horsch.

J. W. Kliewer, Pres.
P. H. Richert, Sec.

List of Mission Candidates.

I. Those that are ready to be sent out:

Frieda N. Sprunger, nurse.
Elizabeth D. Goerz, deaconess.
Ferdinand J. Isaac and Mrs. Anna (Penner) Isaac.
Lucas Horsch and Mrs. Elsie (Dyck) Horsch.
Dr. A. M. Lohrentz and Mrs. Marie (Wollman) Lohrentz.
John Thiessen and Mrs. Elizabeth (Wiens) Thiessen.
Marie Lohrentz, deaconess.

II. Those who are yet in preparation:

Otto B. Pankratz and Mrs. Evelyn (Winsky) Pankratz.

(Continued on page 5)

STATISTICS

	Founded Stations		Acres	Valuation	Missionaries	Native Helpers	Preaching Places	Baptized	
Oklahoma	1890	Cantonment	40	$ 3000.00	Rev. and Mrs. G. A. Linscheid		Chapel and Govt. school	57	
	1905	Canton	20	3300.00	Rev. and Mrs. G. A. Linscheid		Chapel	25	
	1893	Clinton	40	4000.00	Rev. and Mrs. B. Kliewer	W. Meeks	Chapel	24	
	1893	Hammon	80	4000.00	Rev. and Mrs. H. F. Neufeld	Alfred Kahn Heap-of-Birds	Chapel	32	
	1916	Fonda	20	5000.00	Rev. and Mrs. H. F. Neufeld	Homer Hart	Chapel	15	
						Herbert			
Montana	1904	Busby	20	5000.00	Rev. and Mrs. A. Habegger	None regular	Chapel and Roached tent	78	
	1908	Lame Deer	20	3500.00	Rev. and Mrs. P. A. Kliewer	Several active members	Chapel and day school	85	
	1910	Ashland	20	3500.00	Rev. and Mrs. A. Wiebe		Chapel }	37	
		Birney					Chapel }		
Arizona	1893	Oraibi	20	4100.00	Rev. and Mrs. K. Friesen	Otto Lomavitu	Chapel and street	29	
	1905	Moen Copi	6	8000.00	Miss Elis. Schmidt (moved to Oak Creek)	Minnie Jenkins	Chapel, Govt. School and street	8	
					Mrs. and Miss Jno. Hostetler				
	1914	Pakavi & Hotevilla	10	2500.00	Mr. and Mrs. Nic. Klassen, caretakers				
					Rev. and Mrs. J. R. Duerksen				
India	1901	Champa	7½	60,000.00	Rev. and Mrs. P. A. Penner	20	Chapel and Leper church	250	
	1901	Janjgir	10	40,000.00	Miss Loretta Lehman Moyer	20	Chapel and outstations	75	
					Mrs. Adah Burkhalter				
					Miss Martha Burkhalter				
					Rev. and Mrs. S. T. Moyer	30	Chapel and outstations	370	
					Rev. and Mrs. P. J. Wiens	18	Chapel and outstations	84	
	1911	Mauhadei	15	20,000.00	Rev. and Mrs. C. B. Steiner (during				
	1915	Korba	25.	25,000.00	Suckau's furlough)				
China	1909	Kai Chow	10	20,000.00	Rev. and Mrs. H. J. Brown	12	Chapel and Villages on preaching tour	120	
					Rev. and Mrs. W. J. Kaufman				
					Rev. and Mrs. N. J. Goering				
					Miss Agnetha Fast Boehr	7		18	
	1916	Tung Ming Hsien		9000.00	Miss Christina Habegger	1	Chapel	6	
		Chang Yuan Hsien			Miss Metta Lehman		Rented building		
		(Outstation)							
Totals		20	340	$208,000.00		64		1,363	
15					55				

THE MENNONITE

Rev. S. M. Grubb - - - Editor
2956 N. 12th St., Philadelphia, Pa.

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EDITORIAL

WHAT PHASES OF OUR ADULT CLASSES NEED STRENGTHENING?

The adult class has in recent years come into its own. We are long past the time when it was thought that the Sunday school's field should be limited to the growing youth. Once adult classes consisted largely of such persons who showed just sufficient interest to drop in occasionally, or to come regularly because they felt it a duty to help a good cause along and give it the encouragement of their presence. Persons who made up that class of scholars were very well satisfied to be permitted to become members of the class if they had the assurance of being relieved of future responsibilities, such as teaching a class, or being ready to substitute in teaching. With the coming of the organized class, and the consequent activities incident to organization, there was born a consciousness of genuine value in the adult activities in the Sunday school, outside of the parts involved in supervision and teaching. We are now at that state when adults must realize that the salvation of the Sunday school is in their hands and depends upon the consistent support and interest they are prepared to give.

During the process of development, Sunday schools have broadened their field, but they have always been teaching agencies, and shall continue to be so, although the church and the home must supplement this teaching with the matters more distinctly within the province of church and home. In a general sense these three are all institutions for giving religious instruction. The tendency of many parents to neglect religious instruction in the home, leaving to the Sunday school the responsibility for providing most of the instruction in religion and religious morals, became a crying abuse, the result of which is to be noted in the lamentable ignorance in spiritual matters on the part of many who are supposed to have grown up under Christian environment. Perhaps the parents had come to such a stage when they supposed themselves no more capable of giving such instruction, or it may be that they had fallen into such a lack of interest that they no more cared. It should be one of the aims of the adult classes to get religion back into the homes so that the youth, going out into the world, may be fortified with that potent influence for righeousness and faith that can only find its inspirations at the mother's knee and in the household worship in which the father, by his piety and inclination, is fitted to act as the high priest of the family. As the family is the unit of society, so too it is, or should be, the fountain source of the faith and righteousness in Christ that is to save the world.

In the adult classes an opportunity is to be found for setting in motion those influences that are again to produce the Christian atmosphere of the home that has too often, through the worldliness and neglect of professing Christian fathers and mothers, been fading away to almost nothingness. In order to accomplish this end the class should instill a desire in its pupils to get as much as possible from its Bible studies that will equip parents with the necessary information for home instruction. To be sure this is a task the church and the pastor must share with the class in their particular fields of work, but the adult class is to be pre-eminently a place where instruction is given. In order, then, to reach the home, it is highly desirable to have a teacher capable of giving such instruction and a membership that is ready to receive such instruction seriously and is in sympathy with the principles of the church of which the class is a part.

A program, such as this, takes it for granted that the class, or at least the greater portion of it, is composed of converted men and women who attend its session for the edification they are to receive. We are of the opinion that nowhere in the whole church organization is there such a possibility for the rebirth of a sentiment that will aim at the strengthening of the family altar and its rebuilding, where it has fallen down, and its erection, where it never has been established. After all, all great movements for good must have behind them a sympathetic constituency and sympathetic support for such a movement is largely a matter of active interest created by enthusiastic leadership.

This leads us to another phase of adult class work, namely, evangelism. Organized class work makes provision for this line of work, but, we fear, the social end of it too often overshadows evangelism and relegates it to matters of secondary importance. If any organization of the church, no matter by what name or under what leadership it lives, does not realize soul-saving as the supreme task of the church and the membership of the church it had better be knocked on the head at once. Some things done in the church can be better and more successfully accomplished outside and should be left to the agencies that can best handle them, others are to be permitted only as they contribute in some way to the realization of the soul-saving ideal. Soul-saving is the cardinal duty of the church in all of its lines of activity. If the church, or any branch of it, is lax or negligent in this particular, if its members are unwilling to assume the obligations implied, it has failed miserably, and more, a mockery of the body of Christ. The Sunday school, being a department of the church, as such must deal with individual souls and realize that there is a responsibility for the salvation of fellow men that in no way may be avoided. To sum up the things expected of the adult class we may say that it should be prepared to present through its instructor, the plan of salvation simply and clearly, it should, through the activities of its members, aim to bring non-Christians under instruction and into its fellowship and lead them to a decision for Christ and, never forgetting that it is an agency of the church with which it is identified, its fullest social and individual influence should function to the end that the membership of the church be strengthened by the additions that the class working to the limit of its ability is able to bring. A sincere confession of Christ makes evangelistic efforts imperative, and an honest acceptance of the church and its principles involves earnest and continued effort to strengthen it in every way, especially in the number of its members.

Let it then be observed that a school in the Mennonite church was something to the denomination and an adult class in a Mennonite school is one of the standard-bearers of the church. As Mennonites we have often wondered why other pastors and other churches look with so much confidence upon our churches and families as fields upon which to draw for the upbuilding of their own work. Doctrinally, historically and ethically we have left a testimony to the world and our fellow Christians that deserves consideration and we should resent an attitude that looks upon us merely as a mass from which to draw excellent material for the erection of other structures. There is nothing the matter with what we have been, but there has often been wanting a spirit of determination to hold firmly and grimly to our inheritances and aggressively assert them. The adult class offers an excellent field for the study of our development as a church. From such a study there should come pride in our history and attainments. No member of a class should be permitted to continue long as such without getting an intelligent understanding of our principles. Every teacher should know of all the interests of our church. He should know our missions and their respective needs and keep the class informed concerning them. He should not allow his pupils to remain in ignorance cocerning our schools and the opportunities they offer, neither should he be silent concerning our benevolences, our publications and other denominational interests. Indeed, we can see the possibility of making the adult class a great factor for promoting loyalty to the church and the keenest interest in its activities.

Being a local institution the adult class owes something to the local church that nothing else can supply. If there is a spirit there to improve the finances of the church it will spread to the rest of the school and have its effect on the congregation. If there is a concern about the church attendance there is no reason why relief should not manifest itself in the earnest efforts of the class members to improve the situation. The social end of the adult class has received most attention everywhere. A splendid social spirit is a good tonic. But a class should not exist for social purposes alone. Indeed, social efforts, when not a means to an end, are apt to become a nuisance if not positively hurtful. It is well to be social to save, but to be social only to have a good time gets one nowhere in the Christian work. Let the class realize that it is a part of an organization endowed by God with the highest of all gifts—the gift of saving souls. Let the machine function, let its Master be Jesus, its great inspiration the Word and its highest joy the salvation of the lost.

CORRESPONDENCE

Elbing, Kan., Swiss Mennonite church near Whitewater, Kan. It it perhaps the first correspondence of our church to the columns of the Mennonite, as heretofore we have always made our reports to the Bundesbote. Our young people, as well as some of the older ones, have felt the need of the use of the language of our land in Sunday school, Christian Endeavor and also in our church services. The latter are conducted alternately in the English and the German language, while our Sunday school has only one class that uses the German language. This class consists of the older brethren and sisters and those others who still prefer to use their "mother's tongue."

It was at the annual meeting of our church beginning of last year, that we voted to have English preaching. It is certainly of great importance that our members, as well as our young people understand the message of salvation, be it in the language that it may. As we also have a few members who prefer the French language, it is not seldom that our elder, Bro. John Roth, will speak some French occasionally.

During the first part of the year the undersigned held a class in Bible study every Saturday afternoon, where a number of boys and girls attended. For a guide we used the Catechism. May the seed thus sown into these young hearts bring fruit in time.

We often read and hear that our church services are going on in the usual way. Some one raised the question, if this was right or whether we should not expect unusual things from God.

The tendency of the churches in general is to join more and more into the apostacy, which is foretold to come in the last time and which we notice on every hand. A brother asked me a few days ago if our church was progressing in spiritual life. He said that so many lament the fact that the spiritual life of their church is declining. May the Spirit of God use His faithful ones to be a witness to the truth and in opposing the spirit of error.

It may be known to most of our readers that our former elder, Rev. David Gerber, went to his reward on May 1 of this year, after a suffering of about 10 years. His obituary was published in the Bundesbote of May 19. I have been asked to prepare a sketch of his life for the "Mennonite Year Book for 1922," which I also plan to do.

We had the privilege of having Bro. and Sister Suckau in our midst and hear their message from the needy field of India, which they illustrated by views from the mission field.

Next Sunday, August 7, our church plans to celebrate a Harvest-Thanksgiving and Missionary day. May our churches at home really back up the missionary cause by prayer and means, remembering the saying of Jesus, "It is more blessed to give than to receive."

With Christian love,
H. J. Dyck.

REPORT OF THE SESSION OF THE FOREIGN MISSION BOARD

(Continued from page 3)

Harvey R. Bauman, medical.
Rosella Biederman, medical.
Ella B. Garber, medical.
Paul A. Wenger, industrial.
Isaac Boehr, medical.
Raymond C. Wulliman.
Marie Ringelman.
Jacob R. Duerksen.
John E. Kaufman and Mrs. Martha (Goering) Kaufman.
Melinda Hiebert.
W. F. Unruh.
W. J. Friesen.
Annie Penner.

ANSWERED PRAYER

He asked for strength that he might achieve; he was made weak that he might obey.
He asked for all things that he might enjoy life; he was given life that he might enjoy all things.
He asked for riches that he might be happy; he was given poverty that he might be wise.
He asked for power that he might have the praise of men; he was given weakness that he might feel the need of God.
He asked for health that he might do greater things; he was given infirmity that he might do better things.
He received nothing that he asked for, all that he hoped for. His prayer was answered.

THE C. E. TOPIC

August 28.

The Ten Commandments in the Life of Today.

Exodus 20:1-17.

Never were there expressed in so short a space principles governing conduct that entered so minutely into the lives of men, women and children, the world over and every age, as the ten commandments set them forth. Let the reader try to imagine a situation in which some wrong is done that the ten commandments do not make clear the right side. We fear, however, that the reader will not succeed in imagining such a situation; the commandments are too comprehensive. They are the foundation of all laws that aim to protect an orderly community. If there were no laws but these on the statute books justice would nevertheless be possible. People do not need an elaborate education in law to keep out of trouble. All they need to do is to observe these principles which God wrote upon their hearts as well as upon tables of stone. Wherever there is a conscience they will be kept alive and active. The trouble with most of our sinning is not that we have no law, or that we do not know the law, or that conscience does not point to the law. The trouble is we refuse to obey the law and consequently must endure the punishment that is the result of violated law.

Human nature is the same always. It would have been impossible for a law to be given for the regulation of human conduct in the time of Moses that would not apply today. God is holy and always the same, therefore the violation of His law, no matter when and where, is rebellion against Him, deserving His wrath. In applying the commandments to our present day life let us bear in mind that they have to do with man's two-fold relation (1) to God, and (2) to man.

The first commandment makes God supreme. Nothing can be higher. A right living person must begin with this proposition. Nothing in his life can be above God or take His place. We only recognize His supremecy where we approach Him in an attitude of worship and submission to His will. Anyone who holds anything higher than God in his affection violates the first commandment.

Anciently men had to be forbidden from making idols and worshiping them. Men still make idols for themselves. Gold becomes the chief object of their affection. Pleasure is their highest desire, selfishness the motive of their actions. This crowds God out and leads one to put faith in something else. It is the sin of setting up idols. We note that children now as ever before too often reap the harvest of their parents' sins in the miseries of life their sins call into being.

The name of God is the holiest word man can utter. To take it in vain, to use it profanely, to utter it insincerely is but so much insult as well as disobedience to the Great Creator.

The law of the Sabbath is not an arbitrary rule imposed upon men. Not to rest on the Lord's day often means the making of others lose their rest. It is a mercy that one day in seven offers opportunity for worship and service. To rob God of His day means in the end to rob self of the blessings of religion. Christians of today need to be exceedingly zealous for their Sunday or else there soon will be no Sunday.

The law of honor to father and mother is the expression of a noble human instinct that God has planted in the human heart to distinguish it from the brute creation. It is inhuman not to honor parents. The happiness of the whole race depends upon the keeping of this law. No one is above the gratitude he owes to parents and certainly he is not above the esteem, obedience and love he owes to God.

Human life bears the mark of God. It is a most sacred thing that none but God dare destroy. Not only murder means the taking of life. The parent who neglects the child, the employer who "works the life out of his people" the government that is responsible for war, the community that neglects sanitary measures, etc., are alike destroyers of life and will not be held guiltless.

The law of purity involves the safety, the happiness and the usefulness of a community and an individual. Without it orderly life would be unsafe and there could be no physical, moral or spiritual advance. The Christian loves purity because God is pure. Family life must depend upon social purity without it confusion and diseasc would doom the race.

Honesty is not only the best policy. It is the result of a life that honors the possessions of others and thus insures one's own possessions. Untruthfulnes is another form of dishonesty. It undermines character, defeats all good things and injure in a way that repair is impossible.

Covetousness is a secret sin but a dangerous one. It inspires all kinds of crime. It is a common sin everywhere but a damnable one, nevertheless. A covetous person would be a useless instrument for good anywhere.

THE S. S. LESSON

Aug. 28.

From Asia to Europe.

Acts 16:6-18.

Golden Text: And they said, Believe on the Lord Jesus Christ and thou shalt be saved, and thy house. Acts 16:31.

Phrygia, Galatia, Bithynia and Asia were provinces of Syria. The name Asia here does not apply to a continent, but to a rather small portion of the country known in a general sense as Syria. Neither

Asia nor Bithynia were allowed Paul and his companions as preaching places at that time. The Spirit was directing them and they were perfectly willing to allow Him to select the scenes of their activity. We sometimes note that ministers are looking for a field suited to their personalities and abilities. This is not the Bible way. At that time consecrated men placed themselves under the direction of the Spirit and allowed Him to select their field for them. Would there not be greater results in preaching if the preachers of today were to give themselves more to the Spirit's lead than to their own choice?

Because Paul was not allowed to preach in Asia it does not follow that God had abandoned that providence to its doom. There were other places where the time was more oportune and surely Asia received the Word later, for we note that it was the country in which were located the seven churches of Asia. We learn, too, as we follow Paul's future career that at the right time the Spirit opened the door of Asia to him. The plans even of the best of men must be subjected to God for revision and God often sees fit to completely change the course of what we propose to do. It remains for us all always to be ready to submit without question, to whatever changes God sees fit to make in our plans and to be ready to go forward in whatever work He has laid out for us. After the door of Asia was closed to him Paul was not discouraged and "assayed to go into Bithynia," the country nearest to him. He was not in the least discouraged with the change in his plans and set out to do what appeared the next thing to be done. Here again the Spirit interfered. Some men would suppose that God had no further use for them in the active work but Paul waited upon the Lord and the Lord was not slow in showing him the better way.

The vision at Troas marks an epoch in the whole story of the Christian faith. It was a man calling for help from Europe. Had Paul been called to go east instead of west the map of the whole world would have been changed and the gospel would have first been carried into nations like Persia, India and China to which we are now sending missionaries. It was for some wise plan of God that Europe was first to receive the gospel and then send it to the empire of the east.

Paul was a man of decision. God showed him the need there was in Macedonia and instantly he was ready to go and do his part. Europe calls to the Christian world today. There are physical, moral and spiritual needs to be supplied there and it remains for Christian America to respond in the name of the Lord Jesus Christ.

Philippi was a colony city, a place of importance and the establishment of the gospel would have a greater influence and a greater opportunity for spreading from places such as this than from places of lesser significance It is remarkable to note in how many of the great cities Paul was permitted to establish Christianity. Before he died the world capitals were familiar with the story of Jesus. We do not note any large movement inaugurated by these Christian missionaries. There were no advance "drives" or "campaigns." There must, however, have been earnest praying. Philippi had no synagogues. The few devout souls were not prevented from enjoying fellowship on that account, however, and the riverside offered a favorable place for Sabbath day gatherings. Let it be observed that Paul's first convert in Europe was a woman. God has always given women an honorable place in his plans. Women were the last at the cross and the first at the tomb, here a woman is the first to respond to preaching. No more important things could be given for woman to appreciate than the atonement, the resurrection and evangelism. The steps in Lydia's conversion have been pointed out as: (1) She went out to pray. (2) She heard the Word. (3) The Lord opened her heart. (4) She gave heed unto the things that were spoken. (5) She was baptized. (6) She brought her family to Christ.

Another incident in Philippi in which Paul had a part was the transformation of the girl possessed of a spirit of divination. This was not a case of mere fraud. She had an unusual talent but it was not of God. A demon used her as an instrument. When it came to a controversy between the demon and the power of God there could be but one result—namely, a victory for God. We notice that the demon was driven out. It is well to remember that God is mightier always than the devil although he does control super-human power.

RELIEF NOTES

(Conducted by Vernon Smucker)

No direct news has come from our Unit at Constantinople this past week. However, there have been some developments in the Russian situation which may affect our relief work. The answer of Herbert Hoover to the Russians' request for aid, together with the note of Secretary of State Hughes to the Soviet government, will probably result in the release of all American prisoners in Russia and an opening for doing relief work in Russia under certain conditions. Whether or not we will be able to meet these conditions remains to be seen. The Central Committee is making every effort to keep in touch with the situation, but the uncertainties still existing make the future course of the work still somewhat problematical.

Bro. Orie Miller, Assistant Secretary of the Central Committee, and Bro. Aaron Loucks made a trip to Washington this week for the purpose of finding out from Mr. Hoover just what the situation is and what are the possibilities for doing relief work in Russia. They found out that while Russia has apparently accepted the terms laid down by Mr. Hoover and Secretary Hughes, all the details still remain to be worked out, and Mr. Hoover's office could promise nothing definite for the future. A representative of the American Food Administration (Hoover's organization) is now on his way from Europe to Riga, and until he arrives there and and holds a consultation with Russian officials there will be no definite action. Full and adequate guarantees must be given by the Soviets on a number of points. One point emphatically asserted was that no relief of any kind would be given until the American prisoners had actually been released.

It is not known whether or not the attitude previous to this time toward the Soviets of the Mennonites in South Russia will debar a Mennonite organization from doing relief work in Russia. The Soviets are very anxious to keep any organization out of the field which has at any time shown any partisan or political inclinations not favorable to themselves. The American Red Cross will be barred on account of it being a semi-political organization. The Hoover Food Administration and the Quaker organizations will undoubtedly be admitted. It is reported that the Soviets have already allowed distribution of supplies by Quakers in some Mennonite communities and that there is a request for Mennonite workers through some of the northern ports. The Mennonites in Holland have decided to direct their efforts in this direction and to work in cooperation with the Quakers. But the great distance intervening between the ports used by the Quakers and the territory occupied by the Mennonites in South Russia makes it impractical to attempt to carry on relief work among our people in these parts. Entrance through a southern port is highly necessary and desirable, with a working base at Constantinople.

Brethren Miller and Loucks also visited the State Department with reference to Bro. Kratz. It seems that Bro. Kratz is not listed as a prisoner in Russia, but as an American who is "detained" there. Whether the release of American prisoners would also mean the freedom of those "detained" was a point which could not be ascertained at the time. If reports are correct, however, Bro. Kratz is a prisoner, and will no doubt be affected by this order. It is easily possible that he was taken prisoner without the State Department having an official record of it. Whatever his status is, it is hoped that he will be privileged to leave that country very shortly.

It was definitely ascertained that the visaes for eighty of the Mennonite refugees in Constantinople who desire to come to this country were granted and sent to the American Consul at Constantinople by mail during the latter part of June. It is probable that word of their receipt at Constantinople will be forthcoming shortly, and that some of the men will soon be on their way to this country.

The Near East party, including a number of Mennonites, as previously mentioned in these columns, is scheduled to sail from New York on August 20.

August 5, 1921.

INVITATION

God willing, the Middle District Conference will be held at the Bethel Mennonite church, Fortuna, Mo., Aug. 28-31, 1921, including the S. S. and C. E. convention. All the ministers and delegates of the churches of the Middle District, the S. S. and C. E. workers as well as all the persons who have the interest of the kingdom at heart, are hereby not only kindly invited, but urged to attend. The church is praying that the Conference might in a special way experience the Master's presence and that the deliberations might be helpful for our present need and the days to come.

PROGRAM

for the Middle District Conference, to Be Held at Fortuna, Missouri, August 28-30, 1921.

Foreign and Home Missionary Services will be held Sunday forenoon and afternoon.

Sunday Evening, August 28

Conference sermon by Rev. P. R. Schroeder.

Monday Morning, August 29

Opening exercises.

Organization: a) Reception of delegates' certificates; b) minutes of the last conference; c) order of the day; d) granting of complimentary votes to visitors; e) appointment of temporary committees.

Bible lecture: President J. E. Hartzler.

Topic: What Obligations Does the Country Church Have to the Community and What Attitude Should the Church Take Toward the Farm Organizations?—Rev. Elmer Basinger.

Discussion opened by Rev. P. P. Hilty.

Afternoon

Devotional Exercises.

Report of Evangelization Committee.

Topic: The relation of the Holy Spirit to Conference Efficiency.—Rev. M. A. Niswander.

Discussion opened by Rev. W. W. Miller.

Bible lecture by President J. E. Hartzler.

Topic: Church Leaders in the Pulpit and in the Pew.—Rev. C. A. van der Smissen.

Discussion opened by Dr. S. K. Mosiman.

Tuesday Morning, August 30

Devotional exercises.

Report of trustees.

Report of Educational Committee.

Report of Forward Movement Committee.

Other reports.

Bible lecture, President J. E. Hartzler.

Topic: Is the Vacation Bible School Practicable for Our Churches and Communities?—Rev. L. L. Miller.

Discussion opened by Rev. J. M. Regier.

Afternoon

Devotional exercises.

Topic: a) What May the Churches Expect from the Witmarsum Theological Seminary? b) What May the Seminary Expect from the Churches?—Rev. S. M. Musselman.

Discussion opened by Rev. A. S. Bechtel.

Bible lecture by President J. E. Hartzler.

Topic: How Can the Christian Workers' Conference at Bluffton College Be Made of Greater Service to the Churches?—Rev. G. T. Soldner.

Discussion opened by Rev. D. D. King.

Report of Resolutions Committee.

Adjournment.

The Ministerial Conference will be in charge of Rev. W. S. Gottshall.

Rev. J. W. Kliewer, upon invitation, has kindly consented to attend the conference.

M. M. Lehman,
S. K. Mosiman,
J. M. Regier,
Committee.

22,27,32

PROGRAM

Sunday School and Christian Endeavor Convention, Fortuna, Mo., August 31, 1921.

Forenoon Session.

1. Song Service—Charge of Local Society.
2. Quiet Hour—Conducted by Rev. M. M. Lehman, Wadsworth, O.
3. Special Music.
4. Welcome Address—Paul Lehman, Fortuna, Mo.
5. Response—Rev. G. T. Soldner, President.
6. Efficient Leadership in C. E. Work—Miss Ella Garber, Fortuna, Mo.
7. Special Music.
8. Planning and Leading a C. E. Meeting — Miss Hilda Reusser, Berne, Ind.
9. Paper—C. E. and Character Building—J. Alvin Bachman, Pulaski, Ia.
10. Discussion and Conference—
    a) Problems in Junior Work.
    b) How can we get Young People to accept Individual Responsibility, More Easily, in our C. E. Meetings?
    c) Problems of Officers and Committees.
    d) Mission Study Classes.
11. Appointment of Committees.
12. Benediction.

Afternoon Session.

1. Song Service—Charge of Local Society.
2. Devotionals—Rev.? A. S. Bechtel, Pulaski, Iowa.
3. Roll Call of Sunday Schools and Societies.
4. Special Music—Summerfield S. S.
5. Sunday School Evangelism—Miss Cassie Niswander, Chicago, Ill.
6. What Should Be the Qualifications of a Sunday School Teacher?—Leonard Graber, Noble Iowa.
7. Daily Vacation Bible Schools—Dean N. E. Byers, Bluffton, O. Discussion.
8. The Sunday School as an Aid to the Church—D. F. Koller, Donnelson, Iowa.
9. Reports of Standing Committees.
10. Election.
11. Closing Song and Benediction.

The Local Society will have charge of the Fellowship Supper.

Miss Ella Steiner,
P. P. Wenger,
C. O. Lehman,
Committee.

PROGRAM

Of the Ladies' Missionary Society to Be Rendered during the Session of the Middle District Conference to be Held at Fortuna, Mo., August 28-30, 1921.

Opening by the president—Miss Ella Garber.

Talk—Mission Study Books—Mrs. S. K. Mosiman.

Talk—Mission Work in Chicago—Miss C. Niswander.

Talk—Aim and Content of Missionary Education in the Church—Mrs. L. L. Miller.

Letter from China—Miss Christine Habegger.

Letter from India—Miss Martha Burkhalter.

Time Given to Missionaries on Furlough.

Music furnished by the ladies of the local church.

Mission collection.

Close.

Mrs. D. W. Bixler,
Miss Frieda Lehmann,
Mrs. C. C. Sommer, Com.

DEATHS

Burkholder—Bertha Zuercher Burkholder, daughter of Mr. and Mrs. Isaac Zuercher, was born on December 30, 1886, near Fortuna, Mo., and died at her home near Pandora, O., July 8th, 1921. She was married to Christian C. Burkholder, December 23, 1915. To this union were born 4 children, one of which died in its infancy. The youngest child was 2 weeks old when the mother died. A week before her death she suffered a stroke of paralysis, and lay speechless during this whole time. She was a faithful member of the Grace church. Her pastor and Rev. Gottschall conducted the funeral services.

Suter—Sarah P. Suter (nee Lehman was born in Wayne county, Ohio, April 1, 1857, and died at her home near Pandora, Ohio, August 5, 1921, at the age of 64 years, 4 months and 4 days. On December 28th, 1878, she was married to Peter C. Suter. To this union were born 5 sons and 4 daughters, one son preceding his mother in death. She is also survived by 14 grandchildren and 4 brothers and 3 sisters. She was a faithful member of the Grace church.

Less than a year ago she and her husband returned from an extended tour through Canada, the Western and Central states. They were traveling and visiting friends for more than a year. From the journey that she has now taken she will not again return to her family.

The funeral services were conducted August 8th, in the Grace church. The brethren Gottschall, Musselman, and Regier spoke words of comfort in the home and the church.

CONTRIBUTIONS

Received by Ex. Committee of Mission Societies During July, 1921.

Sewing society, Goltry, Okla., Mrs. H. R. Voth, Biblewoman, India, $25; do. for postage expenses of Ex. Com., $1; sewing society, Gretna, Man., Mrs. J. J. Kehler, do., $1; Sewing society, Emmanuels church, Aberdeen, Ida., Mrs. H. Giesbrecht, do., $1; do., for Miss Agnes William's auto, $10; sewing society, Mt. View, Okla., Mrs. A. J. Krause, China Famine Relief, $71; sewing society, Christian, Moundridge, Kan., Mrs. C. H. Goering, Mrs. P. A. China, $12.75; sewing society, Tabor, Penner, $10; mission society, Ft. Cobb, Okla., Mrs. John Dalke, girls' school, China, $12.75; sewing society, Tabor, Goessel, Kansas, Mrs. P. J. Unruh, orphan, India, $30.00; mission sewing society, Mt. Lake, Minn., Anna G. Hiebert, for missionaries at Kai Chow, China, $25; sewing society, Los Angeles, Calif., Mrs. P. W. Penner, general mission treasury, $11.43; do., sanitarium, Alta Loma, Calif., $5.

Gratefully acknowledged.

Mrs. J. G. Regier, Treas.

FOREIGN MISSION RECEIPTS DURING JULY, 1921

General Fund

Bethany ch., Kingman, Kan., $44.73; E. B. C., First Menn. ch., Reedley, Calif., $13; Menn. Missionary Society, Trenton, Ohio, $60; Elizabeth Voran, Moundridge, Kan., $5; Menn. ch., Buhler, Kan., $30.98; Menn. ch., Inman, Kan., $20.65; Menn ch., Deer Creek, Okla., $83.88; Menn. ch., Freeman, S. Dak., $84.49; Sister Hillegonda, Newton, Kan., $5; Bethesda ch., Henderson, Nebr., $391.15; Tabor ch., Goessel, Kan., $38.25; Sichar ch., Cordell, Okla., $47.90; Bethel College Mission Society, Newton, Kan., $62; S. S., Johannestal ch., Hillsboro, Kan., $52.17; Menn. ch., Reedley, Calif., $83.25; Menn. ch., Upland, Calif., $17.15; Menn. ch., Goessel, Kan., $35.52; Sister Ida Epp, Mt. Lake, Minn., $7; Johann H. Schmidt, Hillsboro, Kan., $50; Grace Menn. Ladies' Aid Society, Pandora, O., $50; S. S. & Menn. ch., Escondido, Calif., $26.49; Maria Friesen, Wymark, Sask., $1; Jac. J. Epp., Laird, Sask., $34.73; Herbert ch., Laird, Sask., $15.60; Nordstern ch., Drake, Sask., $97; Bergtal ch., Manitoba, (Canada), $286.15; Peter Kliewer, Niverville, Man., $25; Sewing Circle, Gretna, Man., $24; Part Eliz. Schowalter estate, Legacy, Summerfield, Ill., $5,000; Gerh. Vogt, estate, legacy, Summerfield, Ill., $700; Christian ch., Moundridge, Kan., $36; S. S., Hoffnungsau ch., Inman, Kans., $25; Ruff, Salem ch., Ruff, Wash., $2.05; S. S., Bethesda ch., Marion Jct., S. Dak., $127.50; Sunshine Class, First Menn. ch., Philadelphia, Pa., $5; Menno Menn. ch., Watova, Okla., $8.33; Menn. ch., Hillsboro, Kan., $40.17; Hoffnungfeld Eden ch., Moundridge, Kan., $130; Eva Doerksen, Los Angeles, Calif., $5; Florence Hetzel, tithe, Los Angeles, Calif., $8.50; Emma Sprunger, Los Angeles, Calif., $25.00; Menn. Mission ch., Los Angeles, Cal., $25; West Zion ch., Moundridge, Kan., $105; Alexanderwohl ch., Goessel, Kan., $71.06; Menn. ch., Hanston, Kan., $9.70; S. S., & Menn. ch., Wadsworth, O., $60.76; A. P. Neufeld, Inman, Kan., $30; Bethesda ch., Marion, S. Dak., $83.20; Greenfeld ch., Fort Cobb, Okla., $17.20; Mary Preheim, Monroe, Wash., $10; S. S., Bethel ch., Fortuna, Mo., $16.55; Sewing society, Butterfield, Minn., $60; First Menn. ch., Paso Robles, Calif., $35; S. S., Hoffnungsfeld Eden, Moundridge, Kan., $145; S. S., Hoffnungsfeld, Moundridge, Kan., $33.45; S. S., & S. S. convention, Munich, N. Dak., $72.61; Menn. ch., Springfield, Pa., $12; S. S., & Menn. ch., Pratum, Ore., $15.25; S. S., Bethel ch., Volt, Mont., $23.33; Salem Menn. ch., Dalton, O., $66.38; Elizabeth & A. D. Stauffer, Donnellson, Ia., $20; mission friend, Reedley, Calif., $5; mission friend, Beatrice, Nebr., $20; D. H. Richert, Newton, Kan., $5; S. S., Menn. ch., Inman, Kan., $15.94; S. P. Krehbiel, Moundridge, Kan., $20; Menn. ch., Fairmead, Calif., $31.92; Barbara Krehbiel, Keokuk, Ia., $10; Anna Krehbiel, Donnellson, Ia., $12; Christian ch., Moundridge, Kan., $100; S. S., Menn. ch., Deer Creek, Okla., $13.37; Clovis Oberli, Littlefield, Texas, $10; friend, Reedley, Calif., $5.

Total amount, $9,627.35.

Special Gifts.

E. B. C., First Menn. ch., Reedley, Calif., for orphan, $35; Jacob F. & H. Toevs, Mt. Lake, Minn., for orphan, $30; G. B. Regier, Mazie, Kan., for teacher, India, $45; C. E. Society, Emmaus ch., Whitewater, Kan., for orphan, $30; John P. Lincheid, Arlington, Kan., for orphan, $30; Mrs. Jacob Abrahams, Goessel, Kan., for orphan, $30; C. E. society, Altona, Man., for evangelist in China, $40; sewing society, Gretna, Man., "Waisenheim," $30; Dorcas society, Wayland, Ia., for Lockmach, $50; Y. P. S., of Bethany Menn. ch., Quakertown, Pa., for orphan, $12.50; Earl Ledig, treas., Alta Loma, Calif, for orphan, $15; John J. Johnson, Meno, Okla., for native worker, India, $100; Oak Leaf sewing society, Mt. Lake, Minn., for Bartels, $50; Oak Leaf sewing society, Mt. Lake, Minn., for Browns $50; S. S., Menn. ch., Munich, N. Dak., for native helper, $62.

Total amount $705.02.

China Relief

Y. P. S. of Bethany Menn. ch., Quakertown, Pa., $6.

Total amount, $77.

The above totals contain the amount turned over to us by the Ladies Executive Committee of Sewing Societies, which is receipted by them.

July 1, 1921, in bank	$ 341.96
Received during July, 1921.	
General Fund	9,627.35
Special Fund	705.02
China Relief	77.00
Girls' School, China	12.75
Canada Remittance, part	314.02
	$11,078.10
Borrowed from bank during July	$ 5,000.00
	$16,078.10
Paid out during July, 1921	15,202.76
In bank August 1, 1921	$ 865.34

On August 1, 1921, our Board has $11,000 borrowed.

Gratefully acknowledged,

Gustav Harder, Treasurer,
Whitewater, Kansas.

J. G. Regier, Asst. Treas.,
Newton, Kansas.

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The Mennonite.

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VOL. XXXVI. BERNE, INDIANA, AUGUST 25, 1921. No. 33.

NOTICE

The sewing societies who freely contributed articles to be sent to the mission fields will kindly take note that we are no more in Los Angeles, California, but on the way to India. Would those who have any garments, etc., ready send them to the undersigned address until further notice.

Very sincerely,
Mrs. P. W. Penner,
R. 4, Hillsboro, Kansas.

HOW TO REACH FORTUNA, MISSOURI

To Attend the Middle District Conference

For parties coming from the east and also those from the north the best way is via St. Louis. Those traveling on the Missouri Pacific from St. Louis will be met at the train at Tipton at 1:28 p. m. and at 3:53 p. m. on Saturday, Aug. 27. Those coming from St. Louis on the Rock Island will be met at Versailles at 3:42 p. m. on Saturday, Aug. 27.

IN MENNONITE CIRCLES

Delegates to the S. S. and C. E. convention of Middle District conference to be held in Fortuna, Mo., Aug. 31, are requested to respond to the roll-call with a statement of the most interesting experiment, method or incident that has transpired during the year either in S. S. or C. E. work.

Our visiting brother from the Dutch churches, Rev. J. M. Leendertz, while on his way from California to Manitoba, writes: "The welcome I received everywhere was very hearty. I have been to Upland and Reedley and I am glad that I was there. Now I am on the way to Rosthern and Gretna to visit the Canadian brethren."

On Sunday night, Aug. 7th, the Upland C. E. had charge of the evening services at the Mennonite Mission church, Los Angeles, Cal., and rendered an upbuilding program. About 40 members had come out. Very fine to give others a treat.

According to a message recently received by the Mennonite Executive Committee for Colonization 62 Russian Mennonite refugees left Constantinople for New York, expecting to arrive Aug. 20.

LANGUAGE STUDY IN INDIA

Landour U. P., India,
July 6, 1921.

It is said that one is able to go all over India if he knows only these three words: Jau—go, aou—come, l a u — b r i n g. But the Christian missionaries' aim is not merely to be able to get about, nor merely to make himself understood in a broken speech; but rather to bear such a witness of the love and the life of Christ, that this witness will find lodgment in the hearts of his hearers, educated or illiterate, that his hearers as they listen will not hear the words that he speaks, but rather the message; nor that they hear his stumbling sentences, and the deficiencies of his speech, but rather that they will be lost in his message, and the wonders of the glad tidings which he proclaims.

A nurse staying here in the same cottage in the hills with us, told us that in attempting to ask that some bandages be brought, innocently she asked her assistant "to bring out heaven." A young preacher down near Madras preached from the text, which his hearers understood as "Pray ye the Lord of the fort, that he send forth more laborers into the fort," and for half an hour he spoke about the fort, thinking that he was using the word which meant harvest. Another whose servant's face seemed blank, and expressionless, spoke out to him, "Don't you have a bottle?" He meant to say, "Can't you understand?"

To the end, therefore, that the new missionary may gain a good command of the language, it is necessary for each worker, newly arrived, to spend nearly all the time of the first year in study, and, some time of the following years in the study of the language of the people among whom he is to work. Hence we are spending much of our time this first year in studying Hindi. There are at least ten or twelve important languages in India, with scores of dialects. Each five rupee note, worth not quite a two dollar note in America, bears the words "five rupees" in eight different languages, in order that it may be read all over India. And so I want to write a little of what the study consists of, of the examinations and of the results.

First concerning the language examinations. A certain managing committee, consisting of missionaries themselves, and representing the various larger missions, conduct two examinations each year, one in April and one in October. They conduct language examinations not only for the first year, but for the second and the third year. Hence, since we arrived on Thanksgiving Day of last year, we are now planning to take our first year's examination in October of this year. Since the work of our church happens to be among Hindi speaking people, or a dialect of Hindi, we study this one of the many Indian languages.

As a preparation for our first examination we are supposed to have read the I, II, and III Hindi readers, which correspond to the I, II, and III English readers of the public schools at home. We further have to read the Gospels of St. Luke and St. John in Hindi, to go through two or three books of grammar, and to have read Bal Bharat, a little book devoted to Hindi customs and religion. The examination then consists of two parts, a written test and an oral test. The former consists of translating picked out sections from the above works, and a written test on grammar. The oral test consists of a conversation with a native Indian, the reading of an unseen passage, and translating it, and a test in writing in Hindi characters, of a passage which is slowly read by an Indian. These examinations are to cover about three and a half days. From this it can be concluded that he who has passed his first year Hindi examination, has at least as fair a reading knowledge of Hindi as a child in our public schools who has passed the third reader. Again we become kindergarteners in the schools of Indian life.

In preparation for all this we spend much time of the first year on the field either with a native teacher, known as the Pandit, or else at the language school, in conjunction with the Pandit. And our time is taken up, not only in reading and in studying the books mentioned, but in conversing with the Pandit—or attempting to—and in attempting in all possible ways to learn to talk. For example, since we have by this time covered all the work, save Bal Bharat, this morning I tabulated all the important parables, miracles, and historical stories in St. Luke and St. John. From these Gospels were tabulated 13 parables, 13 miracles, and 17 historical stories, a total of 43. These now we are going to take with our Pandit, whom we have engaged for one month, to give three-fourths of an hour daily with each of us. For this three-fourth hour, each day, we will take one of these 43, study it thoroughly, learn before hand all new words, practise telling it in Hindi, speaking it out here on the hillsides to the trees and the rocks, or to the walls of our room. Then having prepared it, we will spend the three-fourth hour with the Pandit, telling it to him in Hindi, and having him correct us on our pronunciation, our words used, and the form of sentences. Some days perhaps we will vary the method by having the Pandit ask questions on the miracle, or perhaps by writing it out in Hindi before him.

Thus we are spending the first year in India. But it would be incorrect to let the inference escape that during this first year, nothing else is done. In many a mission, the missionary who does not have placed upon him, sometimes heaped upon him, some work, after he is here only a few months, such are few and far between.

I recently asked a doctor from a neighboring mission how long he was in the country before he began preaching. He replied, "Oh, I was somewhat of a bonehead; it took me eighteen or twenty months before I preached my first

sermon." Then I asked, "How often did you preach after that?" He replied, "Every Sunday." And so it was. Some will begin preaching after twelve months, or even before. Many a new missionary immediately after the first year's examination or before then, will teach a S. S. class of brown-skinned boys or girls, who we believe are bettered because of the instruction, but who, we must also confess, serve as the steel to sharpen the linguistic skill.

It is generally supposed that an Oriental language is far more difficult to learn than any of the modern European tongues. Yet it can be accomplished, if one wills to, and if he draws upon that great reservoir of which Jesus spoke, "Whatsoever ye ask in My name, believing, that will I grant you." Every new missionary needs the prayers of the home churches in these matters, not merely that he may speedily learn the language, but more explicitly that he may have the perseverance, the continued health, and mental vigor, and that he may exhibit the Christian graces of love, of peace, of forbearance, as he meets his Pandits, that he may have the love of Christ's kingdom and the glory of God, not his own, at heart, and that this love may generate serious determination to surmount this mountain of difficulty to missionary endeavor. We, your representatives, are new missionaries.

Your co-workers,
Mr. and Mrs. Samuel T. Moyer.

PRAYER AND PRAISE

Altoona, Pa.

Dear Readers of the Mennonite: "If ye abide in Me, and My words abide in you, ye shall ask what ye will and it shall be done unto you," (John 15:7) is a precious promise from our dear Lord and Master and we know that God hears and answers prayer and prayer changes things, therefore we take the privilege of asking the dear readers of The Mennonite to join in in prayer with us in behalf of our work, especially for Sunday school teachers. We at present have four classes without teachers and two of these need to be divided, therefore we need six teachers to teach the dear lambs whom God has intrusted into our care. How it makes our heart ache to see these classes without teachers. Pray that the Lord will raise up some one who will be willing to sacrifice their time to help in this great work of bringing the gospel story to these dear ones whose only opportunity it is to hear it in the Sunday school.

We certainly praise and thank the Lord for answering prayers in sending us a superintendent to the field who can do more efficient work with these low down and out men of our district.

Yours in His glad service,
Elizabeth Foth,
Martha Franz.

IMPRESSIONS ON THE LIFE OF REV. JOHN OBERHOLTZER

H. J. Krehbiel.

Reedley. Cal.
Aug. 12, 1921.

I think it was in the fall of 1902 that I stood with Bro. A. B. Shelly at the grave of Rev. J. H. Oberholtzer in Pennsylvania. At the request of the Home Mission Board I was visiting all the churches in Pennsylvania. While in Bro. Shelly's church at Quakertown one day it rained continuously and not being able to make any visits we spent the time in conversation, in the course of which he told me about Bro. Oberholtzer and his work and brought down from the garret of his home bound volumes of the Religiöse Botschafter, the first Mennonite periodical published in America. In these papers I read with intense interest that rainy day such things as a report of the dedicatory service of the Wadsworth Seminary. It made mention of the men who took part in this service and gave outlines of the addresses they had delivered. I also read a report of one of the first sessions of the General Conference. On another day Bro. Shelly took me to the place where the locksmith shop had stood in which Bro. Oberholtzer had edited and published this paper. I was very sorry indeed that both the shop and the printing press had disappeared, for had they still been there I would have purchased them and presented them to the Mennonite Historical Society and I still regret very much that this society did not exist in time to preserve these memorials.

I write this only to say how much I enjoyed reading in the last copy of The Mennonite, No. 30, Aug. 4, the sketch of the life of the Rev. J. H. Oberholtzer, Teacher, Locksmith, Preacher, Publisher. The thought came to me that there are other men who were greatly instrumental in the organization of the General Conference and the direction of its work and I believe a sketch of their lives would be of general interest to the readers of the Mennonite and would also create a more intelligent interest in the General Conference and its aims. I am thinking of such men as A. B. Shelly, Christian Krehbiel, Christian Schowalter, Dietrich Gaeddert, David Goerz whom I had the privilege of knowing and then Prof. van der Smissen; the father of J. W. and H. H. Ewert and others whom I never met. Perhaps the editor could find some one who knew one of these men intimately to write a sketch of his life for publication in the Mennonite, or better still, let someone who knew one of these men intimately volunteer to prepare such a sketch for the Mennonite. I can assure you the editor would be delighted to receive many replies to this request.

EXTRACTS FROM LETTERS FROM A MISSIONARY IN CHINA

A week ago I went out to a village to see a country day school. It was a most interesting trip. The only way we travel here is per sedan chair and the village Li Long is about a two hours' ride from here. We walked over the big mountain to help the chair coolies, as it is a big climb, too big for them to carry us.

I wish you could have gone with us. I will never forget my first trip to a day school. That was one of a better type than most of them. There is only one model day school around here. Their desks are tables with drawers and when the children go home, the drawers are locked so that no one can steal their things. The schoolroom is the reception room of a house and opens out into a court, there being no wall on one side at all, but simply the open court. The scholars all study aloud, for if they would not, their parents would think they were only playing at studying, and as a consequence you can try, at least, to imagine the noise in that school room.

We also went to visit an old woman who attended the school for women a year or so ago. I took a scroll along, and how she enjoyed the pictures! She is over sixty years old and can read some Romanized which she learned in school. She is such a happy old lady even though she is ill and feeble. She loves to preach to the people and she can preach, as she had a vital Christian experience and she does not let a chance go by without making of it all that is in her power. A few Sundays ago she felt well enough to preach, but was not able to go away as she spends most of her time in bed. What do you suppose she did? She sent someone out to call all the people to her home and then she preached to them as only such a dear old soul could.

Several families live in the house and of course everybody came out to see the foreigners. They wanted us to have some tea but yours truly can't drink so much tea, and so we had to accept eggs and peanuts and by the time several gave each of us two or three eggs we had eighteen eggs. They also offered us Chinese cakes of a peculiar kind.

I don't believe I have told you about the caskets of Kutien, have I? A few, yes only a few years ago there were 20,000 unburied caskets and then the newly appointed official, a reformer, started to clean up things. He sent a notice to everybody that they would have to have their families buried by a certain day and that if they were not buried then, the city would do so. Everybody but the poor folks got busy and they would gladly have buried their dead if they had had the money. The officer also got some streets cleaned and they have been in a better condition since, but the Chinese decided that they would rather be dirty than clean up, so everybody closed their shops and would not open them until the reformer was ousted, and a new official put in his place. When they plan a thing like that, they close their shops and not a thing is bought or sold until their attempts are realized. They know that is an effective method and so they stuck to it.

Had several letters from South America and it seems that the same sanitary conditions exist there. I had been wondering if China was the only place where they do such awful things, but now I have come to the conclusion that China is only typical of many non-Christian lands. Oh, how they need help! So much disease could be wiped out if they had more folks to help them.

There are about 114 girls here in the boarding school, and if you could see the building that is housing them you would be shocked, I am sure. Some rooms have as many as 14 and some 10 and 12.

We have five deaf and dumb girls in the school. One of them has been here about four or five weeks. She is only five years old. She was run over by an automobile bus and her left leg cut off right above the knee.

It is interesting the way the Chinese count their years. They begin everybody's age with the new year and if the child is only an hour old, or even a minute when the new year begins, then it is a year old. So in reality, a child may be a year and a day old

but the people would say that it is two years old.

I was told that the Chinese men no longer wear queues, and that women no longer bind their feet and not only did I hear it, but I read it too, and I have come to the conclusion that whoever made those statements did not come from South China. I only saw a few men who did not wear queues, and as to bound feet, I think that I am safe in saying that not more than six at the most had big feet. Of coure, there are women and quite a number, who have their feet unbound, but they were bound so long that they never grew after they were unbound. Perhaps their bones were broken. In families where the parents have been Christians since the children have been small, the girls have natural feet. Have seen many a foot no longer than two inches or two and a half inches, and very many that are three or four inches long.

Have seen boys with braids that would make many American girls envious.

I have been very busy. Had to pay salaries to the day school teachers and Bible women, also to the teachers in the lower primary and kindergarten grades. Also had to sell some pigs. Sold four for seven hundred dimes. Have two more to sell and will sell them tomorrow for five hundred ninety dimes. How is that for pigs?

We are also having the shutters painted and have been having the sky light mended, and about ten days ago I had to crawl up on the roof to see how things were being done up there. So you can see for yourself that the jobs are many and varied.

A little baby was left at our compound gate one day. It had only been born a short time and only had a little skirt and jacket on. A thick layer of straw was put in a little oblong basket, and the baby laid on top. It was a little girl, and never cried all the time we had it here. But, of course, we can't take any babies for we haven't the money and if we do then there are many more who would leave their babies. It always is that way. So we had a teacher write a letter and sent our card and the school buyer took the baby, letter, and card to the official. He wrote us a letter the next day saying that he was very grateful to us for saving the baby's life. We asked him to try and locate the baby's parents. He said that the people could not afford to keep the baby and that is why it was left at our gate. There is a little orphans' home here in the city for girls. I say for girls for, of course, there would never be one for boys. Boys are too popular to put them in the orphans' home.

We had a beautiful Palm Sunday service. Some of the girls carried palm leaves and the rest of them carried pine branches. All of the women of the women's school and the boys carried branches. We marched through the main street to draw attention to the fact that it was a special day, and also invited the folks to the church. The children marched through the center aisle of the church and put the branches inside the altar rail, singing "Onward Christian Soldiers," as they marched. We had special music and a Palm Sunday address with a few short talks.

One day we went to see a heathen wedding. The girl came from a Christian home, and I think the girl is a Christian. Her mother has married again and so the girl could not leave from the stepfather's home and so she left from the church. We watched the bride get ready. First she had to weep for several hours and her mother was there and wept with her. That was in the forenoon and we went over again after dinner and they were still weeping. Finally the district superintendent's wife arrived to comb her hair. Then she got ready. Of all the clothes she wore!

And bright red they were, of course. I had often wondered just how they comb their hair and now I know. She had to have it combed in certain way to signify that she is a woman now. She powdered her face and neck and by the time she got the big head dress on her head she was a sight, and then a red veil was put over the face and covered the head dress too. Then there was more weeping and she had to pretend that she was not willing to get into the chair, for then she would have to leave her mother as soon as she got in the chair. Oh, it was a most pitiful sight! Then they went parading in the city. A table full of her things had to precede the procession.

Before she left the preacher came and we had prayer and a song. It is sad that so many of the Christian girls are married into heathen homes.

After the bride left her home, we went to the bridegroom's parents' home. When we arrived at the house the man was putting the finishing touches to his costume. He is a Confucian. He had on a silk shirt, silk coat and a black felt hat in which he stuck some ornaments, (a big high one on each side of the hat). I suppose he thought he looked very fine indeed. He was really a very nice looking man.

Finally the band came. The band preceded the chair in the parade. As the chair came in the groom stepped out and brought the chair the girl was to step on, and then returned to the bedroom. Meanwhile the band played and played. Finally the middle woman and the one who brought the betrothal and wedding about, took a child, a boy, and took him to the man and went through some kind of ceremony and then she took him to the girl and went through the same kind of ceremony. That was to wish them a boy when the first baby came. No, not only a boy once but that was to bring luck so to say, and bring them many sons instead of girls. Then she took some kind of a drum and went to the bedroom to call the man. She had to do it three times for it would never do to have the man come out before he had been called three times. Finally the woman got the girl out of the chair and the first step was on the piece of red paper that was pasted in a sort of lid-shaped thing made of bamboo. There was a small charcoal stove in front. The only decoration at all was the ancestral tablets on a table in front of the little stove. The woman had to lead the girl and they followed the man around the stove. First they went one way and then the other. Finally a blanket was brought out and they were to kneel on it and bow to the ancestral tablets. The girl refused to do so. The people told us afterwards that they were afraid to compel her to do so because the foreigners were there. So he alone worshipped the ancestral tablets. Of course, the band continued to play weird music. That is the way the heathen marry. Then they went to the bedroom and they sat on the edge of the bed and were given something to eat and the woman mixed things up a bit. Then we went away and the other people, the heathen, teased them and kept it up all night. There was no rest all night, and the next morning the band could still be heard playing. Oh, it was terrible!

The last time I wrote you from Sienyu, and told you about the trip there. I enjoyed my visit in Sienyu very much. While I was there a baby was brought in that had been punctured in the abdomen, till the intestines got inflamed and peritonitis had set in. The baby was less than two months old and had evidently been fed persimmons till it got sick. Then they called a Chinese quack doctor, and he heated a needle and punctured the baby's abdomen to let out the gas. It was the most pitiful thing to see, and died in a few hours.

One morning a Chinese teacher came in and said that a relative of his had died in the night and had been wrapped in burial clothes and laid outside of the house waiting for the casket, and then he came to life again.

PROGRAM

For the Pacific District Conference to Be Held from October 9th to October 12th, 1921, at Pratum, Oregon.

Sunday Morning, Mission Services

Home missions, Chr. Hege.
Heathen missions, P. W. Penner.

Afternoon, children's festival and program, as arranged by the local church.

Evening, song and praise service, conducted by the local choir.

Address to young people by Prof. J. H. Langenwalter.

Monday Morning, Conference Services

Arranged by conference officers.

Sermon by chairman, J. M. Galle.

Organization and introductory business.

Reports of officers and committees and their discussions.

Afternoon, address: Biblical Repentance, Edward Schmidt.

Bible discussion, Faith, M. M. Horsch.

Address, Regeneration, John Toews.

Evening services, introduction by the local pastor.

Address, Justification, H. J. Krehbiel.

Tuesday Morning, C. E. Convention

Afternoon, S. S. Convention

Programs for these conventions will be made and published by the respective officers.

Evening, program of the Ladies Mission societies of the Pacific District.

Wednesday Morning

Address, Sanctification, P. R. Aeschliman.

Business meeting with elections, etc.

Unfinished business and conclusion of conference.

Afternoon intermission.

Evening, Address, Schools and Education, Prof. J. H. Langenwalter.

Prayer meetings and other services may be arranged as desired.

John Lichti,
Wm. P. Neufeld,
M. M. Horsch.
The Program Committee.

THE MENNONITE

Rev. S. M. Grubb - - - Editor
2956 N. 12th St., Philadelphia, Pa.

A religious weekly journal, English organ of the Mennonite General Conference of North America. Devoted to the interests of the Mennonite church and to the cause of Christ in general. Published every Thursday by the Mennonite Book Concern, Berne, Ind.

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EDITORIAL

A brother whose interest in the activities of our church is always keen, forewarded a newspaper account to us recently, which describes a successful vacation Bible school, conducted by the Dunkard Brethren in a town in Pennsylvania, with the assertion, "The fact that Dunkards can do such things may inspire Mennonites to do likewise." We agree that Mennonites should be as able and as ready to do any kind of Christian work that other denominations do, especially along the line of teaching from the Word of God. But we beg to inform our brother, Mennonites have already successfully done that kind of work. For example, "The Mennonite," has brought reports concerning the Vacation Bible School conducted in Reedley, Calif., the town of which the president of our General Conference is a resident.

We like the spirit that leads our brother to believe that we can do what others do. It reflects a large vision and prophecies a greater and more thorough-going effort on our part. Many people think because our church is small we are limited. To be sure it would be folly to undertake to do more than we had ability or the means to carry out successfully, but, nearly all the lines of Christian effort are such that the endeavors of the few count as much proportionately as the endeavors of the many. Indeed, we believe it to be true that when it comes to individual application and individual sacrifices the people of the smaller churches do a great deal more than those of the larger ones.

THE EASTERN DISTRICT S. S. CONVENTION OF 1921 AND OTHERS — SOME IMPRESSIONS AND HISTORY

The convention of 1921 was the 47th convention. In the early years of the convention movement, two meetings were held every year. Sometimes these meetings took place the day before conference session opened, at other times they were held independently; gradually they became entirely separated from the conference sessions. A step toward bringing them into closer relationship with conference was taken this year when a Sunday school and Young People's meeting was held during the conference session. While this meeting had no connection with the convention, it drew attention to the desirability of bringing the two in closer touch.

The convention of this year, held at Upper Milford church, Zionsville, on August 11th, was one of the best in the history of these conventions. The attendance was good, the program carried out as planned, and signs of a forward movement in the work were evident all along the line. The entertainment by the local congregation, and school were spoken of in terms of highest praise. They seemed to be keenly alive to the advantages accruing to the church and school entertaining one of these meetings, but then those who know of the fine spirit of hospitality and the Christian love of these people among the stately hills of Lehigh county, and of the fine leadership of Rev. Boyer, find a great part of the "wherefore" in these things.

The program was rather too much crowded with topics for discussion, and thus, while this was ably done, not enough time was left for bringing together the loose ends, and possibly, for transacting some necessary business. It may be that those who arranged the program recalled previous conventions when there was paucity in the speaking, and they wanted to make certain there would be "something going every minute."

It is sometimes to be regretted that there is so much of haste in what we do, and also that we miss some things in this way. A bit of history will be pertinent for comparison in this connection. For many years, two days were taken for these programs, and, as the writer recalls, there seemed to be no hurry to get away; all attending awaited, absorbed and assimilated. Now, with a one-day meeting of two sessions, some stay on the spot, stick to it, and stop with the end of the session, but many depart during the deliberations.

A pleasing feature of the convention was a message of greeting from Bro. C. E. Krehbiel, chairman of the General Conference Sunday School and C. E. Committee. The message follows:

Permit me, in the name of the General Conference Sunday School and Christian Endeavor Committee, to extend greetings and to wish you Godspeed in the discussions of the day.

Religious education is worthy of the most consecrated thought and effort of our time and the Sunday school plays an important part here.

May your convention be guided by the spirit of the Master and may each individual of each school represented be richly blest.

As early as 1888, at the convention held in the West Swamp church, a resolution was passed advocating the holding of a General Sunday school convention in connection with the General Conference to be held at Childstown, South Dakota, the following fall. Thirty-two years elapsed before the dreams of these workers became a reality. The first General meeting was held in connection with the 1920 General Conference at Perkasie, Pa. Much of the credit of this initial meeting is due to Sister Anna Stauffer, former field secretary of this convention, and Bro. Krehbiel, the chairman of the committee of General Conference. It is a forward step, the significance of which can not be fully appreciated now. The Eastern Conference convention recognizes the importance of the movement, and hopes to keep in close touch.

(To be continued)

CORRESPONDENCE

Glendale, Calif., August 13. — Our church papers and letters from friends are welcome here on the Pacific coast. One is anxious to keep posted how things move at other places in the homes, church, Sunday school, colleges, home and foreign mission.

Occasionally friends from places call here. Recently Minnie Sprunger of Pasadena made a short call. Last week the writer had the privilege and pleasure to make a trip per auto to San Diego with Mr. and Mrs. Wm. Hirschy of Phoenix, Ariz. They came in their new auto to Los Angeles and Hollywood. Mr. Hirschy is the superintendent or principal of an eight-room school in Phoenix. He came to Los Angeles to take a short teachers' course in the California South University.

The delightful climate of San Diego is hardly surpassed anywhere and therefore it is the attraction of very many tourists. It is also noted for its excellent harbor and probably some day will be noted as the base of the U. S. fleet. At present over a hundred warships of different types are in the harbor.

We made a side trip of about fifteen miles, across the line to Mexico, the town of Tijuana. The contrast between this town and San Diego, or the dominion of Uncle Sam and Mexico, is indeed striking. This town across the line is probably one of the worst kind, having mostly saloons with dancing halls. Music to suit the case, where "ladies are welcomed."

Such persons who cannot realize the advantage and blessing of national prohibition in the United States ought to go and stay tweny-four hours in a place like Tijuana.

Glendale and Los Angeles are still "booming" and on a large scale, too. One of the daily papers stated recently that Los Angeles has increased in population over 200,000 since the census of 1920. In Glendale building in 1921 is going on on a larger scale than ever before. The building permits in August reached already nearly $200,000 and are expected to go to $400,000. But after all, this is no proof that the "business depression" cannot reach the Pacific coast in due time.

This week a contractor and builder sold a new house for $6,000. He said, "I wish I would have a half-dozen, I could sell all of them." Calling his attention to the question whether this rush would "keep on," he replied, "There is but one California." And it is a fact that people from many other places are flooding in.

Such conditions are a strong incentive for commercialism and wild speculation. There are, seemingly, as many opportunities to lose as to gain. One is earnestly reminded of the admonition: "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh and the lust of the eyes and the pride of life, is not of the Father, but is of the world, and the world passeth away and the lust thereof, but he that doeth the will of God abideth forever."

I. A. Sommer.

Beatrice, Nebr.—Editor of the Mennonite: When reading your excellent editorial in No. 30 of August 4th, the closing paragraph beginning with these words, "One of the strong features of a denominational paper is its correspondences from churches in various parts of the country," and also the reminder of a few lines before the same: "See how often an article from the pen of our pastor has appeared."

The writer had to feel somewhat delinquent as far as the town church—branch of our congregation, here, is concerned. At our annual "Bruderschaft" in the Central main church, January last, the matter of creating an English correspondent came up, but it was tabled for another year for the reason that no agreement could be arrived at, as to his specific duties, compared with the German one.

We shook hands last at the Conference at Perkasie Park, also with your father, N. B. Grubb.

I am greatly pleased to learn that the latter has been wonderfully strengthened through his sojourn amongst the green pines and calmy lakes and refreshing seaside breezes of sunny Florida, being somewhat familiar with them myself.

Since Brother H. D. Penner has been assisting in preaching in the English language at the town church, filling a long felt want, every Sunday evening, attendance has been gradually increasing, even during the hot season, especially from the young folks, although the older ones, some of them are also participating, and a few members of the English mission Bible class too. Last Sunday evening, Bro. Penner chose for his text John 4:4-14, Verse 9, Christ a Jew, conversing with a Samaritan woman; setting aside national prejudice, lifting woman to her rightful position in life, making peace between nations, bringing the water of life to fallen humanity, proclaiming Himself the Messiah to the woman.—The Presbyterian elder, J. R. Craig, who listened to the sermon, told Bro. Ruth at the door before leaving: "When I come again you must help me down the steps," he uses a cane, being lame.

Professor Linscheid's just returned from their "honeymoon," or wedding trip, stopping over a day or two here before moving to Bethel College campus, where he bought the small "Goerz house" south of his residence property, across the road.

Referring to your closing sentence, "The people of the home church find the paper meaning most to them when they see occasional references to themselves and their neighbors."

I believe we have a few members here who could be prevailed upon to help out a little in this line if called upon: Mr. and Mrs. Wm. Wiebe just returned from a short attendance at the Bible conference at Winona Lake where they heard Campbell Morgan speak. They enjoyed it greatly, a contribution in that line would make excellent reading matter all around, and Brother Peter Jansen, here should tell us what he thinks about the future of poor soviet Russia, his former home country, he is now greatly interested in Hoover's Relief Work, after the American prisoners have been released.

John von Steen.

August 12th, 1921.

First Mennonite Church of Aberdeen, Ida., Aug. 10, 1921.—Dear Readers: Not having sent a report from our church and community for some time will try to do it now.

There have no news of special interest happened. Our church is following its well organized meetings with its usual interest, such as Sunday school, church services. Christian Endeavor, prayer meeting, choir practice, and such other meetings as are scheduled from time to time.

We have not had any ministers from our congregation visiting us for some time. Rev. P. E. Penner and Rev. Hiebert, both of the Mennonite Brethren church were preaching in our church of late.

The directors of the American Falls hospital held their annual meeting on May 31, 1921, to elect new directors and transact such other business as came before the house.

This financial condition that exists all over the country is also affecting our hospital. May the Lord help us that this institution which already has done so much good to human flesh, may prosper and be a blessing to humanity is our wish and prayer.

Sister Clara Wiebe who was attending the Bible Institute in Los Angeles, California, for the past two years has decided to give her life to the Lord. She has accepted a position in the mission field among the Indians in Montana, with Rev. and Mrs. Petter.

Our church and Sunday school gave her a farewell on our church lawn Monday evening, August 8, 1921.

A big crowd showed their interest with their presence and activity. After a light luncheon an appropriate program was rendered with singing, praying and speaking. Our church orchestra helped to make the occasion still more interesting. It was quite

Statistics of the Middle District Conference for the Session of 1921

NOTES TO STATISTIC

1. I. A. Sommer, S. F. Sprunger, C. v. d. Smissen, Joel Lehman, not active. Berne has a temperance society which meets monthly.
2. S. K. Mosiman, not active.
3. The Swiss Mennonite congregation has two churches, Ebenezer and St. John. Each church has its weekly services, S. S., Junior and Senior Endeavor, Teachers' Meeting, Bible Study and monthly Mission Society.
4. Rev. D. D. King has been regularly helping out in the preaching services.

Name of Congregation and Location	Name of Elders and Preachers	Membership: Increase: Baptism	Membership: Increase: Letter	Membership: Decrease: Death	Membership: Decrease: Removal	Membership: Decrease: Dismissal	Membership: Decrease: Exclusion	Total Membership	Blessing of Infants	Services: Preaching	Services: Y. P. Meeting	Services: Prayer Meeting	Services: Mission Society	Sunday-School: How often	Sunday-School: No. of Teachers	Sunday-School: Scholars	Sunday-School: Teachers' Meeting	Sunday-School: Teachr. Training Class	Contributions: Congregational Purposes	Contributions: Foreign Mission	Contributions: Home Mission	Contributions: Education	Contributions: Sunday School	Contributions: Other Charity	Contributions: Totals
Apostolic Mennonite, Trenton, O.	J. E. Amstutz	6	3	4				241		Twice weekly		Weekly	Monthly	Weekly	8	98			$ 2,204.85	$ 379.25	$ 90.00	No record	$ 248.05	$ 466.53	$ 3,468.68
Bethel Mennonite, Fortuna, Mo.	P. P. Hilty	15	2		1	8		171		Twice weekly	Weekly	Weekly	Monthly	Weekly	18	190			1,592.76	338.26	141.49	$ 770.00	206.86	73.98	3,123.35
Emmanuel Mennonite, Noble, Ia.	L. L. Miller	10	6	1	7			284		Weekly	Bi-weekly	Weekly	Monthly	Weekly	19	223	Yes	Yes	1,645.00	294.00		No record	348.46	64.00	2,351.46
First Mennonite, Berne, Ind.	P. R. Schroeder (1)	28	8	9	2	9		962	43	Twice weekly	Sen. weekly	Weekly	Monthly	Weekly	49	1065	Yes	Yes	8,894.76	7,594.54	3,704.72	No record	685.18	3,727.21	24,606.42
First Mennonite, Bluffton, O.	S. M. Musselman (2)	9	19	1	3			320		Twice weekly	Weekly	Weekly	Monthly	Weekly	24	411	Yes	Yes	3,924.64	938.45	395.00	No record	607.43	890.02	6,755.54
Pulaski Mennonite, Pulaski, Ia.	J. M. Regier *	10	4	2	13			343		Twice weekly	Weekly Senior Junior	Weekly	Monthly	Weekly	26	350	Yes	Yes	5,211.27	1,171.46	175.00		371.63	1,300.00	8,429.36
Grace Mennonite, Pandora, O.	Andrew S. Bechtel	2	10	3	5	2		214		Twice weekly	Weekly	Weekly	Monthly	Weekly	18	200			1,704.25	510.17	144.80		91.96	546.36	2,997.54
Salem Mennonite, Dalton, O.	M. A. Niswander	12	4					165		Twice weekly	Weekly	Weekly	Monthly	Weekly	13	170			1,050.00	240.00	200.00	350.00	320.00	60.00	2,220.00
Summerfield Mennonite, Summerfield, Ill.	Andrew S. Bechtel	12	1	1		3		150		Twice weekly	Weekly	Weekly	Monthly	Weekly	11	125		Yes	1,625.66	340.69	35.20		386.00	231.05	3,887.90
Swiss Mennonite (3), Bluffton & Pandora, O.	W. S. Gottshall (4)	24	3	9	5	1	3	683		2 Churches 12:15 Morning weekly	Jun. & Senior weekly	Weekly	Monthly	Weekly	47	660	Yes		4,756.06	2,191.11	933.16	1,279.30	688.95	1,067.94	9,837.22
Wadsworth Mennonite, Wadsworth, O.	M. M. Lehman	3	5	1	3			170		Eve. biweekly	Bi-weekly	Weekly	Monthly	Weekly	8	139			2,081.60	337.35	238.16		300.00	132.40	3,089.51
Wayland Mennonite, Wayland, Ia.	L. L. Miller	8	2		1			289		Weekly	Weekly	Weekly	Monthly	Weekly	16	204	Yes	Yes	1,288.51	464.82	66.45		600.91	219.00	2,639.69
Zion Mennonite, Donnellson, Ia.	Elmer Basinger	6	3	3		1		213	8	Twice weekly	Jun. & Senior weekly	Weekly	Monthly	Weekly	14	170		Yes	7,550.70	509.47	146.24		242.66	589.47	9,038.54
	Grand Totals	145	61	39	13	42	16	4305	51						271	4005			$43,530.06	$15,509.57	$6,270.26	$2,996.30	$5,098.09	$93,537.96	$82,243.23

late when the crowd adjourned. Sister Clara left for the mission field August 9, 1921. May the Lord be with her, bless her and her work is our prayer.

Bro. John H. Bauman is down in bed with typhoid and won't be able to get up for some time. Members of our church are doing his field work for him.

Wheat harvest is in full blast. The wheat is as good as it has been here any time before. In fact all farm products are good. There was plenty of water for irrigation and the weather was ideal for crop growing. Human beings think it was too hot this summer, but it was surely ideal for irrigation crops. If prices will be as good as the crops, it will be a wonderful financial help for this community.

Your Christian worker,
G. A. Bartel.

CHINA FAMINE FUND

The American Committee for China Famine Fund upon receipt of a cable from Peking in early June stating that actual famine needs had been met, felt that the task for which it had been appointed had been accomplished and brought its campaign for funds to a close. While the committee recognized the probability that many post famine needs, such as the re-establishement of homes and care of orphan children, etc., would appear, it took the position that such needs, so far as the American Committee was concerned, might properly be referred to the missionary agencies of the churches at work in China.

In view of the sudden end of the American Committee's appeal, it is probable that sums of money contributed by churches and individuals for famine relief are now in the hands of local church treasurers. Many of these officers may be in doubt as to what should be done with such funds since the American Committee's announcement. The American Committee has no desire to receive these church funds. On the other hand, there is no doubt that the American missionary agencies working in China will be compelled to face serious post-famine problems such as have been referred to above.

The Protestant churches have been represented in this famine appeal by the Committee on Church Cooperation. This committee in view of all the circumstances urges that all moneys for the China Famine Fund now in the hands of church treasurers or which may local church treasurers of which may later be received, be remitted to the foreign board of the denommendation has the full approval of Mr. Thomas W. Lamont, chairman of the American Committee for China Famine Fund.

Such action will insure the use of these funds for forms of relief which the American committee cannot undertake yet which are an inevitable result of the famine.

If such moneys are sent promptly to the foreign boards, it will be possible to learn at an early date just how nearly adequate the funds available are for China's needs.

If any little love of mine
May make a life the sweeter;
If any little care of mine
May make a friend's the fleeter,
If any lift of mine may ease
The burden of another,
God give me love and care and strength
To help my toiling brother.
—Anon.

THE C. E. TOPIC

September 4.

Thy Will Be Done. III. With My Mind.

Matt. 6:7-15. (Consecration Meeting)

The Lord's prayer expresses the attitude of the one making it, if the prayer is a sincere one, and made in the name and spirit of the Lord Jesus Christ. When we say: "Thy will be done," our entire life and our whole mind must be behind the sentiment expressed. The mind is the most individual of our possessions. We are better in a position to control it than eternal things. Let it be borne in mind that we are to serve the Lord our God "with all our mind." How is this to be done? First, it must be with a willing mind we must feel that we are like clay in the hands of the potter, to be used by Him for whatever purpose He in His divine wisdom sees fit to use us. Like Jesus we always want to say: "Not my will but Thine be done." This may mean sacrifice; it surely will mean great efforts in soul winning, and certainly means diligent application to every form of Christian work that the Lord Jesus Christ sets before us to do. A willingness to submit our wills to the will of God often involves our going into the deep shadows of sorrows, but, we know that God is all wise, and all good, and, if He does call upon us for our possessions, dear though they may be to our hearts, or even if He calls our dear ones from us, we can do no better than to say with Job: "The Lord gave, the Lord hath taken away, blessed be the name of the Lord."

God's will may only rightly be done by those of an humble mind. The most useless thing in the economy of God is the proud mind. Pride has been the stumbling block upon which many noble careers were wrecked. Jesus frequently lays emphasis upon the value and necessity of humility in the Christian life. We are to be humble as little children. The only greatness recognized in the Word of God is great humility. Jesus gave us an example of humility in His life. He told us that the Son of Man came to minister and not to be ministered unto. And He took the place of the very lowest and meanest of servants when he washed His disciples' feet. When Jesus said that it was more blessed to give than to receive He would have us understand that this applies to honors and other consideration as much as it does to giving money.

The child of God will do His will with an active mind. Mental laziness is as much a crime as physical laziness. We will all agree that the mind is the better part of the natural man. Why not then give Him the best? It might occur to us that only the greatest results for God and the salvation of the world can result from great mental activity. Here we have the world with its millions of suffering men and women with souls that will be lost if no one brings them the light of life. God's people have the winning of the world set before them as their supreme task. How better could the royal gift of mind be applied than by using it to its fullest capacity for the salvation of souls.

To serve God with the whole mind it is necessary for us to acquire the mind of the Master even as Paul puts it: "Let this mind be in you which was also in Christ Jesus." We become Christ-like in our minds when we learn to know Him by association with Him, by reading His Word, by obeying Him, by praying and by taking upon ourselves those duties which were distinctly Christ's—such as caring for the needy, and suffering, sympathizing with the distressed and teaching the ignorant, as well as enduring suffering for Him and bearing His cross.

Determination is a valuable characteristic of any mind but a determined mind devoted to the service of Christ and the salvation of lost souls is one of the most valuable spiritual assets we may bring to the world. How impressive Paul becomes when he says: "I am determined," or "I am persuaded." Like this beloved apostle, we attain a high spiritual influence when we are determined to know nothing but Jesus Christ crucified and resurrected from the dead.

In closing, let us be impressed with the importance of an attitude of promptness in the Lord's work. Let the reader, at some time, go through the Gospels, particularly the Gospel of Mark, and observe the use of the word straightway. It should have an "up and at it" influence upon him.

THE S. S. LESSON

September 4

From Philippi to Athens

Golden Text—The angel of the Lord encampeth round them that fear Him and delivereth them. Ps. 34:7.

Lesson Text.—Acts 16:19-34.

Paul's arrival in Philippi, his first stop in Europe, was marked by three events, the conversion of Lydia, the casting out of the evil spirit from the unfortunate girl and the arrest of Paul and Silas with the consequent conversion of the jailor. Last week the conversion of Lydia and the acceptance of Christ by her household was the subject. We now, continue a study of the other incidents—taking place in Philippi. It appears that the young woman was possessed of some supernatural powers by which her masters used her to tell fortunes. We note here that these masters were taking advantage of another's misfortune in order to make money for themselves. They evidently were shameless and merciless without love or sympathy. This type of men is common in all ages and places. They fatten on misfortune and regard any protection or help given to their victims as a wrong done to themselves. Even the unfortunate have rights and anyone possessed of a spirit of Christian love should find it his or her duty to aid and protect them. Christians in our times do well when they champion the cause of those who are oppressed.

Paul and Silas, being on a mission for Christ, most naturally regarded the sight of this girl as a command of God to exercise the power of Christ in her behalf.

The result of the freeing of the girl from her possession was the anger of her masters who instigated a mob against them and dragged them to the rulers charging them with violating the law. They claimed to be Romans and accused the apostles of commiting an offense against Rome.

These masters had violated the higher law of God about which they cared nothing, but when their dishonorable business suffered they were ready to call upon the laws of the land to come to their assistance. Dishonorable business, such as rum selling and industries that grind down the worker and deprive him of his just rights, are always ready to call upon man-made law to enable them to continue their dastardly vocations, but sometimes God speaks and they are confounded.

Paul and Silas had to endure stripes and imprisonment for Christ's sake, this is what He predicted would be the lot of those who serve Him. How many Christians in our day must suffer bodily injuries for serving their Master faithfully? Who of us would be ready to undertake a work of love for Christ, knowing that terrible persecutions awaited us?

Can anyone imagine a situation more miserable than Paul and Silas, suffering from their beating, in stocks, in a filthy jail, among hardened criminals? Were they discouraged? They were not. They prayed and sang hymns in the night. There is something inspiring about their singing songs in the night. All of us have our dark times, our nights of trouble, of sorrow, of suffering and of persecution. Let us learn that even on such occasions there are reasons for songs of joy and praise. These apostles could rejoice that they were deemed worthy to suffer as their Master did. They could rejoice in the thought that God saw them and knew of their state and would help them. He had always given them the victory and would surely do so now. The statement that the prisoners heard them sing brings with it the thought that through the songs of Paul and Silas the prisoners were hearing a message from God.

God answered the prayers of these two men with an earthquake. The Bible speaks of a faith that can remove mountains, but here the prayers of faith shook the earth and broke the bands of steel. In trouble the child of God has a mighty power, the power of prayer. Because this power is not used to its fullest extent many great victories are missed.

The jailor, no doubt a coarse, hard man, was first so badly frightened that he sought to take his life, but here we see a wonderful transformation occurring. He thought of his own life when he asked: "What must I do to be saved?" The answer he received: "Believe on the Lord Jesus Christ," revealed to him the secret of his spiritual as well as his material salvation. This question is the most important anyone may ask. The answer is always the same. Salvation alone is possible through faith in Christ. We next see that this hard man becomes a loving and sympathetic friend. A converted man or woman is always a loving and lovable person.

The jailor was not the only one who came to enjoy the blessing of salvation through this incident. His household came to enjoy it with him. When the head of the house is a saved person those of his household come to enjoy glorious opportunities.

RELIEF NOTES

(Conducted by Vernon Smucker)

As mentioned last week, visaes for the Mennonite refugees in Constantinople desiring to come to America have at last been received by our Unit, and if all went as planned some sixty of them are now on their way to this country. A letter from Bro. Stoltzfus at Constantinople, under date of July 23, states that the receipt of the news there that permission was at last granted to come to America gave occasion for great joy. Some of the men had almost despaired of ever receiving the neecssary visaes. On the same day permission was received for a number of the men to enter Germany, and further notice was given that the German government would grant permission for all to enter Germany who could prove that they were Russian refugees of German descent.

Plans are being made by the committees to meet and care for the refugees on their arrival at New York early in September. Details with reference to placing the men when they arrive have not been altogether worked out as yet. A meeting of the colonization committee was held a few days ago in Kansas, but the decisions and plans of the committee have not been learned at this office. We may rest assured, however, that every effort is being made to handle the situation in the best and most satisfactory way. Anyone desiring to securc the services of one of these Russian brethren for farm work should write at once to Wm. J. Ewert, Hillsboro, Kansas, or to Levi Mumaw, Scottdale, Pa., for full particulars.

Indications at present are that Russia will soon be open for relief work and that the need there will be almost unspeakable. Cholera is sweeping the country and famine conditions will in all probability prevail during the coming winter. Cablegrams and letters indicate that millions will be in danger of starvation unless help from this country arrives speedily. Prospects for one of our workers to enter the country at an early date seem very good. Our unit at Constantinople suggests that the funds for that work be raised to the limit and that immediate plans be effected for collecting and shipping clothing. That this will be done in the near future is announced by Brother Mumaw in his article which is a part of these notes. The loyal cooperation and support of all of our people is earnestly asked for in this coming drive for clothing and money, so that many may be helped and saved from a miserable death.

Mention has been previously made in these columns of the need for clothing in some of the poorer sections in Germany where relief work is being supervisecl by a German Mennonite Committee. As Bro. Mumaw suggests, part of the clothing may be sent to this field, as there is no doubt that it is a very needy one.

Clothing Campaign

Plans are being made for a clothing campaign for Constantinople, Russia, and Germany, during the two weeks September 15 to September 30.

There is no need of calling attention to the great need in these places, but some specific statements relative to the kinds of clothing wanted and the manner in which they should be packed may be helpful.

1. No clothing should be included that is worn out.

2. All second hand garments should be cleaned and fumigated.

3. If possible, send new and second hand garments in separate packages, and plainly marked as such.

4. Only winter garments should be sent at this time.

5. If you have any preference where the clothing is to be sent, indicate this on your packing slip or by letter.

6. If the clothing is sent to us in bales for overseas shipments, be sure to mark each package whether for children, men or women. Also send us packing list for each. Indicate by number to which bale the list applies.

7. If possible, send packages, prepaid, either by express or freight. If sent by freight the shipment can be started a week earlier. Send to Mennonite Central Committee, Scottdale, Pa.

8. Remember that there is a large expense in forwarding clothing to foreign countries and it does not pay to send poor garments.

9. Any sewing circles having summer garments on hand will please hold for later shipments. Opportunities for sending such will be given in due time.

10. Unless in cases where new garments are being made by sewing circles, our Unit at Constantinople advises that it would be preferable to purchase new ready made clothing at Constantinople instead of buying and shipping from this country. All money sent to us for this purpose will be forwarded in the regular way with our remittances to them. The items of freight, handling, danger of loss, storage, etc., need to be taken into consideration.

11. Bedding can be used to good advantage.

12. If goods are to be shipped from Canada, please write the undersigned for special instructions. Do not send without these instructions.

Yours for the needy,
MENNONITE CENTRAL COMMITTEE,
Levi Mumaw, Executive Secretary,
Scottdale, Pa.

DEATHS

Holly—Miss Bine Holly, at Holly Farms, near Middletown, Ohio, of acute indigestion. Funeral service at her home and in the Mennonite church, Trenton, O., by Rev. J. E. Amstutz. Sister Holly prepared for the teaching profession in institutions both at home and abroad and was a member of the faculty respectively in the Lebanon National Normal University, the Clarion, Pa., State Normal, the Frederick Woman's College and the Wooster, Ohio, University, and had accepted a call to join the staff of teachers in Bluffton College, Bluffton, Ohio, when death overtook her and she went to the reward so richly earned in the service of man. Her talents were many, being a fine musician, a linguist, a historian and a mathematician. Her character was of the noblest Christian type. As a Bible student her daily devotional Testament readings were in no less than six languages, varying as the Spirit moved her. In the class room her rare dignity and personal charm, her influence for integrity and higher ideals endeared her to scores of her students scattered through many states. Early in life she joined the Mennonite church at Trenton, O., of which she remained a consistent member. Besides the family circle, numerous relatives, and a host of friends and a large student body scattered throughout the land, mourn their loss.

Shaddinger—Harvey G. Shaddinger of Philadelphia, died in Hahnamann hospital after an illness lasting about 3 weeks. He was a native of Bucks county, Pa., born January 7, 1843, and died July 19, 1921, aged 78 years, 6 months and 12 days.

He was a faithful member of Deep Run church and always active and zealous in any kind of Christian work.

His funeral took place from said church July 23rd and was largely attended.

Rev. A. M. Fretz, his pastor, and Rev. A. O. Miestand conducted the services.

Five children, 2 sons and 3 daughters, survive him—his wife having preceded him in death 7 years ago.

CONTRIBUTIONS

Received by Treasurer of Emergency Relief Commission for the Month of July, 1921.

For Russia: Meun. cong., Beatrice, Nebr., $445.51; J. A. Johnson, Taloga, Okla., $5.20; First Meun ch., Upland, Cal., $9.50; Bergfelder cong., Mt. Lake and Delft, Minn., $26.32; anon., Butterfield, Minn., $134; Gnadenberg ch., by Whitewater, Kan., $32; Inman Menn. ch., Inman, Kan., $24.51; First Menn. ch., Mt. Lake, Minn., $120.35; Garden Tp. cong., near Hesston, Kan., $18; Rev. P. M. Krehbiel, Moundridge, Kan., $30; Menn. ch., Beatrice, Nebr., $5; I. A. Sommer, Glendale, Cal., $35. Total, $885.39.

For Germany: Menno cong., Menno, Wash., $41.45; First Menn. S. S., Reedley, Cal., $53.16 (for Lechfeld); First Meun. ch., Upland, Cal., $9.50; anon., Butterfield, Minn., $133; Bergtal cong., Corn, Okla., $64; J. A. Busenitz, Whitewater, Kan., $25. Total, $326.11.

For Europe: Anon, Marion, S. D., $10; Bergtal cong., S. S Bible class, Pawnee Rock, Kan., $20; sewing soc., Aberdeen, Ida., $19.60; Sisters Mission sewing soc., Butterfield, Minn., $23.20. Total, $72.80.

For China: H. Thiessen, Lahoma, Okla., $10; P. H. Eck, Ringwood, Okla., $10. Total, $20.

For Austria: Anon., Butterfield, Minn., $133.

For Poland: A brother, Canton, Kan., $20; Jacob Quiring, deacon Nordstern cong., Lockwood, Sask., $68; J. J. Wiebe, Hillsboro Kan., $3; J. G. Ewert, Hillsboro, Kan., $2; Brudertal cong., Hillsboro, Kan., $61.74; from a brother, Canton, Kan., $10. Total, $164.74.

Gratefully acknowledged.
C. F. Claassen, Treas.
Newton, Kansas.
Aug. 15th, 1921.

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VOL. XXXVI. BERNE, INDIANA, SEPTEMBER 1, 1921. No. 34.

A NECESSARY AND WORTHY MATTER

God has heard our prayers for our Russian Mennonite fugitives is so far that a number of them were able to leave Constaninople and no doubt by this time have arrived in New York. It remains for us to find Christian homes and employment for them. For a portion of these men these provisions have already been made but for the greater number this is still to be done. The Executive Committee, having these matters in charge, is under the necessity of appealing to our brethren—especially farmers—to make place for them and give them employment. Anyone in a position to care for one or more of these young men will please do so. It is a good work upon which the blessing of God is sure to come. Application for the employment of one or more of these youths is to be made to **Wm. J. Ewert, Hillsboro, Kansas.**

NOTICE AND INVITATION

The following ordinations of missionaries are to take place in the near future, D. V.:

Dr. A. M. Lohrentz and wife are to be installed on September 4th in his home church, Buhler, Kansas.

They are appointed to go to China as our first medical missionaries.

Then on September 25th, John Thiessen and wife are to be ordained in their home church at Inman, Kan. They will go to India.

May we remember them all in our prayers!

P. H. Richert, Sec.

IN MENNONITE CIRCLES

Eden church, Schwenksville, Pa., held its annual harvest home service on August 14. The service was conducted by Rev. V. B. Boyer of Allentown, Pa. Eden church is pastorless and the brethren Elwood Shelly, Austin Keyser, Harvey Bauman, J. J. Hagenbuch and Freeman Swartz conducted the services during the months of July and August.

The followingn comment regarding mission support appeared in the Weekly Bulletin of the First church, Philadelphia and deserves wider publicity:

"We have been distributing reports of the Foreign Mission Board, as well as the report of the General Conference, held at Perkasie, Pa. A comparison of the gifts from four Conference periods, shows a very decided increase in our giving. During the last twelve years we have more than tripled our support, but what is more encouraging is the fact that during the last three years we almost doubled our gifts. Conference report shows that we have in round numbers 20,000 members giving $240,000 in three years. This is $12.00 per member, but we must divide that by three, since Conference meets every three years, and it leaves only $4 per year per member, or, if figured in months, we gave the tiny sum of 11 cents! $240,000 sounds big, but when it comes home that on the average we give but a dime and a 1-cent stamp per month, that sounds different. Hasn't the Lord blessed us more than that? Let's pray about it and give God a better proportion."

September 4 will be set apart in various parts of the world as a day of prayer for Russia. For whatever else prayer will be made on that day—who would not join in this great prayer of God's children at this time for poor Russia's salvation, not forgetting our own churches in that unfortunate country?

The Mennonite Brotherhood of General Conference Mennonites will hold its fourth annual meeting in the Hereford Mennonite church, Bally, Pa., on Labor Day, September 5. Among other interesting features will be the annual address by Prof. Whitmer of the Whitmarsum Seminary, Bluffton, Ohio.

Bro. Peter Jansen sends the following communication to the editor which certainly must be of interest to the readers of The Mennonite. He writes: "I am today writing to you on behalf of a little pamphlet or treatise which Dr. Langenwalter issued a short time ago on 'The Immigration of the Mennonites to North America.' Of all that I have read on this subject this is indeed the most compact and readable story I have seen. It ought to be widely circulated amongst our people, and I have just written Brother Langenwalter that whenever he gets ready to have a new edition I shall gladly help in defraying expenses. This little book should have a much wider circulation among our people, and I can recommend it very highly from every viewpoint. It is short and easily read and gives a compact history of our people coming to America."

Rev. H. R. Voth, president of The Mennonite Historical Association informs us that the files of The Mennonite belonging to the Association lack Volumes 25-33 inclusive as well as numbers 1, 15 and 22 for 1920. It is of the highest historical importance to our church that the association have a complete file of all of our publications. Anyone being in a position to supply these lacking volumes and numbers will do the association a great favor and in supplying them will provide for their preservation for the use of the church. It would please us to know that many of our readers are making a serious hunt for these missing papers. Should any one find the number of "The Mennonite Year Book" for 1909 and place it in the hands of the Association he would be furnishing another important "missing link." Whatever is found should be forwarded to Rev. H. R. Voth, Goltry, Okla., who will give the donor proper credit on the books of the Association.

The Educational Committee of the Eastern District Conference having had a certain amount of money at its disposal to be used in assisting young men in preparing for the ministry has already about applied the entire sum to this purpose. The contract under which the loan is made provides that the interest be four per cent. There is no definite date of maturity, but the committee expects that the money be paid back by installments, annually or semi-annually. The committee also requires the applicants to attend Mennonite institutions and work in Mennonite churches.

Now that another collegiate year is near at hand it may not be inopportune to call attention to the advantages of the work Bluffton College is offering to the young people it seeks to serve.

In the first place let it be known that Bluffton College is Christian through and through. A splendid spiritual atmosphere pervades the entire institution and a goodly proportion of its students are

here to prepare for definite Christian work in the home as well as foreign field.

An institution of this character, however, must of necessity stand pre-eminently for scholarship — else the young people of the church would go where the credits would be recognized by the states' standards in which they desire to do professional work. To this end no stone was left unturned to make the scholastic work stand the test wherever presented. As a result of this policy Bluffton College during the last seven years has grown from one building to seven buildings, from ten members on the faculty to twenty-seven and from seventy students to three hundred and fifty. Thus, Bluffton College has won the respect and confidence of its educational neighbors as well as the support of the constituency it serves.

And now that we are standing upon the threshold of a new school year we wish to take this opportunity of extending to all thoughtful forward looking Mennonite young people a very cordial invitation and welcome to the classic halls of Bluffton College.

Furthermore, we crave an interest in the prayers of the entire church so that the work may continue to be honored and blessed by the Great Teacher of our lives in whose name we work.

Bluffton College Cor.

THE EASTERN DISTRICT S. S. CONVENTION OF 1921 AND OTHERS — SOME IMPRESSIONS AND HISTORY

(Concluded)

A few years ago a Front Line Standard was adopted by the convention. This standard should have been a challenge to the schools during the last few years. The field secretary's report did not indicate anything very encouraging in the way of direct efforts at accomplishment. The fault may lie in the failure to keep the aims within the attention of the schools. Better results will be looked for at the next convention. The field secretary is also charged in a resolution to give special attention to increasing the interest in foreign missions. It is desired that the per capita gifts be considerably increased during the year. The very practical talk of Bro. Harvey Bauman on the present day needs and opportunities of our fields could not fail to make an impression on those who heard it. It remains for these to carry the information, enthusiasm and inspiration back to the schools. Herein we so often fail. May it not be so in this case.

In his report, the field secretary spoke of teacher training as follows: "The most important part of our Sunday school work is teaching, and therefore the most important part of the activity of our Sunday school organizations is teacher training. Very few of our schools report classes. We have hardly more than scratched the surface of this most important work. Shall we not go back to our school resolved that if there is anything we can do to make an advance along this line, wth God's help we will do it."

There was unity in the discussions of the topics of the day, beginning with a discussion of Sunday school values, continuing with talks on evangelism and missions, and these followed by a discussion of how to make them effective through training; all this supplemented by practical addresses on the special field the adult class has in carrying out a program of work. Last, but not least, we call attention to the vital message contained in the convention address, stressing the need of service, if we would truly represent the Master. The address was given by Prof. Montford Melchior of Girard College. Prof. Melchior is the son of Rev. Melchior, an esteemed minister of the gospel in Upper Bucks county, and for many years president of the county Sabbath school association.

It so happened, for what reason we can not say, that the ladies were not represented well enough. There was no woman member of the committee and but one representative on the program. This representative, by the way, Mrs. Wayne Getz, was for a number of years superintendent of the Germantown Sunday school. In this connection it is of interest to know that there is at the present time a woman superintendent in the convention, Miss Flora Fellman, superintendent of Flatland school.

A pertinent suggestion was made at the close of the convention to the effect that too little time is taken for the consideration of suggestions and resolutions. This suggestion is likely to be considered in a positive way by the executive committee so that committees will be appointed and members notified in advance of the sessions; in this way they will be prepared to expedite their work. The executive committee will also, no doubt, see to it that the program is not crowded with topics and discussions, leaving more time for business.

One Who Was There.

HOME MISSION WORK IN CANADA

The writer of these lines has received letters stating that very little is known in our congregations regarding our mission endeavors in Canada. I would therefore make an attempt to give to the readers of "The Mennonite" an idea of the necessity of the work in Canada, also something of our successes and reverses.

There may be about 30,000 Mennonites in Western Canada. Of these probably 20,000 live in Manitoba and some 10,000 in Saskatchewan and about 200 in Alberta. In Manitoba the orthodox element predominates, while in the Western Provinces the progressives are stronger.

Some of the characteristics of ur conservative brethren are, strict adherence to old customs in dress, home and church, the arbitrary use of the ban as a means to whip those into line who hold ideas apart from those of the church dignitaries, or those who live in sin, and further their aversion to missionary work of any kind. They base their aversions against missionary enterprises on passages like Rom. 15:19, claiming that the work was done by the apostles, also stating that the more they (the heathens) know, the more they are responsible. At one time while traveling with one of the bishops of the orthodox kind he talked about the wealth of their people. I listened with great interest and astonishment. When he was through I told him, " Ohm D—, we ought to go together. You have the money and we have the willingness to do missionary work. Wouldn't that work fine?" His reply—"Perhaps in such a case the story of two business men going in company might be repeated. In the beginning of the year A had the experience and B had the money. At the end of the year A had the money and B the experience." I think it no exaggeration to state that ministers and the great majority of the parents would rather see their young people in the dance hall, pool room or in a saloon than in the Sunday school or a Christian Endeavor meeting. Their schools are very poor and are getting poorer. Compulsory school laws aim at bringing the children into the public schools, with very little success so far. They rather pay their fines or go to prison, than to have their children attend public schools. Every month in the little town of Hague alone the authorities collect about $1,000 in fines for non-compliance with the school regulations. It is very hard to see how this can last. A number will likely leave the country. Others may finally yield.

In making these statements I would not like to be one-sided. I believe that these people as a class are honest and convinced that they are right, others, perhaps the majority follow without thinking. Nor can our 100 per cent. people wash their hands of responsibility. In the early years some of our modern culture bearers helped to rid these people of the fruits of their honest labor. Modern machinery and puffed up worthless horses were a means of getting notes signed, through which they afterward lost their lands. Even at the present time some of our over-progressives of our own people go about inducing these people to buy worthless bonds, making them believe that if they don't buy, their wheat won't have a price next fall. Can we wonder that these people have grown distrustful of our modern civilization? Much more could be said along this line. Let this suffice. It is not hard to understand that in their state of seclusion from "the world," their moral standard is not improved. Among the young people especially the moral tone seems to be very loose.

We consider that there is only one balm of Gilead by which these sores can be healed. The gospel to young and old. We have for a number of years tried to educate our young people not only in the secular branches of higher education, but also to give them sound Bible knowledge and get them ready so that wherever a public school is opened, we are able to supply the **teacher.** We have been successful to some extent, but would like to succeed better in future of both as to numbers and quality of teachers. This work however, along educational lines is done apart from our home mission board, exclusively by private enterprise, though we sometimes feel that our efforts along these lines are well worth the interest and support of wider circles. Our home mission board has taken an interest in the spiritual welfare of our people ever since in the early nineties of the plains of Saskatchewan were being settled by immigrants from Russia and Germany. Bro. J. B. Baer, at that time traveling evangelist of the General Conference, visited our pioneers of the Saskatchewan valley in their log dwellings and preached in their church built of logs. Even now very often you can hear appreciative remarks about the work done by this veteran of our home mission attempts.

Later, Bro. N. F. Toews gathered those who were scattered and had no church affiliation. Three churches in different localities hear evidence of the work done by Bro. Toews. It was regretted by many when after three years of service here, he felt induced to leave us. Bro. J. C. Peters then continued the work for about a year after Bro. Toews left. His zeal in the work will not be forgotten for a long time to come. He too was induced by offers in South Dakota to leave us. Bro. J. M. Franz worked in Great Deer about a year and a half gathering into the church many who had been lost in sin and vice. His work was attended by such evident blessings that it gave us great sorrow when he was prompted to leave us and take up work at Bloomfield, Montana. Bro. J. D. Buller next took up the work of Bro. Peters and Bro. Franz. He labored faithfully for some four years at Waldheim and Great Deer and then left to take up work at Monroe, Wash. At present we have no worker neither at Great Deer nor at Waldheim. At the former place owing to poor crops and other conditions people have moved away and there are only about 12 families left. In that district things have happened lately, that would tend to make us all the more sorry that work had to be given up, because we had no one willing to take up the work at that place. Waldheim too is unsupplied, but the brethren there, with the help of ministers from neighboring churches are keeping up the work as best they can. They have a good Sunday school, Christian Endeavor and Missionary Society. We have for some time been looking around for some one willing to take up the work at Waldheim. At last we rejoiced, because Bro. John J. Voth expressed his willingness to go there. To our regret Bro. Voth has withdrawn and Waldheim remains unsupplied. May the Lord send us a brother, whom He has called into His vineyard, for souls are as precious here as they are anywhere else.

At Drake Bro. M. M. Lehman has worked for several years. At present the brethren of the Nordstern church have rented the church and conduct services there every Sunday. Most of those who formerly constituted the small congregation at Drake are attending services when these brethren are there.

The General Conference a number of years ago has taken over the work in Alberta and British Columbia from the Canadian Conference. In Alberta there are some 38 families and some 200 people, 93 of which are baptized members of some Mennonite church. In British Columbia there are twelve Mennonite families.

Since we could not get a worker to locate there, these people were visited occasionally, about two, three or four times a year. Lately I was in Alberta for two weeks, had services on two Sundays twice, and once every day on ten week days, eight young people were baptized after they received catechetical instruction, and 81 took part in holy communion. These people are keeping up a Sunday school and C. E. society. One family when I was there, came 50 miles twice and several others came 30 miles. These dear people are doing good work although they have no minister. By their Christian influence they are keeping their young people away from worldly pleasures and it is a pleasure to work among them.

On July 6, Bro. Daniel J. Unruh a graduate of Moody Bible Institute was ordained to be a minister of the gospel. He is now working in British Columbia and will work in Alberta later on. The plan is that he will work in Alberta and British Columbia, alternately three months in each place at a time. We believe that in Bro. Unruh we have a good self-sacrificing, consecrated young worker.

Besides the brethren mentioned we have had the brethren Gottshall, Horsch, P. P. Tschetter, Balzer, Galle and others here, each one of them proving a blessing to the work here. The real difficulty is not so much to get workers here in the sunny days of summer, but to keep them here for a number of years, also in the cold Canadian winter, when the north winds blow at 40, 50 and 60 below zero.

Last, not least, I must make mention of Bro. Bahnmann and the work he does. He is stationed at Warman and has continued in the work for a number of years. His health seems to be failing him now. May the Lord preserve him!

Besides the workers mentioned the Canadian Conference has 3 workers in their employ with their full time, two in Manitoba and one in Saskatchewan.

As some of the readers probably know our Old Colony people and others think of leaving Canada and go to Mexico. Whether they will and can go is hard to say, but whatever their decision may finally be the opportunity for missionary work in Canada will increase, because if they go a number will likely stay and should then become the object of our missionary work. Should they stay their children will have to be sent to public schools, and will thus become an object of our missionary activity.

It certainly is to be regretted that through want of workers and money the work can not be done more aggressively and thoroughly. It is a great pity that the idea seems to be getting more prevalent, "Let Canada take care of itself." With the money which we are loyally contributing toward other enterprises of the General Conference, we could easily pay for four times the work which we are now doing in Canada. We are not asking help for our congregations, but we ask an interest in our home mission endeavors in Canada. The work was once considered very important and promising. It is as important as it ever was and it is getting more so. Why should we neglect it!—

This letter has become longer than I intended it. May the fact that I have never as yet taken up space in "The Mennonite" and the importance of my subject serve as an apology?

Yours in His service,

David Toews.

MAKING FRIENDS WITH THE BIRDS

S. Louise Patteson.
Lecturer and Author of How to Have Bird Neighbors.

One day last spring a little girl asked me if it were true that robins liked to eat other things than worms. I replied that robins would eat fruit when they were thirsty if they could find no water.

"Oh, just when they're thirsty," she exclaimed in a tone of surprise. "Then I had better give them a basin of water, because father gets terribly provoked at the robins when he sees them in our cherry tree or in the strawberry patch."

I told her that in the strawberry patch robins were much more likely to hunt the grubs and cutworms that injure the roots of the vines than to eat the strawberries, but that they did like cherries. I asked her if she would like to make friends with the birds and fix a place in her garden where they could drink when they were thirsty or bathe and splash about in warm weather. She was delighted with the idea of making something useful and wanted to know how to build a bird bath. I gladly promised to help her make one and accordingly I went to her home one morning soon after our conversation. Together we gathered several baskets full of small stones from a vacant lot near her home, then we selected a spot in an open space in her garden where we set up a pyramid about three feet high. After we had finished it we filled a big flower-pot saucer with water and placed it on top of the pyramid.

When the warm weather came, the birds used this bath so much that the water had to be changed several times a day! But the pleasures of watching the different birds that came to the garden to quench their thirst and splash about in the cool water more than compensated for the slight trouble of filling the bath. The other members of the child's family became as much interested in their feathery friends as the little mason who had built the bath, and the practical father observed with satisfaction that his fruit trees were less attractive to the birds.

Some of the other children in the neighborhood became anxious to befriend the birds and one of the best results of their new interest was that the small boys were less tempted to rob the nests for the sake of collecting eggs, which were perfectly useless to them, and they became more interested to care for the mother birds in the nesting season and to protect their young, for all the children had become anxious to have as many bird neighbors as possible frequent their gardens.

One of the small boys was an only child whose hobby had been the collecting of minerals and quartz. He decided to make a practical use of his most treasured possession, four hexagonal blocks which had been brought to him from the Giant's Causeway. With his father's help he piled these heavy blocks of basalt one on top of another and made a perfect column about two and a half feet high. On top of it he kept a large brown flower-pot saucer filled with water; thus the use of what had been a souvenir of questionable worth helped to make a refreshing bath for the birds and added a real ornament to his mothers garden. And what is more important, his parents were pleased to observe that the child's old desire to collect and possess mineral specimens was becoming secondary to an active, sympathetic interest in the beautiful little living creatures that enjoyed coming to the garden; and deeper love and greater consideration for all dependent creatures became evident. Thus the tender, cherishing instinct was developed in several children through a little girl's interest in the fare of robins.

THE MENNONITE

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EDITORIAL

Notice appears in this issue of the expected arrival of about eighty young Mennonite refugees from Constantinople on September 1. These young brethren escaped in various ways from the Mennonite settlements in South Russia and expect to make America their home. Our brethren in Russia have been absolutely cut off from communication with the rest of the world for about a year. How it is going with them is a matter of speculation, but the famine and plagues that have been taking their toll of lives no doubt has ben felt among the Mennonite people as they have among the rest of the population in that unfortunate country. Were such distresses the only ones our brethren knew the matter would be bad enough, but we know that the changing political situations have every time laid their tribute in blood and agony upon them and as much as we know of their suffering, it is terrible—almost too terrible to put into print. A prosperous community of educated and right living people has been reduced to utter poverty with nothing to look forward to in the future, but migration when this becomes possible, to fairer shores. Naturally they are looking to America. We have met the commissioners who have succeeded in getting into this country and heard from their own lips the story of their suffering. They know the opportunities this country affords and their relatives, who came here years ago, have found it a country flowing with milk and honey. The time is sure to come when the remnant can leave Russia. When that day arrives we will be able to assure them a welcome and a guarantee that they, and their children after them, will be permitted to enjoy the prosperity that always attends Mennonite settlements in peace and happiness. It is well that we have our neighbors and friends understand that the proposed immigration will not be to congested centers of population in the cities, where newcomers are hardly needed, but to farms, where there is room and to spare for as many of their skilful kind as Europe can send.

A healthy sign that will certainly make a good impression upon Americans generally is the determination their representatives assure us they have made is that the first thing they propose to do is to learn the language and learn it thoroughly and correctly. In their home land they have maintained a high degree of culture, a thing that misfortune cannot deprive them of, and we may rest assured that, with the freedom to do so, their standards of life and thought will be raised rather than lessened when they make America their home.

IMPRESSIONS OF A VISITOR

A. S. Shelly.

On my way east going from one field of labor to another, I had occasion to visit the missions in and around Altoona, Pa. To record a few of the impressions received there for the benefit of the many friends of the work who can not make the personal observations for themselves, is the purpose of this writing.

It is easy to find one's way from the Altoona R. R. station to the mission, not because the latter is near by or is located in a conspicuous place in the city. On the contrary the walk thither gives one a very different impression, which is one of those I wish to mention, viz., that in common with the missionaries in the foreign fields, the mission workers in the home field do not select their location with a view to their own convenience or selfish preference. In looking up this mission you must leave behind block after block of easy streets and desirable residence sections, and trudge on and on by hard climbing over hills into a section destitute of churches where streets soon run into mere driveways and footpaths, leading up and down and around the hills to the scattered homes of people poor in this world's goods and in most cases still poorer in spiritual things.

Here our workers are found carrying out the Savior's saying regarding His own mission, "To the poor the gospel is preached." Here as in the parable, the byways and hedges are being scoured by Sisters Foth and Franz for those who can be induced (compelled is the word used in the parable) to come in and fill up the room at the gospel banquet. Straying sheep, without a shepherd looking after them are being sought out and brought back to the Great Shepherd's fold. Here, far removed from the associations and friends in the homes they have left behind, these self-denying servants are devoting their time and energies to ministering to needy souls in the spirit of Him who came "not to be ministered unto but to minister."

The same impression was made by visits in the country around. One day we rode out to see Bro. Daniel Gerig in his field, known as that of Upper Poplar Run, to which he had just brought his newly wedded helpmate in the person of Sister Anna Braun, returned missionary from Janjgir, India. The ride led through prosperous farming communities with their good roads and well built village centers where large churches spoke of well supported pastorates. But these evidences of prosperity had to be left behind and our auto pick its way over cruder roads into narrow valleys between ridges of the mountains before we finally stopped in front of an humble mountaineer home, by the side of which opened a driveway impassable for roughness, and a footpath not much better, that led back still farther into the wilds, there to find our missionaries hard at work trying to shape a roughly built and then abandoned house into a home for themselves. Downcast and disheartened do you think? Banish the thought. Cheerful as only devoted servants of the Master, happy in the love of Jesus can be, they set about making the best of the place and surroundings as they found them, joyful in the thought of the opportunity for service those surroundings afforded.

Not far away is the little chapel where they can meet with and minister unto a people upon whom others had turned their backs leaving them without the ministry in spiritual things which they need none the less for their inability to give material things in return.

Another day we rode out over well paved roads into the mountains in another direction, this time to a small mining town named Coupon. Here the sisters of the Altoona mission together with other volunteer workers have taken up a work dropped by another church in favor of more lucrative fields. A Sunday school on Sunday afternoons and a preaching service in the evening bring spiritual ministry to an otherwise neglected group of souls in need of and hungry for such ministry. Similar work is done at a number of other points in the mountains around by different ones associated with our work in Altoona.

The impression received from all these observations is that the only adequate explanation of such self-sacrificing labors is that they spring out of the love of Christ for souls that are dear to Him, for whose redemption He gave His own precious life-blood. The workers make manifest the true missionary spirit, and they find their reward both in the Master's smile of approval and in the fruits of their labors when here and there they find a hunger and thirst which their God-given message satisfies, and souls are brought into the blessed experiences of salvation in Christ.

Another impression I carried away with me, one that came through reflection more than through observation, is that we at home in our well established congregations have not really begun to appreciate our privilege of fellowship with our workers at these and the other outposts, by intercessory prayer for them and for the needy ones to whom they are sent to minister. With a fuller entering into this fellowship of prayer I feel sure the need of repeated calls for material support of the work would vanish.

ANOTHER MENNONITE HISTORY

The editor wishes to acknowledge the receipt of an interesting little volume under the title, "Mennonite History," of which Rev. W. S. Gottshall of Bluffton, Ohio, is the author. It briefly but clearly reviews the story of our church, giving special attention to the early influences and movements in Europe that contributed to the final establishment of the Mennonite church as we now know it. One is surprised that so much information has been encompassed in so small a space. The work has been written in simple style so that any one may read it and appreciate it. It was the author's purpose to prepare a short work which would supply a long felt need for a brief outline in popular style that might be useful and helpful in Mennonite homes, Sunday schools, young people's societies, etc. The booklet seems to be a satisfactory realization of the author's hope. We can recommend it to our readers as a book that will enable them to get a grasp on Mennonite history. It should have a wide circulation. It is well printed on good paper and of convenient size and may be secured through the Mennonite Book Concern, Berne, Ind. Price 25 cents.

NOTES ON THE MENNONITES IN RUSSIA

There are about 100,000 Mennonites in Russia. They had immigrated there about 130 years ago. They are of Dutch stock, having been called by the Polish kings to drain the delta of the Vistula in Prussia from where after a sojourn of two and a half centuries they moved to Russia on the invitation of the Empress Catherine II, somewhat 130 years ago. Russia had shortly before that time acquired the vast steppes to the north of the Crimea from the Turks. The empress was most anxious to get good agriculturalists to settle in that country with that end in view that they should serve as model farmers for the people inhabiting that region. The expectations of the empress have been fully realized by this people. In various parts of this region they planted colonies consisting of 18 to 57 villages and turned the dreary steppes into blooming gardens. From the original colonies "daughter colonies" were planted in other parts of the empire, some even in distant Siberia. They everywhere settled in villages consisting of 20 to 40 farmers who had their houses built on both sides of the street with the fields lying outside. The advantage of this form of settlements were many. They could maintain sociability, have their schools and churches close by and cooperate easily in various ways. At first they limited themselves to the raising of stock but they soon found it more profitable to till the soil. Their prosperity then increased rapidly. They introduced winter wheat in Southern Russia, imported full bred stock from other countries, gave attention to the silk industry and began to manufacture the machinery needed for their agricultural pursuits. Travelers that passed through these colonies acclaimed this people as the most successful settlers in the whole Russian empire.

The government put the management of their local affairs almost altogether into their own hands. They made very good use of this freedom, they paid particular attention to their schools. In every village there was erected a school and they saw to it that each child attended it. Practically no illiterate was found among their number. They realized the importance of learning the language of the country and taught Russian in all their schools, but they also kept up a knowledge of German because that was the language of their church. Much attention was also paid to religious instruction. In the course of time they found that the elementary schools did not supply all of their educational wants. They have by this time established 33 high schools in their various colonies, two teachers' seminaries and one college. All these schools were maintained by private means and the higher schools grew out of the initiative of these colonists. They have also founded hospitals, old people's homes, orphanages, deaconess schools and deaf and dumb institute. It is interesting to note some of their cooperative undertakings. They have their mutual fire insurances, they have a sort of trust institution in which they manage the estates of deceased persons, widows, and orphans. When they plant new colonies a certain tract of land is set apart as public land, the land of which is used to supply a fund out of which new lands are bought for any daughter colonies. This provision has proved of inestimable value to the Mennonites. It has prevented the origin of a landless pauper class among them.

In lieu of military service which their religion forbids them to render the government demands the young men to plant and maintain new forests in treeless regions. Although the Mennonites have to foot the whole expenses of this state service they render it cheerfully. During the late war their young men, about 6,000 in number, served in hospitals and dressed the wounded on the battle fields. They were not afraid to risk their lives in this service and the statistics show that a greater percentage of these sanitarians have lost their life in this war than the armies in actual warfare. Another 6,000 of them rendered service in forests.

Not all of the Mennonites stayed in villages. The more prosperous went outside and bought larger estates of land, became very wealthy but usually used their means for breeding pure stock, importing new inventions and supporting the benevolent institutions and schools of the society. Other enterprising men built mills and factories. There are about 200 flour mills, some very large ones, in these colonies. In the factories they would produce agricultural implements, farm machinery, etc. In one of these plants there is invested a capital of $4,500,000 and it turns out annually 15,000 mowers, 3,000 threshing outfits, several thousand plows, etc., and there are several others of nearly as large a capacity. Of course, these capitalists form only a very small percentage of the Mennonite population.

The Present Conditions.

In Southern Russia there has existed for the last three and a half years a state of anarchy. When the bolshevists got control of the country they were not able to assert their power in all parts of the empire and bands sprang up sometimes as large as 25,000 in number who ravished the country. The Mennonite colonies were visited again and again by such bands. They took away their horses, their cattle, their furnitures, their clothing, their bedding, their money, in fact, every thing they could carry away. Worse than that, they beat the men and in many cases killed them. They brought infectious diseases with them, in consequence of which many of them died, there being no hospital supplies and medicines on hand. In some houses there was not a thread or needle left to mend clothes. All stores were empty of dry goods and nothing could be obtained to make new clothes. Their fields have not been tilled to any extent the last few years. And the people are exposed to all kinds of sufferings. The Mennonites as well as other people find these conditions unbearable and as they do not expect any change for the better in the near future they have set their mind on seeking new homes in other lands.

Representative men and sympathizers with this epople are investigating possibilities for immigration to South Africa, the southern states of North America, of Mexico and of Canada.

THE AWAKENING OF THE OUTCASTES OF INDIA

The awakening of the outcastes of India is a subject that is of increasing interest to the leaders of all classes in the country. The reform movements are taking note of the fact that these people have aroused from their long lethargy and seeming indifference to their low degraded position and are now demanding their rights with increasing emphasis and success. They now see that many of these so-called "unfits" are in the top ranks, often commanding positions of more influence and pay than are many of the higher castes, and also that these people are going into the Christian church with alarming rapidity, and that unless they bestir themselves, soon the bulk of these will have passed beyond the pale of Hinduism. Consequently they are endeavoring to loosen up the social and religious ties, and are trying to gain for them a welcome to embrace Hinduism, and to make them "clean" and "touchable."

The home rulers see that their claims for home rule will fall on deaf ears unless they are willing to change their attitude towards the 50,000,000 people who are suffering far more from their tyranny and graft than are they, the home rulers, from the rule of a foreign power.

The industrial man, who is seeking to exploit the wealth of India, whether for his own good or for the good of the country, sees that those who form the bulk of the laboring classes must be raised from their present standard of moral weakness and industrial inefficiency.

But who are these outcastes? Perhaps their position and condition can be most tersely told in the terms of the story of the traveler who was being taken by a certain high-caste man to his village home. Upon nearing the village he saw two groups of thatched houses nestled among the trees. He asked if this was the village, and his friend disgustingly replied that "that is not the village, but only the place where the pariahs or outcastes live." Going on they came to a group of houses smaller than the others, whereupon he was told that now they had reached the village.

Mana told the people of India that the outcastes were created to be the slaves of the Brahmins. He laid down such regulations: "The abode of the chandala and the swapaca must be out of town; they must not have the use of entire vessels; their sole wealth must be dogs and asses. Their clothes must be the mantles of the deceased; their dishes for food, broken pots; their ornaments, rusty iron. Let no man who regards his duty, religious and civil, hold intercourse with them; let their transactions be confined to themselves and their marriages be only between equals. Let food be given them in potsherds, but not by the hand of the river; and let them not walk by night in cities or towns."

Until the missionaries reached out the hand of sympathy and brought them into their schools, the outcastes had no chance for an education. Now there are other agencies, seeking to bring educational advantages to their doors, and some of these have received widespread recognition from the

public, such as the depressed classes' mission schools. Government schools are supposed to be open to them, but often they are made so uncomfortable by both teachers and pupils that they can not stand it to remain long in the school. I have often seen these boys either sitting outside on the veranda, or quite aloof from the other children of the school. When the teacher has examined the slate of the pupil he will place it on the ground and then the pupil takes it up, and vice versa. There dare be no handling of the slate from teacher to pupil directly.

These are the "outcastes," the "submerged sixth," the "untouchables" and the "unfits" of literature. They have been the serfs and slaves to the greed and wish of the others above them, but happily, through contact with the European race, through education and travel, they are awakening to a consciousness of their true position and rights, and of the possibilities before them.

Richter, in his "History of Missions in India," estimates that about 90 per cent. of the converts gathered in by the various missions during the last half of the nineteenth century were from the outcastes, or in numbers about 1,000,000 into the Protestant churches. Since the beginning of the new century the growth has been most marked, government statistics telling us that in the province of Punjab the Indian Christians increased 431.6 per cent. in the first ten years of the century. It is also interesting to note that this figure is larger than the missions claim, indicating that many have been influenced who have not yet been enrolled in the Christian churches.

The Mass Movements in India, which have attracted so much attention, properly go back to the days of the famous missionary, Fredric Swartz, in South India. Then England and France were struggling for supremacy, and Swartz was the one man who had the right of entrance to all the camps, and who could reach the courts of the native rulers. He won the confidence of the shanars, who are not really outcastes, but were the lowest of the castes and were regarded about the same as outcastes by the Brahmins. When he died, after fifty years of unbroken service, he left 18,000 of these people Christians. This was in the southern-most district of India, where there are today over 100,000 Christians, self-supporting as to living, primary schools and churches. Many of these Christians are of great ability and hold prominent positions in church, state and society, and are most highly respected even by their former persecutors.

The movement spread into Travancóre State, on the west coast, through the leadership of Ringeltaube, and a hundred years later there were in his mission alone 72,000 Christians and a large number in other missions.

The first real break among the outcastes proper was in this same native state of Travancore, and in 1867 in two small districts four thousand were baptized. The fearful famine of 1876-79 gave India a new and striking demonstration of the humanitarian spirit of Christianity. Government did what it could with limited means and poor facilities for transportation, but it was the missionary who got close to the people and often made effective the work of the government. Dr. Clough, of the Ongole District, took the contract for digging a canal. He thus gave employment to many thousands. The laborers were grouped and teachers and preachers were stationed among them. The result was that thousands applied for baptism, but this was steadily refused while the famine was on. The people were let go to their homes, and after a time those who still clung to their former decision and who were properly instructed, were received into the church. And there were thousands of them—over 9,000 in one year. From that time on there has been a continuous increase, and now there are in that one mission, alone, which in thirty years had received only a few hundred converts, over 100,000 Christians.

(To be concluded)

THE ART OF LIVING HAPPILY

The difference between a happy person and a miserable one is largely a matter of appreciation. The former sees the mercies and blessings and oportunities of his life, and enjoys them; the latter does not see them. It isn't that there are more of them in the one case than in the other; indeed, strange as it may seem, it is quite frequently the other way. Some very unhappy people have a great many things that ought to help to make them happy, while others contrive somehow to enjoy life reasonably well on decidedly slim pocketbooks and a meager menu of opportunities. Nearly every man's life would seem to have the possibilities of real happiness in it if only he could be brought somehow to see and use the things that make life happy. The miserable person is not the one who hasn't yet learned the art of living happily.

Can we do anything at training ourselves in this direction? This is an important question, for we cannot but feel that to go through life with a smile on our face and a song in our heart is a reasonable and right and Christian thing to do. And if we are not doing it, is it not a fact that not only are we robbing ourselves of something that heaven clearly meant for us, but we are as well spoiling our lives of much of their usefulness? Since the world began, an unhappy man has never been a very useful and inspiring one, though he may have served some purpose by way of tragic example or warning.

It is possible for us to do something at schooling ourselves into happiness. It may not be easy to do, and we may not succeed in our efforts all at once, but the end to be gained is surely worth some struggle and persistence. It will help some, indeed it will help very much, if we will consistently and persistently try to keep our thought upon the mercies and blessings and opportunities of our lives, opportunities that, even at the lowest estimate of them, are so many and wonderful, and that, if rightly seen, ought to fill us with appreciation and gratitude and zest, the very materials out of which happiness is built.—Christian Guardian.

THE S. S. LESSON

Sept. 11.

Paul in Athens.

Acts 17:16-31.

Golden Text: For in Him we live, and move, and have our being. Acts 17:28.

Paul was in Athens. Athens was the intellectual center of the world. From here thinking in all quarters of civilization was influenced. Here the greatest philosophers of the ancient world lived and taught. Here others came to learn philosophy. Beside this, Athens was the religious center of the Greeks and contained many notable temples and shrines. Of course, the Greek religion was idolatrous and had no message of hope or love to give to man. With the coming of Paul Athens received a philosopher greater than all the wise men of Greece, or of all other ancient countries for that matter. In spite of its temples and gods, Greece had neither temple or God, all were false. One may imagine Paul's feelings as Luke, the author of the book of Acts, describes them when he said: "His spirit was stirred in him when he saw the city wholly given to idolatry."

Being a preacher and missionary of the true God we may understand how he would lose little time in delivering his message. These places are named where he worked, in the synagogue, in the market place and on the Areopagus. There were Jews in Athens as every where else and their synagogue offered Paul a convenient opening as it did in many other places. Market-places in ancient times as they are today in the East, were places where many people came together and where teachers of various kinds found listeners to their various doctrines. The Areopagus was the meeting place of philosophers, people who devoted their leisure in discussing and speculating various questions. Two schools of philosophy are here mentioned, the Epicureans and the Stoics. The Epicureans believed that to enjoy life properly one should get all the material pleasures out of life, in other words their idea of the highest good was eating and drinking and having a good time generally. The Stoics on the other hand taught that the highest good consisted in ignoring or abstaining from life's pleasures generally. Such things as eating and drinking or even keeping themselves clean they thought unworthy of a mind given to contemplating higher things.

We are told that the Athenians devoted their attention to hearing and telling new things. In other words, they delighted in sensations. Here, however, they gave but passing attention to Paul, "What will this babbler say?" The question they asked when compared with the one asked by the jailor, "What must I do to be saved?" indicates that they were far from seriously minded. As we continue to study we will note that they were not largely benefitted by Paul's address because they were not greatly interested. Paul, on the other hand, appears to have endeavored to make the great speech of his life. Perhaps it was because he was giving to much thought as to how his speech would be received by these philosophers that it fell flat and did not seem to bring any immediate results. Paul's speeches generally are spontaneous outbursts of great feeling. This one gives evidence of careful preparation. If, however, Paul saw no great results immediately we recognize in the oration many truths to our edification preserved for us by the Holy Spirit.

Paul took a text. It was an inscription from a heathen altar. The Athenians were so careful in their efforts to please all the gods that they erected the altar to the

unknown god so that they would not displease even a god of whose existence they were ignorant. Paul points the way to the God they did not know and proceeds to reveal to them what he really is. It was Paul's purpose to have them understand that the God that they did not know was really the only God, the Creator of all things and the provider of all of our necessities as well as those of other creatures. Paul shows his familiarity with Greek literature by quoting from a Greek poet the lines, "We are his offspring," by which he wants to show that all men are the creatures of the unseen God. At this point he insists that this God ignorantly worshipped may be known and that He calls men to repent against the day in which the risen Son of God shall judge the world. This naturally involved an acceptance of the resurrection as a fact. Several years later, in writing a letter to one of the churches, Paul says, that the resurrection is a stumbling block to the Jews and foolishness to the Greeks. The Greek would not accept the resurrection as a fact and therefore could by no means have a part in the salvation that comes by faith in the resurrected Christ.

THE C. E. TOPIC

Sept. 11.

How to Make the Most of Our Bibles.

Psa. 19:7-14.

The Bible, sometimes spoken of as the Sacred Scriptures, would be the most remarkable human book if it were a human production, but it is a divine Book, produced by the inspiration of the Spirit, revealing many things to man, but chiefly the plan of salvation. It containes authentic history without which at least five thousand years of the world's story would be unknown; it contains law. The law as given by Moses must of necessity be the basis of all civilized law. It is a wonderful book of ethics, or the science of what men ought to do, without which the world would be lacking in a sense of duty; it is a collection of the world's best literature in poetry form and prose; it is the most printed book in the world; it is the best known of all the millions of books that have been produced since the time when the art of writing was known; it is the one Book that we are almost certain to find in any home. Having said all this, and much more if possible, we would still fall short of a true description of the book if we neglected to say that it is God's eternal word that makes wise unto salvation.

We want to begin with the statement that every Christian should have his own individul Bible. He should read it not only to know about it but to know it. Having one's own Bible and using it continually enables one to find that for which he looks readily and quickly. There is a sentimental value attached to the Book through which God speaks to one, that we should appreciate and encourage in others. In the next place the use of our Bible should be a daily use; our periods for reading it should come as regularly as our periods for eating or sleeping. In it we find food and drink for the soul and rest for the tired and troubled hours of life. Then we should read the Bible systematically. A verse here and a verse there, selected at random, surely has little to give us. One should get the whole sense of a passage in all of its connections. Having carefully read the Bible in order to become familiar with its contents one may study it with other purposes in view. Surely the scheme of salvation cannot be clear to us until we have studied it by doctrines. We want to know the Bible by books as well as by chapters and verses. Each book is a unit and must be regarded as such, its settings, its author, its time, its value and its general purpose are things that enable the student to get a firmer hold on its meaning. A study of the great lives as given in the Bible is always a revelation. Take such lives like those of Abraham, Joseph, David, the prophets, John the Baptist, the apostles and Paul. Jesus Christ being the great theme of the gospel, is presented to us as a living personality in no other book but the Bible. To know Him, therefore, we must know our Bibles.

A Christian and a Bible student will have much of the Sacred Scriptures laid up in his heart. There is no protection and no weapon so powerful against sin and temptation as the Word. An examination of those passages that have to do with the temptation of Jesus will show that He resisted Satan with Scripture. If Scripture was the sword by which our Lord overcame His enemy, the devil, we likewise, when armed with the sword of the Word of God, may confidentially resist every attack of the evil one.

Some men have thought that they could use the Bible like a nose of wax, shaping it as it suited their fancy. The Bible has one purpose. It unfolds the story of our eternal redemption as we have it vouchsafed to us through the shed blood of Christ who obtained for us eternal life.

The Bible is not a mere ornament or piece of furniture. It is the living Word of Life from God to our souls. Let us ever and often approach it as unto the eternal fountain from whence flows the water of life for our thirsty souls.

MAKING THE COUNTRY SAFE FOR THE CHILDREN

The slogan, "Make the country safe for Democracy" cannot mean half so much as "Make the country safe for the Children."

The devil has been at work for years. While the church has been dozing away at a poor, dying rate, he has systematically saturated the children of the public schools, through his teaching agencies, with a Satanic poison that threatens the very foundation of the Republic.

The Roman Catholic church has been shrewd enough to care for the lambs of the flock, and they have been duly indoctrinated in the teaching of that church, but the Protestant church has been so busy in the effort to reform the good citizens, that it has forgotten to inform the children. It has lost sight of the fact that good citizenship without the Bible would be "good-for-nothing" citizenship; and that a Bible that does not mean what it says is a "good-for-nothing" Book.

You cannot make the country safe for the children unless you have good, safe, moral preceepts and examples in the schools, and the more educated they become without the fear of God in their hearts, the more dangerous they become as citizens.

We plead for the children. Every child in our land is entitled to have a Bible in its hand, and the privilege of knowing what it teaches. There is no single obligation resting upon the Christian people of our country greater than the privilege and duty imposed by our Lord of giving every child the opportunity to know the story of God's infinite love, and of Christ's infinite sacrifice for sinners.

We do not want the Bible taught in the schools, but we do want the Bible honored and read. When the Bible is recognized as God's Word and read, God will take care of the message.

Don't be afraid to tell people that God will hold them to strict account for their failure to bring up their children in the way they should go. A little more prayer, brethren, in the prayer meeting for the children! They are coming along rapidly, these boys and girls, and they will soon have the destiny of this country in their hands. What shall it be?

Don't forget the methods of Rome, —always, everlastingly at work, with one great object in view. Listen! There is a muffled cry! Can you hear it?

MAKE THE COUNTRY SAFE FOR THE CHILDREN!—T. C. H. in King's Business.

Just for Today

Lord, for tomorrow and its needs
I do not pray;
Keep me, my God, from stain of sin,
Just for today.

Let me both diligently work
And duly pray;
Let me be kind in word and deed
Just for today.

SUNDAY SCHOOL AND MISSION CONVENTION

Sept. 10, 11, at Upper Popular Run

Saturday Evening Session 7:30 O'clock
Samuel Snyder, Presiding

Devotional Exercises— Rev. Wyant, Clair, Pa.

Address of Welcom—Franklin J. Walter.

The Purpose of This Conference—Rev. Daniel Gerig.

The Sunday School as a Means of Spiritual Growth — Calvin Stough, Eldorado, Pa.

Going All the Way with Jesus—L. L. Shaw.

Results of Faithful Mission Work — Miss Elizabeth Foth.

How Does God Answer Prayer—Miss Martha Franz.

Sunday Morning, September 11
C. D. Dively, Presiding

Sunday School, 9 a. m.—Franklin J. Walter, Supt.

Devotional Exercises, 10 a. m. — Warren Dodson.

Conference Sermon — Rev. S. P. Miller.

Why We Preach Redemption by Blood—Rev. Daniel Gerig.

Sunday Afternoon Session 1:45 O'clock
J. C. Deihl, Presiding

Devotional Exercises—Elder Fred Dively, Claysburg.

How a Good Man Was Lost and a Bad Man Saved—Rev. C. F. Reitzel, Altoona, Pa.

Why Am I a Missionary — Mrs. Anna Brown Gerig.

What We Owe to the Sunday School —J. C. Deihl.

Sunday Evening Session, 7:30 O'clock
D. C. Black, Presiding

Prayer, Praise and Testimony Meeting—D. C. Black.

The Power of the Holy Spirit—Rev. S. D. Yoder.

The Great Commission—Lew Glass, Altoona.

The Blessed Hope—Isaac G. Snyder.

All who can conveniently come are requested to come and bring their lunch and spend the entire day at the chapel. Good water and a beautiful grove nearby for the accommodation of those who come.

Committee.

MARRIAGE

Isaac-Hillendaahl—The 14th of August, in the home of her sister, Mrs. Anna Toews, Alta Loma, Calif., Gertrude Isaac, with Edwin Hillendahl, of Los Angeles. Rev. M. M. Horsch officiated. Text, Ruth 1:16-17.

Wannewetch-Brederman — August 16 in Philadelphia, Pa., William H. Wannewetch to Elsie J. Brederman, both of Philadelphia, Pa., Rev. S. M. Grubb officiating.

Frederick-Weightson—August 24, in Philadelphia, Pa., Louis A. Frederick, Jr., to Helen Weightson, both of Philadelphia, Rev. S. M. Grubb officiating.

Tropp-Roach—In Philadelphia, Pa., William W. Tropp to Florence M. Roach, both of Philadelphia. Rev. S. M. Grubb officiating.

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The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

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IN MENNONITE CIRCLES

The sixty-three young Mennonites bound for this country from Constantinople, for whom the Mennonite Relief Unit is providing places on farms, arrived at New York on Sept. 1st, but at the time of this writing, Sept. 3, were still on Ellis Island, unable to land. The reason for the delay is the congestion of traffic through the island which prevented the officials from releasing immigrants as quickly as might be desired. No doubt by the time the readers of the Mennonite receive this issue many of them will already have found their places. The Relief Unit had a receiving house prepared in Lancaster county, Pa., from which it is proposed to distribute the refugees. Bro. A. A. Friesen is in New York to meet the new arrivals and assist them to their destination.

Rev. A. S. Shelly was installed pastor of the Germantown, Pa., church on Thursday evening, September 8. Revs. A. J. Neuenschwander, S. M. Grubb and others participated in the service.

The annual anniversary of the Old Folks' Anniversary, Frederick, Pa., is announced for Sept. 17. An interesting program has been announced.

Dean Whitmer of the Witmarsum Theological Seminary addressed the meeting of the Men's Brotherhood at Bally, Pa., Sept. 5.

CELEBRATIONS AMONG NORTHERN CHEYENNES

Our dear Mission Friends: This is a good time to write about our Indian celebrations, as the Cheyennes are now scattered in every direction. Some have gone to the Siouxs in South Dakota, some to the Arapahoes in Wyoming, some to the South Cheyennes in Oklahoma, others have gone to Miles City, Mont., and others to Sheridan, Wyoming, and the ones that are left will gather either at Busby or at Birney. All are out for a "good time," the same as our white people.

Neighboring cities do all they can to induce our Indians to come to their celebrations. They then advertise in eastern papers that big Indian parades, war dances, etc., will be the features of the celebrations. They use the Indian as a bait for the tourists to come west and spend their money.

I do not know much about their former celebrations which they had before they came in touch with "civilization,"—do not know if they had any except when they came back from a successful warpath, or when they started out.

I looked up the word celebration in the dictionary and it means "doing by which remembrance is made". Is this not what the Fourth of July, Christmas and other days started out to be? Are they that among the white people? No, far from it. No wonder the Indians have come to call them "All race day", "Big eating day", or some other such characteristic name.

The Indians now have three big celebrations by which they count time. Christmas, "the big giving day"; the Fourth of July, "the all race day"; and fair, also called "the races." Sometimes they have feasts on Thanksgiving day, which they call "big eating day." When Christmas is over they count the time by months and days until the 4th of July, when that is over, to the fair in October, and then to Christmas again. They will prepare for these celebrations long before the time, collecting money. A week or two before the doings they will sell horses or anything they may have for almost nothing to obtain money.

The Fourth of July celebration consists of horse races, bucking contests, baseball games, etc., during the day. In the evening the Indians have their dances in their large tents, or dance hall, and the whites either have dances in their halls or go to the Indian dances and often dance with the Indians. The fair is supposed to be to encourage the Indians to raise grain, etc., but at some fairs one sees very little of these things. Most of the prizes are for races. White men offer the Indians a number of cattle to eat if they will come to their fairs and Fourth of July celebrations and give a parade every day in their old Indian costumes, and give the Indian war dances at night. Any celebration where the Indian can get something to eat, he surely will do his best to be there. Both of these celebrations are used by the whites here in the neighborhood to make money through the Indian, and to get their money. Both the things they here encourage the Indians to do lead the Indians deeper into heathendom.

The present day celebrations are far from being "doings whereby it is remembered" what has been accomplished by our fathers; they have become a day, yes, as the custom here is, three and four of reveling, races, drunkenness and vices of all kinds. How can our "uncivilized red men" have respect for the white men's ways of living, how can the white man raise him to a higher standard of living, when they do the very same things? These celebrations do very much harm to our Indians and I raise my voice against them. Our Cheyennes spend much money during these celebration times, and come home hungry, sick, and begging for food. Where is their money, the white traders have it, and they have nothing for it. They have had an opportunity to see the dark side, the vile and wicked side of the white man. They have learned to cheat and curse. They have seen the proud white man who thinks and feels he is so much more than the "dirty" Indian, seen the white man in the dirt drunk, and has been cheated out of money in gambling and betting. They have been drawn into wicked things. They come back to the reservation—we are also whites—will it be easy for them to believe us? Will it be easy for us to teach them that new and better way. Will they believe us that we whites have something they have not? I wish all white people could see themselves as the Indian sees them.

Their Christmas celebrations are not as harmful as the others. Then they have their dancing and giving. They are harmful but they do not come in touch with the wickedness of the white man; for then they stay at home. They will gather a week or two before Christmas, near their large dance hall, (made by themselves of logs) have dances almost every night for the purpose of collecting money for the big Christmas dinner on Christmas day. On Christmas day they have their dinner, give away horses, blankets, bedsteads, wagons, trunks, saddles and other things that they prize. Their halls are not warm. They sit on the ground. The dust raised by the dancing, and the cold, causes many to become sick. Quite often children catch a cold which will go over into pneumonia and then die. The dancing and giving at that time is not so bad, but the things that happen at these meetings are often very bad. The body being under a constant strain becomes weak and thus some date the beginning of consumption from these meetings.

It is very hard for the Indians to let go of these doings. Even our Christians are very much taken up by them, even though we discourage them in every way we can. We have tried a number of times to give them something better in place of it. But as long as only a few were Christians it was very hard to keep them away and have other gatherings in place. We have tried and have failed. If the question were asked me what one could do to keep them away from those celebrations, and from these bad influences, I should answer: "Lead them to Christ, get them to yield all to him, a full surrender is the only way we will ever be able to keep these Indians from such evil influences and from taking part in these doings.

The government spends much money to civilize and educate the Indians; if it would first civilize some of the white celebrations it would be a great step in the right direction. It is very hard for an Indian to understand that these things are wrong and harmful, when a few missionaries come to them and tell them that these things are not good.

I believe we can learn from the Nez Perces Indian church, who do not take part in any of these celebrations, but instead

have evangelistic meetings. They will excommunicate any member who takes part in the heathen celebrations. I used to think that we must give them some wholesome celebration in place of these. But I see that all we can do is to preach the gospel in word and in deeds, that, the only way these Indians ever will let go of them will be through a new birth and a full surrender.

Your humble servant in Christ Jesus,

P. A. Kliewer.

SOME ADULT BIBLE CLASS PROBLEMS

The modern Sunday school is composed of a number of divisions and classes. The moment you single out any one of them for closer inspection, it seems to grow in proportions and importance tending to overshadow the whole school.

As a barefoot boy I once ran after a wasp and stubbed and bruised my toe fearfully. For days after that it seemed my whole person was nothing but toe, for I was constantly bumping that insulted member. Later in life I had an infected finger. Possibly I should say that an infected finger had me, for that particular finger seemed at once and forever to be the center of all attraction and the object of endless and awkward caresses. Just the other day a friend told me he had an abrasion on the top of his head, "the place where the wool ought to grow,' as the Southern melody runs, and he found himself continually "feeling" with his pate instead of with the hand. Thus it is with any single member of a Sunday school. If we single it out for inspection, it has all kinds of bumps and seems larger than the whole school.

An adult Bible class, as we think of it in the average Sunday school, offers various knotty problems, three of which I should like to touch upon briefly.

The Teacher. The teacher is not the most important part of a class—at least he, or she, ought not to be—and yet all Sunday school workers know that many a class did not materialize because of unfortunate appointment of a teacher, and many a promising class has wasted away for similar reasons. Probably in most cases the teacher should be chosen by the class; but this is no cure-all. Where the class is so composed that the lecture method is used appointed teachers will likely obtain satisfactory results. Where the problem is to get a leader rather than a teacher for an organized class, it may be met in various ways. I know of a men's class whose members were fairly evenly matched in training and experience. This class changed leaders each Sunday by rotation. The plan worked well for several years. It should work longer where all members attend regularly and each is able to lead approximately as well as any other. Where this is not the case rotating leadership tends to make the less gifted or less free excuse of absent himself when he should lead, and this will demoralize any class. The men's class mentioned has recently found itself obliged to drop the rotating leadership and place more direct responsibility upon one of its members by formally electing him regular class leader. We must not forget, however, that no one way will always work best. The "best way" may become monotonous and is then no more the best. One more thing: We should always consider **fitness** and not only **willingness** in selecting teachers. And it is well to reappoint once a year in most cases.

The problem of **Attendance** is particularly vexing in the adult department. There may be home duties in the way of attendance. If this is really the case, there is no cause for alarm. Sunday school workers must not forget that parents may find it impossible to attend Sunday school regularly. It may be necessary for one or the other parent to remain at home with baby or a patient. Let us be careful not to offend and pain them by unkind remarks on their absence, but let us prayerfully remember them in their lonely but loving vigils. Unfortunateiy, however, there are those who are adepts in finding excuses for not attending, and they are the burden that threatens to clog the whole Sunday school machinery. If their influence were nil, it would not be so bad, but since it necessarily is negative it is doubly deplorable. The remedy is not always easy to find. Sometimes a kind invitation by three or four friends will help. At times Providence takes a hand in the matter by making such persons responsible for the religious education of children of their own. This may seem like a very great risk; but leave that to the Lord. So much is true: Dormant members who have been unresponsive to requests for their aid, may take hold when given prominent position. I know of a good Christian who became so engrossed with his domestic duties after marriage that he simply was not to be pried loose from home to teach a class. He said his first duty was to his family. Shortly after, however, he was elected superintendent, and accepted. Again some one might say, a great risk! And so it was. Such proceedure should not be made the rule. But in this case it worked he changed front and served willingly. This brings me to my last point.

Getting Results. Someone has pointed out that one of the great objections to the modern 'movies" is that they arouse feelings that ought not to find expression. The movie fans are therefore in a dilemma. If they give expression to sensations and feelings experienced during a performance, they will come into conflict with moral laws. But if they fail to respond, they violate the law of pedagogy which requires that sensations culminate in right actions.

Now the adult Bible class should stimulate noble feelings, should provoke finer sentiments, should surcharge the mind with Christian ideals. But it must not let us stop there. These splendid sensations must be translated into actual practical Christian living or they are worse than useless. The inspiration is conditioned upon class attendance or contact. Purely absent treatment here would avail no more than a laundry. And yet attendance alone is no sure sign of functioning Christianity. It is a necessary means, but should not be exalted as an end. Neither is it necessary that the class as such be able always to point to some definite piece of work or service rendered as proof of its life, though that is usually very stimulating to class members. The Bible class that has caught the gist of it all—the Spirit of the Master—will not insist on functioning solely as a class unit, but its members will ever remember that they are a part of the larger units, the church and the community, and will be on the alert to bring the message of practical, saving Christianity to ever widening circles.

C. E. Krehbiel.

Newton Kan.

SOME THOUGHTS ON THE ADULT BIBLE CLASS

First, last and all the time, it is to be a Bible class, a class whose foundation is laid on the, yes, in the Bible.

Its text book above all others is the Bible. Study the Bible and link up the Bible with every day life work. Lead the men and women to see how the Bible applies and can be applied practically, to every-day life. It must not be looked upon as an impracticable book. In that light it will not appeal to men and women, especially not to those who need it mostly.

Study the Bible, interpret it, in the light of present-day experiences. Men of today are not living in Palestine, Asia Minor and other eastern countries. They do not have the same experiences, in just the same way and amid the same surroundings. They want the Bible to help them in the experiences of today, right where they live. People of today have problems to solve. People will not keep on attending Sunday school if no spiritual food is awaiting their wearied souls. The live wire real estate man does not expect to hold people in Sunday school talking real estate to them. But when he gets before the class and tells them how the principles of the Bible lessons help him in his working day problems in his business, then others "sit up and take notice." The adult class has a wonderful opportunity for people to get together and discuss their problems and how they may be solved by applying the teachings of the Bible.

The adult class needs to be a home mission class. It must have the home mission spirit., the foreign mission spirit will follow after that. The distinctive field of the class is the home field. There are those to be reached, to be won. One of the ever-present problems is, how get those not in the habit of coming to the Sunday school. Many such should be reached. Another problem is, and this is a big one too, how to get all the members to feel that it is their solemn duty to be present in the class every Sunday if at all physically possible. Too many feel that they will not be missed. The active class will win others and hold its own.

The adult class is the strong helper to the Sunday school and the church. It is a training school for the work of the church. Here most of the recruits must be found.

The class should be active seven days in the week. This does not mean to have meeting each day or evening. It should have some things "doing" during the week frequently. The social life must not be neglected. But more especially each member of the class needs to feel it incumbent upon himself to keep the class in mind during the week and speak a word here or there, do something as opportunity offers itself for the good of the class; do some act of mercy and helpfulness, make some visit where it will be appreciated, do some work of charity during the week. A large opportunity is open here for

real home mission work.

The class needs to be a praying class. This is perhaps, yes, without a doubt, the greatest requisite of all. Much prayer is needed. It develops interest. We can not pray for anything without being interested in it. It deepens the spiritual life of the class; it brings results.

The class is to be an evangelistic class. The gospel is essentially an evangelistic gospel. The Christian church is to be an evangelistic church. The class needs to have the desire to reach others and have them share the good things which the members of the class are enjoying in their Christian life.

The class needs to be an enthusiastic class. The class is engaged on the greatest job in all the world. It is dealing in and with souls, with the lives of men and women. Its great work is to make Christians better and to bring sinners to the point of conversion and then help them along in the new life. There is nothing in all the world so worthy of being enthusiastic over. Enthusiasm creates enthusiasm in others. It makes the work easier. The class needs to be a booster for Jesus Christ and all that He stands for. To do this the class must pull together in the name of Christ. The strong, steady pull carries the heavy load up the hill.

The adult class must **live the profession it makes.** This means that each individual member must exemplify in his life that which he professes as a member of the class. This is the greatest testimony as to the genuineness of the Christianity which the class stands for.

A. S. Bechtel.

Pulaski, Ia.

CORRESPONDENCE

West Zion Church, Moundridge, Kan., Aug. 24, 1921. Greetings to the Readers of the Mennonite. Several months have passed since my last correspondence, so I will go back with my report a few weeks and tell you a few happenings which may be of interest to you.

On July 10th we had a special mission festival. Missionary Suckau's were with us and Bro. Suckau delivered the morning sermon and in the afternoon both Bro. and Sister Suckau gave short talks. Music was furnished by the choir and the Junior C. E. society sang "Loving and Giving." Miss Anna Belle Dyck gave a reading on "India." After the program a "Mission Shower" was given for Rev. Suckau and family. In the evening Christian Mennonite C. E. gave a very inspiring program on "Service," after which their pastor, Rev. P. P. Wedel delivered the evening sermon.

Our field secretary, C. E. Krehbiel, was with us on July 24th and gave two interesting talks on the work of our General Conference. At the morning service he spoke on "Christian Work," Haggai 1-8, and in the evening on "Christian Stewardship."

Rev. Suderman and family left us the 1st of August to take up their work at Bethel College. It grieves us very much to part with this good family, but we wish them success in their new work and hope the Lord will send us some one to fill the vacancy.

Rev. D. J. Brandt of Bally, Pa., was with us from Aug. 7th to the 14th and gave us some practical sermons from the book of James; his last sermon was a fitting climax to the series of sermons, his text being James 5:16.

Last Thursday the "Mission Workers" held their annual business meeting. New plans were discussed and new officers elected for the coming year. The society now numbers 56 members and has been supporting a native worker and educating his children. We had the pleasure of having with us Mrs. Lohrentz, who with her husband, will soon leave for China, Dr. Lohrentz going as our first medical missionary, also Sister Marie (Lohrentz) who is a mission candidate. Since our meeting last week the sad news has reached us of the death of Joseph, our native worker, who died on July 7th of cholera. Again we feel that God's ways are not our ways but we know that all things work together for good to them that love God. Rom. 8:28.

Last Sunday Rev. P. P. Buller preached both morning and evening. The morning sermon was on "Prayer" and at night (in English) a very helpful sermon on "Seasons of the Soul," taken from the Scripture text Jer. 8, verses 7 and 20. Until we get a regular minister our pulpit will be filled by visiting ministers. We trust, however, that we shall soon have a regular pastor to take Bro. Suderman's place, who remains our elder until another be found.

Mrs. D. O. Rupp.

Pratum, Oregon, Aug. 23, 1921.

Dear Readers and Friends: We love to hear news, especially good news. There seems to be something about it that charges one anew with courage and hope. Concerning Christ's birth, an angel said: "I bring you good tidings of great joy.

Our Sunday school had an average attendance of about ninety during these summer months. Still, there is wide room for improvement and growth. Surely, Christians can be about the King's business.

The weather has been quite dry this summer, few warm days, and nights are cool. Clover hay has been a bumper crop this year; loganberries fair, good size and quality; wheat has averaged something like 25 bushels per acre. Many of the young folks will turn out in the hop yards. Picking starts about the 1st of September. Then follow prunes, apples and potatoes. The Criswell and Hood river districts require many laborers in the apple orchards. Since God provides so abundantly there are plenty of reasons for being content and thankful.

The Salem Deaconess Hospital had 120 operations last month. Without casting any insinuation it seems sometimes as though the Lord would have an interview with the afflicted individual. A Christian nurse's labors will not by any means be in vain or remain unrewarded.

A few weeks ago twelve persons accepted baptism. Bro. Baumgartner conducted the services. Bro. Dan Gerig was ordained as a minister by Bro. Aeschliman and Baumgartner. Bro. Gerig held sincere revival services which were well attended. A rousing, well conducted testimony meeting was led by him Sunday afternoon. May God bless him and his wife in their work.

Our Sunday school organist was happily surprised Sunday evening, July 31st by a host of young folks after church services in honor of her birthday.

Ocassionally visitors from other states make a halt here and they are welcomed. From Pandora, Ohio, were, U. S. Steiner and Ben Leightner's. Bro. Steiner has made a sort of a missionary trip through the western states. He rendered numerous heart to heart messages while here. Bro. Henry Fast who finished attending the "Bible Institute" of Los Angeles is working at the Deaconess Hospital. In connection with his work he does personal Christian work. Visitors from Oklahoma were, Mr. and Mrs. Wesley Brillhart, Mr. Detweiler, Miss Lois Moeschberger and her mother. Mr. Edgar Haury, one of our former boys and his cousin arrived here some weeks ago from Woodlake, Cal. They enjoyed the auto trip very much.

The Pacific District Conference will be held here at the Pratum Mennonite church, October 9 to 12 inclusive. Special effort will be made to procure a good musical program. We cordially invite and especially invite the young folks from our other churches to help and be with us if possible.

Elmer A. Steiner.

WORLD-WIDE SUNDAY SCHOOL NEWS

Constructive Sunday School Work in the Philippines.

Rev. Archie L. Ryan is the general secretary of the Philippine Island Sunday School Union. This is possible through the cooperation of the Sunday School Board of the Methodist Episcopal church and the World's Sunday School Association. Other denominations are uniting with the Philippine Island Union by loaning or assigning men to care for the work in individual provinces or area centers. The United Brethren, at their conference, appointed one of their best men as a Sunday school field secretary to work under the direction of the Philippine Island Sunday School Union. The Presbyterians are planning to provide one or two Pilipino secretaries in their field in the near future. All these men aid the general Sunday school work rather than just the schools of a particular denomination. When the Presbyterian mission held its annual meeting at Lake Lanao Mr. Ryan was invited to give three Sunday school lectures after which all the missionaries and laymen participated in a general discussion on Sunday school work.

A series of Sunday school conferences and conventions have been conducted by Mr. Ryan during the spring months. The one at Camp Kiethley was held under the auspices of the Eastern Visayan Sunday School Association. The Presbyterians and Congregationalists work jointly in this field. On three successive nights Mr. Ryan used the stereopticon slides, presenting the subjects, "Japan and the Tokyo Convention, "Sunday School Work in the Philippines," and "Sunday School Work Around the World."

The necessity for trained Sunday school teachers has been accepted from the beginning of Sunday school work in the Philippines. There are many graduates each year in some approved training course. Sixteen received diplomas when the annual conference of the Methodist church was in session in Manila last February.

THE MENNONITE

Rev. S. M. Grubb - - - Editor
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EDITORIAL

Someone once observed that although Mennonites are a great peace people they never are at peace among themselves. We suppose the author making this remark had in mind our many factions having their origin in trivial matters as for example the division of 1847 in which the cut of John Oberholtzer's coat was involved. Or, it may be that he examined the paper of one or the other faction and discovered that its policy seemed to be to act as though there were no other Mennonites except those recognized in its fellowship and studiously avoided reference to other large bodies on the outside.

There is no doubt that among all Mennonite bodies there are large numbers who regret factional differences and hope that some day and in some way they will be set aside. Unfortunately there are some experiences that cannot be lived down. Old sores have a way of breaking out again and again and some people have developed the opening of old sores to a fine art. When it comes to churches and their life it is very much as it is in family life, an old breach is apt to widen rather than close and it takes a genius of the first water who is able to bridge it over. We once knew a family in which there were serious differences of long standing. Then came a misfortune and one of the family was carried out of the world by it. At the grave of that unfortunate one there came a reconciliation. Perhaps this is what is happening in our church. For years we have each been going on following our own course, sometimes studiously avoiding one another, if not indulging in sly little digs at each other. Then came the war. It proved that the principles that were really precious to us all were involved and we found ourselves in circumstances where little differences had to be laid aside and were forced together. This did much to make us feel that beside a common principle we had to have a common affection for one another. Our good faith in the principles we professed were severely tested and this, while a severe trial, had the effect of proving whether we meant business and were ready to hold on to them. In the wake of the war came the cry of the distressed. It gave us something else to think about besides our petty concerns. Mennonites found that they could work together as Samaritans. People who are a mission of love cannot drive long together in the same car without being friends. Soon we learned that our own brethren in Russia were in great distress. Nearly all Mennonites then began to ask themselves, What can we do for Russia? To answer this question effectively meant that we must find a common ground upon which to stand if we would do anything and we discovered that this was not so hard an accomplishment as we supposed it might be. Now the full ability of all the American Mennonites may be used to the relief of our unfortunate Russian brethren. Today, September 3, the sixty-three young Mennonite refugees who set sail from Constantinople a month ago, will probably land from the ship Acropolis which lies in the New York harbor and from there they will be distributed to various farms throughout the United States. Places have already been found for some but most of them are yet to be placed. Here is the opportunity to show that we have a common interest. More are sure to follow and it is gratifying to believe that Mennonite people, irrespective of conference connection, will continue to respond splendidly to any appeals that will have to be made.

KNOW THE GENUINE

M. M. Horsch.

Text: "O ye foolish Galatians, who hath bewitched you that ye should not obey the truth, before whose eyes Jesus Christ has been evidently set forth, crucified among you." Gal. 3:1.

There are two kinds of forces in our religious and social world today. They are the destructive and the constructive forces. The destructive forces very often are the counterfeit of the constructive forces. Very often they are so near like the genuine that it is a hard matter to discern between the two. This is no wonder, for the prince of darkness, the master counterfeiter, very often appears in the guise of an angel of light and for a time often deceives the very elect. I believe that our dear Master Himself, during the temptation in the wilderness, was not positively sure with whom He was dealing until Satan said: "All this will I give you, if you fall down and worship me." Instantly the Master then recognized him and the answer came: "Get thee hence Satan, for it is written, thou shalt worship the Lord thy God and Him only shalt thou serve." Matt. 4:9-10. In these latter days it takes a close walk with God, a Spirit-guided, yes Spirit-filled life, to discern between the counterfeit and the genuine.

Evidently the Galatians also were deceived and for a season at least looked upon counterfeit of true Christianity as if it were genuine. They were deceived by the Judaizers, these sons of Belial, for they looked so much like the genuine that the Galatians were deceived and for a season permitted themselves to come under the bondage of the law. The letter to the Galatians was written expressly for the purpose of teaching these people to discern between the genuine and the counterfeit, to drive out the counterfeit and again return to the genuine, that is the blessed liberty wherewith Christ had made them free. These counterfeiters certainly had learned their lessons well. They were so much like the genuine, that the Galatians and others were deceived. Evidently they were the worthy offsprings of those to whom Christ addresses these soothing words: "Ye are of your father, the devil, and the lusts of your father ye will do. He was a murderer from the beginning and abode not in the truth, because there is no truth in him. When he speaketh a lie he speaketh of his own, for he is a liar and the father of it." God help us to learn to distinguish between the genuine and the counterfeit.

In this connection I am reminded of a government expert in ferreting out counterfeit money and in suppressing counterfeiting. In a conversation with him someone expressed wonder at his great faculty and ability of detecting and knowing counterfeits. He gave the astonishing answer: "I do not know the counterfeits and I do not make it a business to know them." "How then do you detect them?" was asked: "Sir, I know the genuine." came the reply. The fundamental rule of this man's life and business was: Know the Genuine. A mighty good rule to adopt by every Christian! There may be many counterfeits of a greater or less skill of execution, but there is but one genuine. This is true with reference to the government bank notes and it is equally true in religion. Know the genuine, know it well and know it thoroughly, and you will be able to detect the counterfeit. When it comes to our blessed religion, the counterfeit proclaims aloud its own unworthiness.

We shall now note a few things and in these things endeavor to discern the counterfeit and point out the genuine.

I. First we will take friendship. There are fair weather types of friendship. All is well as long as the sun shines and the flowers bloom and the weather is calm and quiet. Let the sun hide his face and the flowers wither and the storms arise and these friends are vanished. They are counterfeits. Then there are good fellow types of friendships. This sort of friends pat you on the back, are very fine as long as your pockets are full and your purse at their disposal. When adversity sets in and you need help financially or otherwise, they scatter like the leaves in a storm. You may knock at their door for help but the latch-string is drawn in, their doors and hearts are barred against you. They are counterfeits. We might mention one or two more such types, but let the above suffice. Friends who draw your steps away from the house of God, friends who lead you into fellowship with the ungodly, the mockers and blasphemers, friends whose influence upon you leads you away from the path of purity, virtue and godliness, are all counterfeits. Beware, for the end is destruction.

Now the genuine! We will all make this experience as we go along in life, that the flower of true friendship is a rare and precious one, that true, genuine friends are few. Genuine friendship is true in sunshine and in rain, in calmy weather and in storms. Genuine friendship is true when the flowers bloom or when the icy blasts of winter sweep over your life. Genuine friendship is true in honor and in hishonor, in evil report and in good report, as Paul puts it in II Cor. 6:8. Genuine friendship will not throw you overboard, but continues to believe in you in the darkest hours of your life when perhaps you have fallen a victim of an almost irresistible temptation. Genuine friendship will lift you up, elevate you, lead you along the path of virtue and purity and love. It cannot do ought else, for it is founded upon Him who is the friend of publicans and sinners, and never casts a stone, but loves the sinner to the very jaws of hell. There is not a friend like the loving Jesus, no not one, no not one!

II. Secondly we will take the matter of recreation. Counterfeit recreation offers you a temporary stimulant, but this is followed by inevitably great depression. Counterfeit recreation offers you brilliant footlights and late hours, but this is followed inevitably by overwrought nerves, a bad temper, and a sullied conscience. Counterfeit recreation offers you a feast for your carnal eye, with tainted pictures, but the inevitable result is impure imagination, an unclean heart, and if it is not yet seared by these things, an accusing conscience.

Now the genuine! Genuine recreation re-creates, refreshes, invigorates. It offers wholesome entertainments along musical and literary lines. It keeps the heart pure and the conscience unsullied. It invigorates body, mind and spirit. It creates a taste for that which elevates and ennobles and has a positive distaste for the counterfeit. It sincerely heeds John's injunction in I John 2:15-17. "Love not the world, neither the things that are in the world. For all that is in the world, the lust of the flesh, the lust of the eyes and the pride of life is not of the Father, but is of the world. The world passeth away and the lust thereof, but he that doeth the will of God abideth forever."

Genuine recreation makes for happiness and enjoyment, but the counterfeit makes for empty, hollow hilarity and levity and worketh death.

III. Thirdly we will take the matter of reading. Ours certainly is an age of reading. Newspapers are countless, magazines are legion and as for books, of the making of them there is no end. We are thankful for the ability to read and thus have free access to the thoughts of the master minds of the world. There are such among us who are ferocious readers and devour anything in the way of literature that comes along. Just here lies the danger and for the sake of our moral and spiritual well being we must be able to discern the counterfeit from the genuine. Swallow the newspapers as they issue daily from the press and you fill yourself with misrepresentations, sham and falsehood and you are bespattered with the slime of immorality and crimes. What a power for good the daily newspapers might be and what a pernicous, subtle and dangerous power the commercialized mammon-enslaved daily press really is. Beware of the counterfeit! A taste developed and established for genuine and good reading matter makes the counterfeit distasteful. When the spirit has tasted the genuine it refuses to be fed with trash and poison.

Blessed is the person who has developed a taste for the genuine in the matter of reading! Our country is full of good journals and magazines and good fiction. No need to resort to the counterfeit. It is right to keep posted on current events, even necessary for a Christian. We are bidden to watch the signs of the times and that means to familiarize ourselves with world events. We may read our newspapers with discernment. That is, get the news without wading through pages of filth and poison. There are books and they are not so very high in price, that never lose their value. Generations read them and reread them and they are always fresh. They are a source of inspiration, moral strength and worthwhile knowledge. Nations fall, monuments decay, men are forgotten, but these books are still enojyed by thoughtful readers.

Next higher up in the scale is the religious literature and there is a great abundance of it. There is no excuse for anyone not to be informed concerning current religious questions and movements. The literature of our own church should occupy a prominent place in our homes. It is gratifying to know that with few exceptions, one or the other of our conference periodicals are read in our families. Smith's Mennonite history and other Mennonite books are found in many homes. Last, but by no means least, the Book of books should never be neglected. Nothing counterfeit nor spurious there. Here is the source of true happiness and joy. Here is the fountain of eternal youth, for "they that wait upon the Lord shall renew their strength. They shall mount up with wings as eagles. They shall run and not be weary. They shall walk and not faint."

Whence that indifference toward the house of God? Or fellowship with God's children? Why that chasing after counterfeits? A neglect of God's Word! Why so little soul hunger after the one thing needful and a hunger after the counterfeit? Neglect of God's Word! May we so grow in our Christian experience and Christian life, that God's Word may be our chief delight, as it was David's.

IV. Fourthly we shall consider love and courtship. Here we tread upon delicate ground but God helping us, we shall point out the counterfeit and point to the genuine. We shall also do it tactfully and reverently. The counterfeit is carnal. It is based upon uncontrolled physical and carnal desires. It leads in many instances to personal repulsion, domestic discord, great unhappiness and very often to divorce courts. We might just as well face the matter squarely. The fearful moral conditions among civilized nations today, incidentally also the extremes of prevailing fashions in woman's dress, has for its source the counterfeit of love and courtship. Men have tasted of the forbidden fruit and the result is death. This was the undoing of the race at Noah's time. This was the undoing of Sodom and the Canaanites. It was the undoing of the Romans and God help us it will be the undoing of our and other nations, unless we turn to God. In connection with this there is among us a pestilence that walketh in darkness and a destruction that wasteth at noonday. Dear young people, any one that gives way to this pestilence is playing with fire, in danger of consuming his physical health, moral and spiritual life and of being robbed of his self-respect and manhood. Rational living, good hard work, clean literature, clean company will help to keep and set you free. But the only sure help is the power of God, is the cross on Calvary! Room, room, room at the cross, room at the cross for you. There is help for you, no matter what is wrong. Remember always that our bodies are temples of the Holy Spirit, and who would want to defile so sacred a trust. Something else! We sometimes hear people talk about a double standard, one for young women and another, less stringent one, for young men. We will not enter into this at length, but simply state that in the sight of God there is no such thing as a double standard. Young man, that girl you expect to marry, you expect her to be pure and lovely. If you do not keep yourself just as pure and undefiled as you expect your future wife to be, you are unworthy of her love and better not call yourself a man, much less a Christian. This is strong, but it's God's truth!

Now let us get to the genuine and this phase of it gives us pleasure to consider. True, conjugal love, love and courtship, is the greatest and most precious earthly gift of God to fallen man. Among the fearful wreckage caused by sin, this, by God's love, was rescued out of Paradise and went with man into his fallen state. True love is the foundation of every Christian home, the source of true and deep joy and happiness. Just as the taste of the forbidden fruit, the counterfeit, brings shame and death, so the taste of the genuine brings pure enjoyment and life. Schuler says: "Drum prüfe wer sich ewig bindet ob sich das Herz sum Herzen findet. Der Wahn ist kurz, die Reu ist lang!" How true this is! Never permit that anything on earth, may mar or blight that exquisitely delicate flower of true conjugal love, that precious gift of God. In the fierce battle of life, in our family life, when cares press sorely upon us, when temptations sometimes assail like a strong and armed man, God knows we need every ounce and speck of this true love, to carry us through. Always remember, when two have agreed to walk together, they both find and soon enough, that they are not a couple of angels, just minus the wings, but a couple of very human, weak, imperfect, sinful creatures. The dear Lord is having them in his training school and love, you, know, beareth all things, believeth all things, hopeth all things, endureth all things. Yes, and its wonderful how much under God, this true love does sustain in the midst of the greatest tests and trials.

"Blessed is every man that feareth the Lord, that walketh in His ways. For thou shalt eat the labor of thine hands. Happy shalt thou be and it shall be well with thee. Thy wife shall be as a fruitful vine by the sides of thine house. Thy children, like olive plants round about thy table. Behold that thus the man shall be blessed that feareth the Lord." Psalm 128:1-4.

V. Fifthly and lastly, we shall consider latter day delusions and counterfeits of true Christianity. There are many these days. One modern negative and destructive theology is a great counterfeit. The fall of man a forward step in his process of evolution. Christ, the son of God, as we all are, the sons of God. Self-redemption or a developing of the human race into a millennial or perfect state. This sounds pretty fine, but it's a dangerous counterfeit.

Then we have Millennial Dawnism, Eddyism, New Thought, which is Buddhism in disguise, Theosophy, Spiritism, and what not! All these and some others are dangerous and bear the ear marks of the counterfeit. No one

can follow them without putting into jeopardy the welfare of his immortal soul. They all pave the way for that great counterfeiter, the man of sin, anti-christ. John gives us a sure stamp and mark of the genuine. We cannot miss it if we but listen to the voice of God's Spirit. John says in I John 4:1-3, "Believe not every spirit, but try the spirits whether they are of God; because many false prophets have gone out into the world. Hereby know ye the Spirit of God. Every Spirit that confesseth that Jesus Christ is come in the flesh, is of God: And every spirit that confesseth not that Jesus Christ is come in the flesh, is not of God. This is the spirit of anti-christ, whereof ye have heard that it should come, and even now already is in the world." So we will shun the counterfeits and cling to the genuine.

In conclusion may it be our happy lot that in old age, if God permits that we reach it, we may look back in fond recollections to a pure and innocent childhood, a well spent, pure and clean youth, a useful and God-fearing manhood and womanhood. This is the halo of old age. Then with peace of God in our hearts and minds, and with joyful anticipation may we look forward to our complete and perfect redemption in the presence of our Lord in Jerusalem that is above where Christ has made ready our everlasting habitations. And through life's journey toward that last and happy goal, may we daily pray with David: "Search me, O God, and know my heart; try me and know my thoughts. And see if there be any wicked way in me and lead me in the way everlasting.

WORLD-WIDE SUNDAY SCHOOL NEWS

A Sunday School Mission to Europe.

The Sunday school mission to Europe of Mr. James W. Kinnear, a Pittsburg steel manufacturer and chairman of the Executive Committee of the World's Sunday School Association, and Mr. W. C. Pearce, Associate General Secretary, will carry them to London, Glasgow, Christiania, Stockholm, Copenhagen, Brussels, Utrecht, Berlin, Geneva, Paris and Prague. In these centers they will meet with Sunday school and church leaders of many denominations to confer on present Sunday school conditions and needs of this great field.

The Apostolic message of Hon. John Wanamaker, president of the World's Sunday School Association, introducing these leaders to the European conferences, says in part:

"As the president of the World's Sunday School organization, in which all the nations of the earth are in union to promote a knowledge of the truth as recorded in the Holy Bible, that the young people as well as the old, may learn that the Maker of the world has revealed His plans for the guidance, happiness and peaceful government of the universe, this letter is written.

These brethren are not only highly esteemed as citizens of the United States of America but they have been upholders and leaders of Christian work for a life time. They have founded and builded the Sunday school and adult Bible class work until it is now grown and growing to mighty and potential proportions.

It is widely believed to be more than ever of the utmost importance and to be considered in high places in laying the foundations of the future safe government of the people, to train the hearts as well as the minds of the young people early in life, for a citizenship based upon the Word of the living God, that they may know the truth and begin with the righteousness of right living.

The value of the present improved and improving work of the Sunday school of the United State as now constituted, the urgency of keeping the Sabbath day, the cooperation of the daily newspapers in printing the Sunday lessons, the excellence of book-making for teacher training and the splendid lesson papers, all warrant the belief that the estimate of the standing and usefulness of the Sunday school work will continue to rise in value and influence.

Please be assured that your brethren over in America are ever praying that the blessing of the Father of us all may abide upon His people in fullest measure the world around."

It is expected that Mr. Kinnear and Mr. Pearce will bring back to America much that is of value in the fine instructional work which has been maintained in Europe for hundreds of years in the Lutheran and other churches. They will seek to link up these countries with America in a world league of Sunday schools. They will return in October.

From Lord Kinnaird, one of England's great Christian leaders who will be called upon by these men, comes this message:

"Workamongst the young seems the only chance for the establishment of righteousness and any true progress. I think we realize that the United States of America set all other nations a great example in your Sunday school organization."

Sunday School Work now the Chief Business of the Korean Church.

During the coming year the Sunday school has the right-of way in the churches in Korea. This is a part of the three-year program, the present year being one of general evangelism. Beginning with October the united effort of all the missionaries, native pastors and Christian workers will be to reach the largest possible number through the study of the Bible in connection with the Sunday school. Since the great revival in 1908 the entire church membership has been affiliated with the Sunday school. When the World's Sunday School convention delegates were passing through Korea last year they were distinctly told by the missionaries not even to suggest that in America all the membership of the church was not in the Sunday school since the example in America might be hurtful to the work in Korea.

To honor a very special request and to meet a real need in supplying additional leadership for this year of Sunday school work the World's Sunday School Association, in cooperation with the Sunday School Board of the Methodist church, sent Rev. J. V. Thompson, an outstanding leader in teacher training and young people's work to the Orient. Mr. Thompson reached Japan on August first and went at once to the Training School for Sunday school workers which was then in session at Karuizawa, Japan. He then proceeded to Korea where he will spend three months at work. He is now attending the annual meetings of the various denominations. The work of the Sunday school will have the right of way at each of these assemblies and conferences. Until it is necessary to leave for some Sunday school meetings in China, Mr. Thompson will conduct teacher-training conferences, Sunday school rallies and institutes in many parts of Korea. He will do this work in cooperation with the Korea Sunday School Association which was organized by Frank L. Brown, LL. D., of the World's Sunday Svhool Association in 1906. There are now 182,926, in the Sunday schools of Korea.

In China Mr. Thompson will assist Rev. E. G. Tewksbury of Shanghai, secretary of the China Sunday School Union and will also help Mr. Horace E. Coleman, representative of the World's Association in Japan, before sailing for the United States on December 30th from Yokohama.

THE C. E. TOPIC

Sept. 18.

Sins of the Tongue.

Jas. 3:1-12.

One of the things that characterizes the human race from the rest of animal creation is its ability to speak. Scientists who have endeavored to find the ancestry of the race in the zoological garden instead of the Garden of Eden have found themselves baffled in thier endeavor to find the "missing link" between man who speaks and animals who do not speak. We venture the opinion that their efforts will only result in failure. They ignore the only source of information that gives us a knowledge as to how man came to be and to possess the gift of speech.

Being created free to exercise his will man may will to use his faculties for good or evil. The noblest praise we may bring to our Creator is the exercise of the tongue to His glory. But, when the gift of speech is degraded into an instrument of sin those who do it bring to their maker the most shameless insult and damnation to themselves.

Man has often invented cruel instruments with which to injure his fellows, but he has never been able to invent an instrument more capable of doing injury than the tongue. An old proverb says that "The mill can never grind with the water that has passed." So too, words when once called into being go on on a mission that can never be recalled. Knowing this, it involves upon us so to control our speech that what we say may be for good and not for evil.

There are various ways by which the tongue sins. The first of these is lying. The vice of lying began in the infancy of the race and has continued to this day, doing its worst to create evil and unhappiness in the world. In the individual the vice of lying develops into a habit in childhood and should be corrected at that time or it will damn the character. It is an awful and sinful neglect on the part of parents to allow the child to develop such habits. Parents must be truthful themselves and must frown upon all form of untruthfulness if they hope to have honorable and truthful children.

Some people lie because they are vain and want to appear what they are not. Such a liar deceives no one, not even himself, and destroys the confidence others may have in him. Moreover, by this vanity he shuts the door of heaven to himself, for a liar is not to enter the kingdom of heaven.

Some people lie for gain. Call it business lying if you will. But it is devilish business and means the surrender of two of the noblest qualities that make character, namely, honor and sincerity. The one who gets anything by lying is as much of a thief as the one who steals, and stealing and lying are alike condemned as sin by God.

Others lie by what we sometimes call "stretching it." Exaggeration is lying. To make a thing bigger or smaller than it really is can only be explained as deception. Let it be remembered that exaggeration is a weak form of expression anywhere. The most effective form of speech is that which is exact, direct and simple. Nothing is gained but suspicion when one allows oneself to overstate a thing. But we need not always lie to commit a sin of the tongue. Words, even truthful words, may be made arrows that pierce the heart. The unkind word, spoken with the purpose of being unkind, betrays a lack of brotherly love and consideration that in no wise is consistent for the Christian. There are times when it is necessary to be direct and severe, but that is no reason for going out of the way to be severe and hard when that is not called for.

Here, too, is the gossip—an unnecessary nuisance. Why people delight in repeating the unlovely things they hear, which serve no purpose but to add to the miseries of life, is beyond understanding. If there is nothing good to be said of any one it surely does them no good by repeating all the bad or the worst things one hears.

Gossip is never safe, generally it is not true or only half true. It concerns the bad, the unsavory and the filthy things of life. One whose delight is to repeat it betrays a love for such things which, to say the least, is not an indication of a healthy character.

No impure well gives forth pure water. What shall we say then whose conversation is loaded with filth and smut? Surely that which comes forth indicates what is within.

The most sacred word to pass human lips is the name of God. Many people use it lightly and profanely. What does God say about it? He says, "I will not hold him guiltless that taketh My name in vain."

Let me be slow to do my will—
Prompt to obey;
Help me to sacrifice myself
Just for today.

Let me no wrong or idle word
Unthinking say—
Set Thou a seal upon my lips
Through all today.

So for tomorrow and its needs
I do not pray.
Still keep me, guide me, love me, Lord,
Through each today.

—E. R. Wilberforce.

THE S. S. LESSON

Sept. 18.

Abstinence for the Sake of Others.

(A Temperance Lesson.)

I Cor. 10:23-33; 3:16, 17.

Golden Text: Whether therefore ye eat, or drink, or whatsoever ye do, do it all to the glory of God. I Cor. 10:31.

The Corinthian Christians, like any other church, had to concern themselves about the application of Christian principles to the problems of daily life. In our time the eating of meats offered to idols is no more a problem, but there are other problems just as important to be settled definitely. In writing to Paul about meats they knew that he not only could speak with authority on what was right for them to do, or not to do, but that he also was thoroughly familiar with local conditions. The facts were these: Meat was an expensive article of food. The Christian were poor and could not buy the best grades offered on the markets for consumption as food. A second grade, which was cheaper, consisted of the meat sent by the idol priests to the markets. Animals which were sacrificed were not wholly burned upon the altar, only the hoofs, entrails and other portions not suitable for food were burned. The meat was devoted to the support of the priests, as it was their chief source of income they could not use it all and traded it for other necessities. This meat was cheap and practically the only meat poor people could buy. The questions arising among the Christians were these: If this meat had been a part of a degrading idol service was it consistent for a Christian to buy and eat it and thus, indirectly at least, participate or approve sacrifices to idols? Should a Christian eat with a non-Christian, how was he to know whether the meat set before him was not of this idol temple kind? Should he risk eating such meat by accepting an invitation to be the guest of a non-Christian? Would it not be better for a Christian to eliminate all chances of compromising by making it the rule not to eat meat at all?

Opinions varied as to how these questions and similar ones were to be met. Some were for taking the extreme position and abstaining from meats altogether, others said, "An idol is nothing," idol worship meant nothing and God is the giver of all food and so they could eat with a clear conscience.

Paul's answer was a sensible one, "The earth is the Lord's and the fulness thereof." What He has given is to be for man's good and not to circumscribe him. It would be a senseless thing to cultivate a feeling that would make one uncomfortable about all meats. That which God has given for man's use is to be used. On the other hand a man always owes something to himself and to others. If there is no edification in what he does it is folly to do it. And, if what he does, though it may be harmless to himself, may injure another or undermine his faith, he should let it alone. There is no reason for the cultivation of a morbidness that would continually be asking, "Is this idol meat?" of any meat he sees. He should eat and be grateful so long as his eating neither injures himself or offends another. Again circumstances might arise where one was informed that the meat before him was idol meat. In this case he should let it alone as the invitation to dine upon it would be nothing less than a challenge to his faith and an admission that idol sacrifice was proper.

We note here that the apostle allows the individual the exercise of liberty but he emphasizes the possibility of others being injured or offended by such an exercise and, in that event, he advises the limitation of such liberties upon oneself for the sake of the weaker brother.

In applying this as a temperance lesson certain things are to be emphasized. There may be people to whom a glass of wine does no injury, but there are also people who have not the same control of themselves and do not exercise such moderation. The influence and the example of a person who may so exercise self-control is exceedingly dangerous. Many drunkards have pointed to moderate persons as the reason why they became drunkards. It is the height of selfishness, and therefore a terrible sin for one to insist upon having and using that which can become the damnation of another. A Christian, no matter under what circumstances he finds himself, should always bear in mind that the fate of others may be involved in his attitude toward questionable things.

A NATIONAL DISARMAMENT ENDORSEMENT

A movement to obtain the endorsement of the objects of the disarmament conference by every Protestant church in the country has been launched by a representative committee of clergymen and laymen under the auspices of the Christian Herald. Efforts will be made to have the minister and board of every local church, as representatives of the entire congregation, sign the following resolution:

Whereas, President Harding has called a conference on disarmament to be composed of the principal allied and associated powers and China, to be held in Washington, D. C., on November 11, 1921, and

Whereas, the Christian people of the United States of America of all denominations are by their profession of belief in the teaching and Spirit of Jesus Christ committed to the policy of world peace and to disarmament as a means to the accomplishment of that goal; therefore

Be it resolved, that we, the pastor, officers and members of———church, do hereby express our hearty approval of the action of President Harding and pledge to him our support in every effort to bring about world peace.

.....

.....

In addition every pastor is requested to devote at least a part of each service on Sunday, November 6th, to the conference called for that week.

Among the members of the committee are: Graham Patterson, pub lisher of the Christian Herald, Dr. Peter Ainslee, Baltimore, Dr. W. W. Pinson, Nashville, Tenn., Robert H. Gardiner, Gardiner, Me., Dr. Arthur J. Brown, New York City, William J. Bryan, Dr. Francis E. Flark, Boston, Dr. Don O. Shelton, New York City, John Wanamaker, Philadelphia, Dr. Russell H.Conwell, Philadelphia, Bishop William F. Anderson, Cincinnati, Mrs. Helen B. Montgomery, Rochester, N. Y., Dr. Carter Helm Jones, Philadelphia, Dr. E. Y. Mullins, Louisville, Ky., Dr. Ernest M. Stires, New York City, Dr. Charles M. Sheldon, Editor-in-Chief of the Christian Herald and Dr. Junius Remensnyder, New York City.

DEATH

Dieffenbach—Warren Edward, oldest son of Charles and Alta (Yoder) Dieffenbach, was born in the present home of his parents, four miles south west of Pulaski, Ia., on November, 1st, 1909. He calmly and sweetly fell asleep in Jesus, on Tuesday evening, August 23rd, 1921, at a quarter past nine o'clock. He brought the span of his short life here on earth to eleven years, nine months and twenty-two days. The illness which caused his death was a severe attack of blood-poisoning, following an operation for the removal of his tonsils. He leaves to mourn his early departure, his loving parents, one brother, a large circle of relatives, many friends and playmates. From early childhood he was a member of the Pulaski Mennonite Sunday school and was regular in attendance, as also of the Junior Christian Endeavor Society. Funeral services were conducted by his pastor, Rev. A. S. Bechtel, at the home and in the church on Thursday afternoon, August 25th, in the presence of a large congregation of relatives, friends and neighbors. Interment was made in the Pulaski cemetery. Six boys, members of his Sunday school class acted as pall-bearers.

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The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ.

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CONFERENCE INVITATION

The churches of the Pacific District Conference, and all other friends of the Lord's work are hereby cordially invited to attend the annual session of the conference at Pratum, Ore. Let us all pray for the Lord's guidance and blessing.

The churches are also reminded to instruct their delegates as to how to take stand toward Bethel College.

The Emanuel church of Pratum, Oregon, extends a very hearty invitation to every one interested in our Conference work as well as in our blessed Oregon. May this conference be a new inspiration for all locally as well as in the whole district."

F. F. Jantzen.

NOTICE AND INVITATION

On Sunday, Sept. 18, at 2 P. M., Brother and Sister F. J. Isaac are to be ordained as missionaries to India, D. V., in their home church, West Zion, Moundridge, Kan.

All mission friends are invited to pray for the Lord's spirit and blessings upon them. They intend to go along with Bro. and Sister P. W. Penner in October.

In the name of the board,

P. H. Richert, Sec.

IN MENNONITE CIRCLES

A company of Philadelphia Mennonites is arranging to attend the anniversary of the Old Folks' Home at Frederick, going from Philadelphia to Frederick by "bus."

Bro. C. E. Krehbiel, field secretary of our General Conference, is visiting churches in Western Kansas, Colorado, Wyoming, Montana, Nebraska, North Dakota and South Dakota. He left Newton on Sept. 2.

The sixty-one young Russian Mennonites detained for deportation at Ellis Island, N. Y., have filed appeals and at this writing (Sept. 10) their case is pending at Washington. The Executive Committee of the Central Committee is looking after their interests. It is hoped that by the time The Mennonite reaches its readers the refugees will have been released.

Bro. A. A. Friesen of the Russian delegation is at present in Philadelphia where he expects to remain for some time.

On the night of September 8, Rev. A. S. Shelly was installed pastor of the old Germantown church, Philadelphia, Pa. The house was filled with members of the Germantown church and their guests, members of the First and Second churches. Rev. A. J. Neuenschwander delivered the charge to the congregation and Rev. S. M. Grubb the charge to the pastor. Rev. N. B. Grubb also participated in the exercises. A quartette from the Second church furnished the music. After the exercises a reception was given to Rev. and Mrs. Shelly.

FROM OUR CONFERENCE FIELD SECRETARY

Newton, Kan., July 15, 1921

DEAR CO-WORKER: At the last General Conference at Perkasie, Pa., an Executive Committee was created. This committee elected me as Field Secretary. It is my desire to get into closer touch with the pastors, leaders and churches themselves, because part of my work is to consist in visiting the churches in the hope of making them better acquainted with each other and especially with their work as carried on by their representatives in Conference offices and fields.

It is hoped that this will knit the bond of Christian love more closely a mong us, making it manifest in a still larger measure of prayer, giving, and life-consecration for the cause of our Master. To love a good work and cause intelligently one must know and be a part of it, and our church can only then hope for the greatest blessing in its work in the Lord's vineyard—in Home and Foreign Missions, Education, Publication, and Relief work—if we are one in spirit, mind and love in the Lord.

For my personal enlightenment I wish to request that you kindly write me what, in your opinian, our church needs most to make its evangelization work and its influence for good more effective.— As occasion may present itself, I desire, without using your name, to make use of what you may say in reply to this request.

Conference work is the work that the churches through their delegates have instructed the various Boards to carry on. This requires funds. For this reason it was desired that the Conference Boards prepare 'Budgets' to be put into the hands of the churches, so that each church, when it provides for its local current church expenses, may also make provision that its work and its workers in the Conference field may be provied for.— By what method does your church provide for its local church expenses?

Present stringent conditions make it imperative that we all join hearts and hands and thus let the Spirit of the triune God work in us a larger measure of love and devotion for our peculiar privilege to serve Him in His Kingdom.

What five books can you recommend as good reading for our church members? Or better: Send me a list of five books each for ministers and for laymen. (The Ministerial Conference of the Western District has passed a resolution endorsing my effort to secure a list of books that could be recommended.) Will you kindly assist by sending in a list of at least five books, thus making it more representative and valuable?

Please state where your church house is located from the nearest Railroad station. Have you more than one church house? What is the name of your congregation?

An early reply will be greatly appreciated.

With fraternal greetings.

C. E. Krehbiel Field Sec.

Newton, Kansas.

Every non-attendant virtually votes for the discontinuance of the church.

"Pray for the meetings, pray during the meetings. Prayer spells success."

CONFERENCE MATTERS

Brother C. E. Krehbiel, our field secretary, who during the months of April and May began his work in Oklahoma, proving a blessing there, has, while the busy summer season on the farms was on, been privileged to serve some of the Kansas congregation nearer by, wherever the call was extended to him.

Now, on the second of September, he has started on a trip west and northwest and during September, October and November he will visit the members and congregations of our Conference at or near the following points:

Oakley, Kan.; Vona, Col.; Slater, Wyo.; Stanford, Chinook, Hydro, Wolf Point and Bloomfield, Mont.; Lostwood, Munich and Alsen North Dakota; Butterfield, Mountain Lake, Delft and Westbrook, Minn.; Freeman, Marion, Dolton and Avon, South Dakota; Wisner, Henderson and Beatrice, Neb.

It is possible that he may extend his trip from Montana or North Dakota into Canada, if this should appear feasible.

Mail will presumably reach him at the following points and dates:

Bloomfield, Mont., Sept. 23-25.
Alsen N. Dak., Oct. 1-4.
Mt. Lake, Minn., Oct. 9-11.
Freeman, S. Dak., Oct. 20-21.
Wisner, Neb., Nov. 3-4.

It is to be desired that we, the members of the Conference, all stand back of Bro. Krehbiel and accompany him with our prayers, so that through his efforts the kingdom of God may be built up and Christ glorified.

J. R. Thierstein,
Conference Secretary.

PROCEEDINGS OF THE 33rd SESSION

Of the Middle District Conference. Held at Fortuna, Mo., Aug. 28-30, 1921.

Sunday forenoon and afternoon were devoted to a consideration of missions. Rev. J. W. Kliewer, who has recently returned from a visit of our mission fields, was present and delivered a very interesting sermon on "Sowing and

Reaping," applying the subject especially to our mission work in China.

In the afternoon, Rev. W. S. Gottshall spoke on home missions and Bro. Israel Saxe of the Hebrew mission at Chicago on Jewish mission work.

Sunday evening Rev. P. R. Schroeder of Berne, delivered the conference sermon. He spoke on "The Prophet of Jehovah," based upon II Tim. 4:1-8. The prophet of Jehovah is the messenger of God, who speaks of the past, present and future. 1. His Call. He must receive his credentials from God. God must put His eye upon him and cleanse and sanctify him with a live coal from His altar. 2. His Message. He brings good tidings, glad news of salvation through Jesus Christ. He is to preach the Word, even though the people may not hear. He must reprove, rebuke, admonish with all long-suffering and kindness. 3. His Experience. The preacher has no snap. If he preaches the truth, he is just as sure to have enemies as Satan is the enemy of God. As a good soldier of the cross, he must be willing to endure hardships, knowing that if he is faithful, he shall receive an eternal reward.

On Monday morning at 9:30, the conference assembled in regular session. It was opened with a song service, Scripture reading, Rom. 12, by the chairman and prayer by several of the brethren.

Prof. J. E. Hartzler, president of Witmarsum Seminary, then began a series of lectures on "The Teachings of Paul." His first lecture dealt with Paul's relation to Christ.

Reception of delegates' certificates:

1. Apostolic Menn., Trenton, O., 247 members, 9 votes—Rev. J. E. Amstutz.

2. Bethel Menn., Fortuna, Mo., 171 members, 6 votes—Rev. P. P. Hilty, S. J. Moser, E. E. Lehman, Solomon Loganbill.

3. First Menn., Berne, Ind., 975 members, 33 votes—Benjamin Sprunger, Rev. C. H. A. van der Smissen, Rev. P. R. Schroeder.

4. First Menn., Bluffton, O., 319 members, 11 votes—D. W. Bixler, Rev. S. M. Musselman.

5. Emanuel Menn., Noble, Ia., 284 members, 9 votes—Rev. L. L. Miller, Mrs. L. L. Miller.

6. Grace Menn., Pandora, O., 343 members, 12 votes—Rev. J. M. Regier, Mrs. J. M. Regier, P. C. Suter.

7. Pulaski Menn., Pulaski, Ia., 217 members, 8 votes—Rev. A. S. Bechtel, Mrs. A. S. Bechtel, Mr. and Mrs. Joseph Baughman.

8. Salem Menn., Dalton, O., 160 members, 6 votes—Rev. M. A. Niswander.

9. Summerfield Menn., Summerfield, Ill., 149 members, 5 votes—Rev. G. T. Soldner.

10. Swiss Menn., Bluffton and Pandora, O., 683 members, 23 votes—Rev. W. S. Gottshall, Rev. D. D. King.

11. Wadsworth Menn., Wadsworth, O., 170 members, 6 votes—Rev. M. M. Lehman.

12. Wayland, Menn., Wayland, Ia., 269 members, 9 votes—Rev. L. L. Miller, Mrs. L. L. Miller.

13. Zion Menn. Donnellson, Ia., 213 members, 8 votes—Ernest Koller, Elmer Basinger.

The minutes of the last session were read by the secretary and adopted.

Rev. C. van der Smissen was appointed German secretary.

It was decided that the order of the day should be as follows: From 9:30 to 12 in the forenoon, 2:00 to 4:30 in the afternoon, 8:00 in the evening.

Rev. A. J. Neuenschwander's resignation as president was accepted and Rev. P. R. Schroeder recognized as the conference president.

The following temporary committees were appointed:

1. Resolution, Rev. A. S. Bechtel, Rev. J. E. Amstutz, Rev. D. D. King.

2. Complimentary votes, Rev. M. A. Niswander, Rev. P. P. Hilty, and Mrs. J. M. Regier.

3. On elections, Rev. G. T. Soldner, D. W. Bixler, J. E. Baughman.

4. Auditing, S. J. Moser, L. L. Miller, P. C. Suter.

Resolved that a committee on nominations be appointed.

Committee on Nominations: Rev. S. M. Musselman, Ernest Koller, Benj. Sprunger, Mrs. A. S. Bechtel, M. M. Lehman.

Resolved, that the question of resignations and filling of vacancies be referred to the resolution committee.

Resolved, that all motions made be handed to the secretary in writing.

Topic—What Obligation Does the Country Church Have to the Community and What Attitude Should the Church Take Toward Farm Organizations?—Rev. Elmer Basinger.

1. The most important business of the country church is to get the religion of Jesus Christ into the entire community. 2. It is the duty of the church to provide for the religious instruction and training of the children in the community. 3. The church should be interested in all forms of social service.

If the purpose of farm organizations is to promote the general welfare of farm life and the betterment of the community, then the church has a right to cooperate. The church ought to support all forces which help to improve the community.

Monday Afternoon

The devotional exercises were conducted by Rev. M. A. Niswander.

The committee on granting of complimentary votes reported the following people: J. W. Kliewer, Israel Saxe, Johannes Leendertz, J. E. Hartzler and Cassie Niswander.

Discussion of the topic opened in the forenoon was taken up by Rev. P. P. Hilty. He said, that Jesus Christ also had in mind the welfare of the community when he spoke of the duties toward our neighbors. We should seek to unite all the forces of righteousness in a community.

Next followed the report of the Evangelization Committee.

Report of the Evangelization Committee

For the Year 1920-21 to the Middle District Conference in Session at Fortuna, Mo., August 28-30, 1921.

Dear Brethren: Your committee has two matters on which to report to conference.

1. The question regarding the sale of the church property at Stevensville, Ont. After exhaustive and well nigh futile investigation it was finally discovered that funds had gone through the General Conference Home Mission treasury for the purpose and therefore the matter was referred to the proper authorities in the General Conference as Bro. Gottshall will report in detail.

2. The Ft. Wayne church extension question. It has been found that there are about 50 members of the Middle District Conference congregations at home in different parts of the city. The committee has made a thorough investigation of the situation, has had a called meeting with the members living there, and considered the conditions affecting the situation. The largest group of these families lives within walking distance of the Ft. Wayne Missionary church to whose new building most of them have subscribed heavily. Having attended the services of that church quite regularly while they have lived in Fort Wayne, these members feel a moral obligation to that institution and a certain attachment has been developed.

The Berne church has voted that in the event a church is built two-fifths of its initial cost and two-fifths of the running expenses for five years be paid out of the treasury of the expense with the Fort Wayne members and the Conference.

The following factors are vital in determining what further action is to be taken:

1. The doubt in the minds of the Fort Wayne members about being able to carry their part of the financial burden.

2. The preference of a number of the Key families for the Missionary church.

3. The appearance of rivalry with said church, while they are at present erecting a forty-thousand-dollar edifice.

4. The extreme difficulty of carrying on church extension work among the well-housed and largely self-satisfied middle class of that section of the city.

5. The almost total lack of material for Sunday school and church leadership among the Ft. Wayne members, this being especially lamented by themselves.

6. The imperative necessity of erecting a costly structure to begin within such surroundings.

7. The difficulty of securing competent spiritual leadership in such a time as this when numerous other pulpits are not filled.

8. The comparatively high cost of building linked with the present business depression.

9. The widely scattered location of at least half the Ft. Wayne members.

The committee presents these facts for the consideration of conference with the hope that a proper course of action may be found.

Respectfully submitted,
The Evangelization Com.

Report of the Treasurer

Of the Evangelization Committee of the Middle District Conference of the Mennonite Church of North America, for the Year August 1920 to August 1921.

Receipts

Balance on hand August 23; in hands of Receiver of First Nat. Bank Bluffton, Ohio	$ 72.42
Balance on deposit at Citizens Nat. Bank, Bluffton, Ohio	116.63
Aug. 28, 1920, received from sale of church building, Sterling O.	1000.00
Total receipts	$1189.05

Expenditures and Balance on Hand

Expenditures

Voucher 121, expenses of trip by Rev. W. S. Gottshall to Ft. Wayne and Berne, Ind.	$ 8.97
Voucher 122, to J. R. Thierstein, do	13.84
Total expenditures	$ 22.21

Amount in hands of Receiver of First National Bank, Bluffton, Ohio..	72.42
Check by J. R. Thierstein on Citizens Nat. Bank, Bluffton, O.	94.42
Note of loan to the Mennonite Deaconess Home and Hospital, Bluffton, O., signed by the officers of that institution	1000.00
Total Ex. and Credits.	$1189.05

Note: There will be due Sept. 1, 1921, $40.00 interest on note by Deaconess Home and Hospital.

Respectfully submitted,
J. R. Thierstein, Treas.

Resolved, that the report of the Evangelization committee be adopted.

Resolved, that the Evangelization committee be instructed to go ahead with the Fort Wayne proposition, if there is a nucleus of at least 25 members, unless other conditions not mentioned in the report should make the plan unfeasible.

Prof. J. E. Hartzler next gave a Bible lecture on Paul's Conception of Jesus Christ.

Topic: The Relation of the Holy Spirit to Conference Efficiency by Rev. M. A. Niswander.

The degree in which we have permitted the Holy Spirit to work in and through us, will mark our efficiency in our conference work. The Holy Spirit leads us, He will unify, and He will bring cheerfulness and courage into our work.

Tuesday Forenoon

Devotional exercises led by Rev. L. L. Miller.

Bible lecture by Prof. Hartzler on "Paul's Idea of the Savior."

The treasurer's report was next read.

Statement

Of the Middle District Conference Treasury on Aug. 24, 1921. Bal. on hand, Aug. 24, 1921, $11.98

There was no income and no outlay since my last report, consequently the balance remains the same, namely $11.98.

Respectfully submitted,
C. A. Neuenschwander, Treas.

Resolved that the report of the treasurer be accepted.

Rev. S. M. Musselman then gave an oral report for the Educational committee.

Resolved that the Educational committee be authorized to prepare the statistical blanks recommended in its report.

Resolved that the Educational committee be authorized to prepare a standard for our Sunday schools along the line of the International standard and have it published in our church papers.

Resolved that the committee be permitted to make a levy on the Sunday schools of the District for the necessary expense incurred to carry on its work.

Resolved that the Educational committee should work out some plan by which the work of teachers' training will receive proper recognition.

Resolved that the Forward Movement committee be re-elected for another year and asked to work out as many of the provisions adopted last year as possible.

Topic: "Church Leaders in the Pulpit and in the Pew," Rev. C. A. van der Smissen.

Leaders must have a vision and a goal if they are to lead others. God calls leaders both for the pulpit and the pew. A leader must see his opportunities and feel his responsibility. He must be a person of high moral and spiritual character and lead a consistent Christian life.

Tuesday Afternoon

Opening song and prayer.

Bible lecture, "Paul's Conception of the Law and Grace," by Prof. Hartzler.

Election of officers.

Pres.—P. R. Schroeder.
Vice-Pres.—J. M. Regier.
Secretary—Elmer Basinger
Member of Program committee—D. D. King

Members of Evangelization committee—Rev. W. S. Gottshall to fill unexpired term of Dr. J. R. Thierstein, J. E. Amstutz for a term of 3 years.

Educational committee—G. T. Soldner.

Trustee—Samuel Moser.

Topic: (a) "What May the Churches Expect from the Witmarsum Theological Seminary?" (b) "What May the Seminary Expect from the Churches?" Rev. S. M. Musselman.

The churches may expect that the seminary will provide the needed workers for our mission fields, pulpits, Sunday school and church. The seminary has a right to expect the moral support, intimate acquaintance with its work and the prayers of the churches. They should at least put as much confidence into our seminary as they put into other institutions that owe them no account.

The discussion was opened by Rev. A. S. Bechtel. The churches may expect workers trained to work with others and for others. Men and women who are able to think for themselves and who dip deeply into the fountain of truth.

The seminary has a right to expect whole-hearted cooperation, full confidence in the faculty, board of trustees and in the work of the institution.

Topic: "How Can the Christian Workers' Conference at Bluffton Be Made of Greater Service to the Churches?" Rev. G. T. Soldner.

It could be made of greater service if the Sunday schools and churches would send delegates to the conference.

Discussion opened by Rev. D. D. King. By meeting the needs of our churches and Sunday schools, the workers conference can be made of greater service.

Resolved that we accept the invitation of the Salem congregation of near Dalton, O., to hold our next conference there.

Report of Resolution Committee

The Committee on Resolutions has the following report to submit:

1. Resolved that we thank the Bethel church for their kind hospitality in entertaining the conference delegates and visitors.

2. Resolved that we express our appreciation for the helpful and inspiring contributions to our conference program by the brethren J. E. Hartzler, J. W. Kliewer, Israel Saxe, J. M. Leendertz and Sister Cassie Niswander.

3. We recommend that the conference executive committee, consisting of the Conference officers and the chairman of each standing committee, be empowered to fill any vacancy that may occur in any office or committee during the interim between conference sessions.

4. In view of the usually crowded condition of our conference program we would recommend that the program committee be instructed to set aside at least one entire morning session for business only, thus permitting time for more thorough discussion.

5. Resolved that we are thankful to our Heavenly Father for His rich blessings and divine guidance in our conference work during the past year and this conference session.

Rev. A. S. Bechtel,
Rev. D. D. King,
Rev. J. E. Amstutz,
Committee.

Resolved that the report of the resolution committee be adopted.

Resolved that the conference stand adjourned.

Closnig song and prayer by several of the brethren.

Adjournment.

P. R. Schroeder, Pres.
Elmer Basinger, Sec.

Report of the Ministerial Meeting

Held on Tuesday Evening from 6:00 to 7:45.

Opening prayer by the chairman, Rev. W. S. Gottshall.

Topic—"What Would Increase the Influence of the Church?" Rev. J. E. Amstutz.

Topic—"Some Essentials in Training for Christian Service," Rev. G. T. Soldner.

Topic—"Should the General Conference Have a Uniform Confession of Faith?" Rev. P. R. Schroeder.

Topic—"The Subject and Object of a Sermon," Rev. M. A. Niswander.

Topic—"Describe a Pastoral Call," Rev. C. A. van der Smissen.

Topic—"Are the Mennonites a Peculiar People? How?" Rev. P. P. Hilty.

P. S. On Monday evening Bro. Johannes Leendertz from Holland gave an address and Rev. J. W. Kliewer spoke about mission work in India.

On Tuesday evening the Ladies' Missionary Society gave a most interesting program.

On Wednesday night Bro. Saxe spoke on "The Life of the Jews."

A HIGHLAND BOY'S RESOLVE

One Sunday afternoon in Scotland, when the Sunday school lesson for the day had been finished and the scholars had gone to the neighboring church to hear an address, the superintendent read to the children a letter from a missionary in the Fiji Islands. The letter described the savage and cruel ways of the cannibals who lived there, and the power that the gospel had obtained over many of them, transforming their lives. Having finished reading the account, the gentlemen looked around and said, "I wonder if there is a boy here this afternoon who will become a missionary, and by and by take the gospel to cannibals?"

There was one boy who said in his heart, "Yes, God helping me, I will." He made no outward sign, nor did he tell any one at that time of the decision. He went home alone. When he reached a certain part of the road where there was a wall, he climbed it, and kneeling down on the other side asked God to accept him and make him a good missionary to the heathen.

That boy was John Chalmers, who afterward lived and died for Christ among the savages of New Guinea. His was a splendid resolve. Have you similarly given your life into the service of the King of kings?—Our childen.

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THE MENNONITE

Rev. S. M. Grubb - - - Editor
2956 N. 12th St., Philadelphia, Pa.

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CORRESPONDENCE

Schrag, Wash. Aug. 23, 1921

Dear Editor and Readers: Considerable time has elapsed since the last letter appeared in the Mennonite, from the Menno church. Most of us here have sown and gathered another harvest since then. The rewards of our labors were not what we should have gotten, were we to judge, as many of us are inclined to do. Yet we are thankful for the harvest and a good many other things, such as health, home etc, as well as for eternal blessings that come more abundantly when earthly blessings seem to fail.

As already mentioned, the harvest consisting almost exclusively of wheat, this year was rather small. The general yield in this community is reported as from three to ten bushels to the acre.

On the fifth of June our Sunday School had a Children's Day Program, which consisted chiefly of a cantata entitled "God's Flower-land." Rev. and Mrs. M. J. Galle directed the practising, and we owe the splendid success of this festivity to their patience and tact. A number of the people from Onecho church near Colfax were welcome visitors on this day.

A few weeks later, on the nineteenth of June, the Onecho church had its Children's Day exercises, followed by the Sunday School and Christian Endeavor convention of the four Mennonite churches of Washington. (Renamed the "Open Door Sunday School and Christian Endeavor Convention of Washington.") About fifty people from Ruff and Menno, motored down to Onecho for these days. Our kind friends took us into their homes for the several days and nights and delightfully entertained us.

The readers will have noticed the report of this convention in the Mennonite of the fourth of August. With apologies to the secretary I have a few corrections to offer, in regard to the afternoon session. The first topic of the afternoon: "The organization of a Christian Endeavor Society and its Advantages," was discussed by Rev. M. J. Galle not by Julius Franz. Another error occurs in the second topic: "The Present Power of Christian Endeavor." The program committee had divided this topic into four parts, not three, namely:

(a) In Idealism and Enthusiasm of Youth.
(b) As a Training School.
(c) In its Place in the Church.
(d) In Its Missionary Opportunities.

As given in the report, the fourth division is overlooked. The third division: "Its place in the church," was discussed by S. R. Aeschliman, but notes on his talk seem to be missing. The notes given in this place belong to the fourth division: "Its Missionary Opportunities," discussed by Julius Franz.

A new Christian Endeavor Society has been organized in our church in accordance with our new constitution. Hitherto our Christian Endeavor Society lacked organization and consequently was rather dead, but now since we have a clearer aim and a more systematic way to that aim, we have had splendid meetings with a good attendance even during the busy harvest days.

With best wishes,
Julius A. Franz

Summerfield, Ill., Sept. 5, 1921.

A long time has elapsed since the last correspondence was sent in from here. In looking back we have so many spiritual blessings of joy we have received.

I wish to mention a few of the many blessings which have been bestowed upon us in the past.

June 19th twelve young people were baptized upon confession of faith and received into the church membership, also we received into the church through letter. May they ever be loyal and true to Christ.

Our church work is nicely progressing, German and English services alternating every Sunday.

Sunday School in the morning and Christain Endeavor in the evening. During the last summer months our Christian Endeavor meetings were again held in the various homes. We have also organized an Intermediate Endeavor society which meets every other Sunday afternoon.

August 11th we had our annual Sunday School picnic, where all young and old spent an enjoyable day.

Sept. 4th we had the pleasure of having with us our former pastor Rev. Van-der-Smissen, who delivered the message, that Sunday being oberved as our harvest festival.

Our crops on an average were good, some not being quite as large as were expected, early in spring after our mild winter, but it is suprising how well our crops have now withstood the severe heat, this being our hottest summer we have had for a number of years.

Everything looks nice and refreshing now. Our heavenly Father supplies our needs for which we should give Him all the honor and glory. **Corr.**

"OUR FATHER"

How much we need Jesus to-day! We need him more than we think. There are many, very many, homes in which Jesus is not a welcome guest, although he has been standing, knocking, for ten, twenty, thirty years, perhaps.

Jesus, Good Master, have mercy. Continue thy knocking at the door of every heart, and if it please thee, Lord, may each knock be louder, more insistent, that the world, the stubborn world, may hear thy voice, and be compelled to own thy sovereign authority. Amen.

For it is only as we have received Jesus into the heart that we perceive the true meaning and worth of the first words of that memorable prayer, "Our Father, who art in heaven."

Let us consider these words briefly, for beautiful words they are to the Christian, comforting words they are, if ever we have felt that we should like to lean upon the arm of some strong One. They are a mainstay in the time of storm, an anchor for the soul in the day of trouble. For, thereby, we have boldness to come unto the Throne of Grace, and to plead in the name of Jesus any hour, any minute of the day or night. Therefore, Christian, you see how buoyantly hopeful we should ever be. The Bread of Life is not going to fail; the bread for the soul is not going to fail; the bread for the body is not going to fail; for here is his promise, the promise of Him who cannot lie: "Trust in the Lord, and do good, and so shalt thou dwell in the land, and verily thou shalt be fed." If God so wills, the same ravens that fed Elijah will be commanded to feed you. God lives, God reigns, God loves, and He is our Father. Be not dismayed.

This leads us to a further consideration: Who may properly, and with full assurance, say, "Our Father?"? The Unitarian? No, and he never can as such. The Russellite? No, and he never can as such. No man, I do not care by what name he styles himself, can know and love the Father, who denies that our Lord is God, for Jesus is the full, the absolute and final revelation of God; and He could only reveal God because of the eternal fact that He Himself was God robed in human flesh. Philip grew anxious once to see the Father, and he said: "Lord, show us the Father, and it sufficeth (satisfieth) us." Jesus replied "Have I been so long time with you, and yet hast thou not known me Philip? He that hath seen me hath seen the Father." Therefore, looking into the face of our adorable Lord, we see the image of Our Father who is in heaven, for Jesus is the "Express Image" of the Father's person. Would you see God, would you know God, would you love God, then come and bow before the feet of Jesus. There is no other way to worship and adore the Father. "I am the way," said Jesus.

And loving and serving Jesus here, we cherish the hope of looking forward to the great Home-Gathering in our Father's House. It may be ten years hence, or it may be to-morrow, I do not know. I am not concerned about the time, but only with the being ready so as to enter in with the faithful. Jesus tells about this Home Gathering, and the greeting that awaits us, in Luke 15:20. It reads: "But when he (the prodigal) was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him." Beautiful picture! Beautiful words! "When he was yet a great way off," his father saw. It takes love to see. Others saw the prodigal as he was homeward bound, but they did not run to meet him; they cared nothing for his soul. But the father! Yes, the father! He looked, he saw, he ran, ran as fast as feet could carry, to his boy. Many times he had looked out on the highway for some glimpse of the form of that boy homeward bound, and as many times he had looked in vain. But at the last he takes one more look, he looks earnestly, prayerfully, he looks as far as eyes will let him, and then a little farther, in his great anxiety, and in the dim horizon he sees that boy. Enough! He sees. He runs to meet him, as

fast as he can. There they are, they meet, father and son, son and father, the father rejoicing that he has found his son, the son that he is forever safe in his father's house.

This is but typical of our Heavenly Father. He has been seeking us all these years. He is seeking us to-day, at this hour, even at this moment. "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." "The Son of man is come to seek and to save that which was lost." "Behold, I stand at the door and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me."

What wonderful joy will be ours if, when the shadows of the evening come on apace, and the sun shall have set in our lives and vanished over and beyond the hills, we are ready for the rising, the appearing, of that great Sun of Righteousness, Jesus Christ our Lord, in whom we have redemption, and in whom we are the children of our Father who is in heaven.—C. G. Baker.—sel.

THE SORROWING MOTHER

Naomi's was indeed a sorrowful case. Let us briefly sketch her history. A famine is upon her country. The fields no longer wave with rich yellow corn. The vines which cover the terraces of Bethlehem yield no fruit. Food is scarce and dear. This woman's husband finds it hard to live with his family in his own village, so resolves to move.

See them— father, mother and two sons—leaving the peaceful slopes of that country they love so well. With heavy hearts they turn their backs upon the old homestead and travel toward the richer pasture land of Moab.

Here in the new home, in the strange land, there is a season of peace and rest for Naomi and those with her. But is short-lived. A sorrow, heavier, deeper far than any she has hitherto known, comes upon her in her exile. The husband of her youth, the sharer of her joys and bearer of her sorrows is stricken sick and dies. She sees him pass away and buries him in the land of the stranger. The light of her life seems to have gone out. The oak has fallen and the ivy is rudely torn from it and compelled to seek another support.

But God is good. It is seldom that He takes all. If we only knew, in our times of sorrow the Saviour is nearest to us, ever ready to help, strengthen, and comfort us. Were it not for such comfort there would be no consolation for the sad and distressed. Through her blinding tears of sorrow she was able to see some rays of light. The sons, Ah, they are left. For them she will live and in them get some joy. But alas! another sorrow overtakes her. Both her sons die. In a strange land she is childless and a widow. She can remain no longer in a land where she has suffered so much. Once more we see her moving. Before she was "full," now she is "empty." Then she was "Naomi," the sweet one, now she is "Mara," full of sorrow. Trace her history in the book of Ruth and you will learn how God again put some sunshine into her life.

There are three lessons we may learn from this character. First— No place frees us from sorrow.

It comes to us in the rich pasture lands of Bethlehem, and follows us overseas into any land of Moab. In this life there is no guarantee from care and pain. To every mother there is a measure of sorrow. Some experience very much as did Naomi. But, alas, it comes to not a few mothers in the presence of the living, but rather in the absence of the dead.

Whatever sorrow we share we need bring them to Him who said: "Come unto me, all ye that labor and are heavy laden, and I will give you rest."

The second lesson is that sorrow reveals our graces. In the midst of all trouble Naomi had confidence in God. It is worthy of notice that her daughter-in-law, Ruth, was so moved by her conduct that she chose the God of Israel, to whom Naomi had clung as perhaps she might not have done but for all the trials through which she had to pass. Is it not true that many a grace lies hidden away which needs some sorrow to reveal? What prosperity conceals adversity reveals. Nobleness that we never suspected has been manifested by suffering. We may have powers of endurance, of patience, of courage, unknown even to ourselves, which require a change in our circumstances to bring to view. They are much like some grand old mansion, so surrounded and hidden by trees in summer time, that passers fail to see its beauty. But when winter, with ruthless blast, clears away every leaf, and all the trees stretch their bare arms, then the beauty can be seen. Is it not so with these poor natures of ours? Our crosses may lead us to crowns.

The third lesson we may learn is that sorrow tests our real friends. In prosperity many profess to love us who leave us when sorrow comes. When we most need help and sympathy they are our truest friends who are found at our side; but how few they are. Have we not trusted human friends, and they have often failed. But there is one friend who never forsakes. He will help us carry our burdens and always be by our side.

"Can we find a friend so faithful,
Who will all our sorrow share;
Jesus knows our every weakness,
Take it to the Lord in Prayer."

Church Messenger

COMING BACK FROM DEATH

Acts 26:8.

More than twenty-five years ago a young Scotchman, W. B. Grubb, went to carry the gospel to the Lenqua Indians in the interior of Paraguay. Before Mr. Grubb's time no white man had been allowed to enter this country. Travelers and soldiers had tried to explore the region, but they had been killed or driven away. Mr. Grubb entered an Indian village alone, asked for food and fire by signs, and then arranged a bed on his baggage under a tree and lay down to sleep. The Indians were so astonished at his fearlessness that they received him and allowed him to establish a mission.

Some years later he left the mission for a visit to England, giving affairs into the charge of an Indian named Soit. After some time Soit decided that Mr. Grubb would not return and sold some of the mission cattle. Alarmed by the return of the missionary not long after, he came behind Mr. Grubb out in the country and shot him with an arrow in the back, and then fled, telling those in the village that Mr. Grubb had been killed by a jaguar. Though severely wounded, he managed to pull out the arrow and struggle back to the hut of a friendly Indian.

For weeks his life was despaired of, yet he finally recovered. Formerly an Indian who killed a white man was considered a hero, but now the Indians condemned Soit to death.

This incident really helped the work of Mr. Grubb. The resurrection of our Lord had been a supreme difficulty to the Indians. But now they said that the missionary had been as good as dead, and that God had raised him up again. They no longer thought it incredible that God should raise the dead. Not long after, the first converts were baptized, two of them being sons of the leading witch doctor.—Condensed from The World Outlook.

THE LORD'S DAY

Rev. Reed Landis.

Among the sacred seasons observed by the Jews we find the weekly Sabbath. This day, as instituted by God, was set aside for rest and worship. It was a day of rest from daily labor, but not from religious exercise. They had their morning and evening sacrifice daily. The Sabbath was a special day. The Christians observe the Lord's Day instead of the Jewish Sabbath. Yet in a sense it is not observed. It is a day of social amusements and personal gratification. Money and pleasure are worshipped by the masses on the Lord's Day.

The church-going crowd is thin, while the joyriders are greatly multiplied. The church pews are empty, while the park benches are full. The pastor is not to blame. If it were a local condition he might be blamed, but it is a general condition. Services are discontinued in churches everywhere, while social and recreational activities are more numerous and at more frequent intervals. Such a condition must be distressing to the Lord. To the true believer it is but a sign of the times. Wicked shall increase and a falling away from the church are both predicted signs of the near return of our Lord.

Christ arose from the tomb on the Lord's Day; the Holy Spirit came upon the Disciples on the Lord's Day. John also "king in the spirit on the Lord's Day" had his vision. It is almost reasonable to believe that the Lord may return on His Day. If He were to come next Lord's Day where will He find you?

The nature and purpose of the Sabbath day will be considered at the regular services during the month. Shall we not think seriously on this subject for ourselves?

THE C. E. TOPIC

Sept. 25.

Missionary Results in South America.

Ps. 2:1-8.

One of the first things to encourage Columbus on his celebrated voyage that resulted in the discovery of a new world was a flock of birds, apparently land birds, flying south. This led him to turn his course in a more southerly direction and ended in the Spaniards taking possession of the southern part of our continent. We wonder what would have been the result if the birds had been flying north? If they had, the Spaniards would have followed

them and the north, instead of being Protestant, would have become Roman Catholic and all the superstition and darkness of Rome would have had an early hold here condemning us to the formality and ignorance of the Latin-American countries. Providence, no doubt decreed that it should not be so and was providing for the religious freedom and enlightenment we now enjoy.

The activities of the Roman Catholic church in South and Central American countries led to the establishment of Catholicism at a very early date wherever whites held sway. To successfully do this led the Spaniards to inflict numberless cruelties upon the weaker natives. Now, after more than four centuries South America is Roman Catholic so far as outward appearances are concerned. But bigotry and base superstitions prevail. There were no real conversions and the natives only became Catholic because the law of their conquerors made them so. Naturally the type of Romanism to which they are given is of an inferior one to that with which we are familiar. Among the lower classes spirituality hardly exists, among the higher classes, which include the rich, the educated and the governing classes, unbelief prevails. One can imagine what must be the result when the great mass of people are illiterate and only hold to religion as a matter of superstition. For such people there is little hope when their leaders are unbelieving. No wonder that immorality and other base vices are common.

It is with a knowledge of conditions such as we have briefly sketched that Protestants entered the country to do mission work. A people without education, without a moral priesthood and without opportunity for advancing themselves beyond the state of practical slavery surely are a people to whom the gospel should be brought. Nearly all of the Latin-American countries in some way or other, generally by their constitutions, make the Roman Catholic church the state church, although in some instances provision is made for the recognition of other faiths and generally missionary efforts are not seriously interfered with. All the large cities along the eastern coast have missions of some church established and on the west coast there are also numerous Protestant establishments.

Beside the Catholic population there are numerous pagan tribes some of whom have never seen a white man or heard a word of the Gospel. Beside the Catholic population South America offers one of the largest missionary opportunities in the world. Missionary efforts among these tribes have only just begun and there is every reason in the world for regarding this continent as crying loud for the blessed message of salvation.

Between Chili and Argentine there stands on the border a gigantic bronze statue of the Christ which is often spoken of as "The Christ of the Andes." It was placed there as a pledge that the two nations should never go to war. South America calls for more than a bronze Christ. It wants the real Christ who can speak peace to the troubled soul.

Mennonites have done and are doing some mission work in South America. For many years the Mennonite Brethren in Christ have established missions in Chili and in Argentine, the Old Mennonites have in recent years opened a work which is already giving promise of splendid results.

THE S. S. LESSON

Sept. 25.

Review.

Golden Text: As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith. Gal. 6:10.

Lesson 1. The Early Life of Saul. The few references the apostle makes of himself tell us that he was born in Tarsus, a Cilician city which gave him the right of Roman citizenship. He learned the trade of tent-maker, which stood him in good stead for making his living while on his journeys. He was educated at the feet of the celebrated Gamaliel, a great Jewish teacher and he belonged to the Pharisees, the strictest Jewish sect.

Lesson 2. Saul, the Pharisee. Being young, able and enthusiastic, Paul was soon active in opposition to Christianity. The Book of Acts gives us our first picture of him as a witness of the death of Stephen. Stephen's zeal for Christ and his heroic death marks an epoch in the early church. The persecution scattered it abroad in every direction.

Lesson 3. The Conversion of Saul. Saul's zeal as a Pharisee and a Jew led him to become the chief persecutor of the Christians. While going abroad to continue his work the spirit overwhelmed him. Jesus called him to become an apostle and commissioned him to carry the truth to the Gentiles. The same zeal with which he served the devil now, when converted, made him a power for God.

Lesson 4. Saul Proclaims Jesus as the Christ. He was not inactive long. We learn that he "straightway preached Christ in the synagogue." It required some tact to remove the suspicion that Christians naturally had for him but their attitude did not silence him. He was delivered from a trap that the Jews had set for his destruction and went to Jerusalem. There we find Barnabas vouching for him and while there he consulted with the other apostles and boldly preached Christ.

Lesson 5. Saul Teachnig at Antioch. There was a revival at Antioch, the city where the disciples were first called Christians. They needed a leader. Saul had been in retirement at Tarsus. Barnabas again shows interest in him and goes and fetches him to Antioch .

Lesson 6. Paul in Cyprus and in Antioch of Pisidia. In the midst of the revival at Antioch the Holy Ghost commanded the sending forth of the two leading personages on a mission. The Antiochian church (1) did not resist the Spirit's leading, (2) they selected and consecrated their two leaders for the work and (3) after prayer and fasting sent them forth.. In Cyprus there was a remarkable victory (1) in the conversion of Sergius Paulus and (2) in exposing the false teacher, Barjesus.

Lesson 7. Paul in Iconium and Lystra. Paul here heals the lame man. He and Barnabas are mistaken for gods. They protest. The crowds lose interest in them. The Jews make trouble. Paul is stoned and left for dead. Later he and Barnabas manage to get to Derbe.

Lesson 8. Paul Prepares for World Conquest. Paul and Barnabas set out to revisit the Christians they had gathered together in their former journey. There occurs the unfortunate quarrel about Mark. The two separate, possibly never to meet again. Paul takes Silas as a companion. He finds Timothy, a promising young man whom he came to regard as his own son.

Lesson 9. From Asia to Europe. They were Spirit-led men and followed His direction even to the extent of changing their plans about preaching. The vision often spoken of as the "Macedonian Call" marked a turn in the history of the world, for then Christianity turned from Asia to Europe. In Philippi the first European convert is made, a woman. Here an unfortunate girl is released from the power of an evil spirit..

Lesson 10. From Philippi to Athens. In Philippi the jailor is converted. Paul gives the secret of salvation, "Believe on the Lord Jesus Christ."

Lesson 11. Paul in Athens. Here He makes a remarkable oration before philosophers. The professedly wise reject the gospel. Some time later Paul writes, "Not many wise are chosen." They rejected the crucified and resurrected Christ and were lost.

Lesson 12. Abstinence for the Sake of Others. There may be many things harmless to ourselves from which we should abstain for the sake of our weaker brethren. We are our brothers' keepers. What we do affects others. It may affect their eternal loss or their eternal redemption.

RELIEF NOTES

(Conducted by Vernon Smucker)

No significant developments, so far as our relief work is concerned, have taken place during the past few weeks. No recent word has been received from our Unit at Constantinople, and no word has been received from any source relative to the whereabouts of Bro. Clayton Kratz. However, since there are many other Americans in Russia who have likewise not been heard from, it seems probable that they have not yet been able to reach ports from which word could be sent concerning their condition .Many of them were no doubt hundreds of miles in the interior. The Soviet authorities have definitely promised to release all Americans imprisoned or detained in Russia.

Active preparations are going on by the American Relief Administration for the undertaking of the work of giving famine relief in Russia in accordance with the agreement made with the Soviet authorities. The first contingent of workers have already arrived in Russia, and shiploads of supplies from the stores in Europe are already enroute to Riga, from which port they will be distributed to the needy areas. Bro. Mumaw has just returned from Philadelphia and New York where he has been in consultation with those who are at the head of some of the large relief organizations. So far as the present outlook is concerned, there is as yet no practicable opportunity for our Relief Unit to work in Russia as a distinct and independent organization.

Following are a few clauses of a memorandum of agreement entered into at Washington by a number of relief organizations and associations at a meeting held on Aug. 24, 1921, and presided over by Mr. Herbert Hoover. These will serve to give some idea of the conditions under which relief work can be carried on in Russia.

"The agreement between the American Relief Administration and the Soviet authorities at Riga is accepted by the associations affiliated in the European Relief Council and all activities will be according to this agreement."

"Each of the distributing organizations is to conduct all relations with the Central Soviet authorities through or with the approval of the Director of the American Relief Administration in Russia."

"The Director of the American Relief Administration in Russia is to have the same authority over the personnel of all distribuing organizations as incorporated in the Riga agreement."

"The relief is being furnished by the American people and the different distributing associations shall use appropriate words and means so to designate it."

So far as is known at present, all the relief work carried on by the Relief Administration will be carried on through Riga or some other port far to the north of the section in which we as a Church are particularly interested. It would admittedly be impossible or impracticable to try to transport supplies from these ports into the Taurien and the Crimea where the Mennonites are located. Further, with the great need still existing in Constantinople and our Unit doing effective work there, and with a number of Mennonites still being detained there and in need of help, it does not seem wise at the present time to change our base of operations to a northen port where we would be so much more limited in our range of activites and in general supervision. While it never has been the policy of the Central Committee to confine our work exclusively to Mennonites, yet it has been the wish of the constituency at large that a part of the work should reach our own people, and that it should largely be done in Mennonite communities where that was possible. We hope there is still a possibility of receiving permission to enter a southern port, and if this should happen our Unit could then at once proceed to carry out the original plans. Every effort is being made, both by the Commission at home and Unit on the field to keep in touch with the situation and to work to the greatest possible advantage considering all the issues involved.

The sixty-three Mennonite young men from Constantinople, previously reported in these columns as having sailed for New York, have arrived at that port and at the present writing are being detained there on some technical grounds. Bro. Kratz from Philadelphia, a member of the Executive Committee of the Central Committee, and Brethren Mumaw and Orie Miller are making special trips to Washington in behalf of the men. It is hoped that they will soon be allowed to enter the country. Arrangements have been made to care for them temporarily near Lancaster, Pa., until places can be found for them and they can be sent to their destinations.

September 5, 1921.

The following is a messagc from the group of Mennonite workers who sailed for the Near East on Aug. 20, 1921.

Since the Church through various congregations, conference, and institutions, has shown such a keen interest in our work, we as a group take this opportunity to express our gratitude for such support. We believe that during our brief absence we shall continue to be deeply interested in the work at home, and hope to remember it faithfully in our prayers. At the same time we request that you include us in your petitions for the missionaries and relief workers.

It nothing unforeseen prevents we sail today on the steamer, "Patria," which is to arrive at Naples, Italy in about thirteen days. From Naples we expect to cross to some port on the eastern coast by rail, then by another ship to Beirut, Syria.

Our own relief commission and the Near East Relief have spared no effort in making our preparations as thorough as possible and our trip enjoyable, for which we are truly thankful. We hope that by the grace of God we may be able to hold fast to the purpose which they have in mind in conducting this work.

Again asking an interest in your prayers, we remain,

Yours in His service,
Nellie Marie Miller,
Herman H. Kreider,
Roy J. King,
Joe Detweiler,
John Detweiler,
Menno Shellenberger.

PROGRAM

Of the C. E. Convention to Be Held Tuesday Morning, Oct. 11, 1921, at Pratum, Ore., in Connection with the Pacific Dist. Conference.

C. E. Song Service by Leader—M. J. Galle.

Devotionals.

How Can C. E. Make Itself a Blessing Outside of the Society Room.—Rev. M. M. Horsch.

The Necessary Qualifications of a C. E. Officer.

(a) His devotional life
(b) His capacity for leadership
(c, Sense of responsibility
(d) An ability to get others to work.—Pres. First Menn. C. E. Sociey, Aberdeen, Idaho.

What Should Be the Aim of a C. E. Society?—D. B. Hess.

The speakers will open the subjects for general discussion.

D. J. Dahlem.

PROGRAM

Of Sunday School Convention to Be Held Tuesday, October 11, 1921, at Pratum, Ore., in Connection with the Pacific District Conference.

Song service and opening exercises by the chairman.

"The Type of Literature to Be Used by the Classes and Sunday School in General.—Supt of Almota Sunday School.

"The Teacher's Daily Life."

(a) His devotional life.
(b) His everyday life as seen by his pupils.
(c) His personal interview with every member of his class regarding the acceptance of Christ as their personal Savior.—Supt. of Reedley, Cal., Sunday School.

"Monthly or Weekly Teachers' Conferences. Their Value for the Discussion of:

(a) Teachers' problems
(b) Methods and management
(c) Lesson material
(d) Missionary activities."—Supt. of Pratum, Ore., S. S.

The speakers will open the subjects for discussion. A free and general discussion of the subjects is invited.

C. F. Mueller.

CONTRIBUTIONS

FOREIGN MISSION RECEIPTS DURING AUGUST, 1921

General Fund

Friends, Canton, Kan., $71.40; S. S., Christian ch., Moundridge, Kan., $35.96; S. S., Zion ch., Donnellson, Ia., $29.04; friend, Newton, Kansas, $56.33; Palm Menn. ch., Lake Charles, La., $14.60; I. A. Sommer, Glendale, Calif., $25; Friedental ch., Lorena, Okla., $19.53; Rudolf Mueller Halstead, Kan., $15; friend, Marion, S. Dak., $100; mission boxes, Berne, Indiana, $18.80; Careful Gleaners, Berne, Ind., $71; Sr. C. E. society, Berne, Ind., $35; Suzanna Yost, Berne, Ind., $0.25; birthday money, Berne, Ind., $0.10; Menn. ch., Quakertown, Pa., $25.35; Catherihe Roth, Quakertown, Pa., $10; Y. P. C. A., Menn. ch., Quakertown, Pa., $64.31. S. S., First Menn. ch., Reedley, Calif., $200; H. D. Schmidt, Cordell, Okla., $20; friend, Los Angeles, Calif., $5; Bethel ch., Newton, Kan., $88.53; S. S., Bethel ch., Newton, Kan., $72.07; Swiss Menn. ch., Whitewater, Kan., $482.82; Bethesda C. E. society, Henderson, Neb., $36.88; Menn. ch., Buhler, Kan., $43.36; Menn. ch., Burrton, Kan., $14.25; Salems ch., Freeman, S. Dak., $130; S. S., Menn. ch., Beatrice, Nebr., $118.90; Menn. ch., Inman, Kan., $20.15; Herold ch., Bessie, Okla., $18.96; Johannestal ch., Hillsboro, Kan., $200; Bergtal ch., Korn, Okla., $52.20; Christian ch., Moundridge, Kan., $26.85; First Menn. ch., Upland, Calif., $47.50; First Menn. ch., Reedley, Calif., $68.45; Menn. ch., Goessel, Kan., $43.25; Menn. ch., Deer Creek, Okla., $86.12; Menn. ch., Pretty Prairie, Kan., $405; C. E. society, Bethel ch., Versailles, Mo., $8.87; C. E. society, Menn. ch., Hillsboro, Kan., $8; Bethel ch., Versailles, Mo., $35.78; Hoffnungsau ch., Inman, Kansas, $39.53; Menn. ch., Halstead, Kan., $63.90; Grace Menn. ch., Pandora, O., $84; S. S., Menn. ch., Alsen, N. Dak., $4; S. S., Menn. ch., Monroe, Wash., $50.30; friend, Whitewater, Kan., $10; Greenfeld ch., Carnegie, Okla., $8.32; Emanuel Menn. ch., Noble, Ia., $40; Mary E. Reibold, Summerfield, Ill., legacy, $500; L. A. Schumacker, Summerfield, Ill., $11; K. M. Krehbiel, Halstead, Kan., $150; G. J. Voth, Mazie, Okla., $70; friend, Halstead, Kan., $70; Garden Tp. ch., Moundridge, Kan., $40; Menn ch., Deer Creek, Okla., $150; S. S., Brudertal ch., Hillsboro, Kan., $50.17; C. E. society, Tabor ch., $30; Menn. ch., Hillsboro, Kan., $33.85; Bergtal ch., Great Bend, Kan., $48.50; friend, Canton, Kan., $50; Menn. ch., Westbrook, Minn., $129.40; Brudertal ch., Hillsboro, Kan., $353; Suckau's farewell, Newton, Kan., $1801.68; Menn. mission, Los Angeles, Calif., $47.76; Florence Hetzel, Los Angeles, Calif., $8.40; Gerhard Vogt, Summerfield, Ill., legacy, $1750; Conference trust fund, interest, $52.50.

Total, $8,620.92.

Special Fund

Jac. H. Matthies, Nampa, Ida., for Bible woman, India, $20; Katie Reimer, Beatrice, Nebr., for orphan, India, $20; C. E. society, Menn. ch., Lehigh, Kan., for Ruth, India, $35; Maria Schmidt, Hillsboro, Kan., for Budhwara, No. 263, $30; H. C. Harder, Whitewater, Kan., for Puni Lal, No. 68, $30; Leonard F. Sprunger, Berne, Indiana, for Mary Angeline, No. 136, $30; Ladies' Aid society, Beatrice, Nebr., for Bible woman, India, $30; do., for orphan, India, $30; Menn. ch., Mt. View, Okla., for India relief, $15.75; G. A. Harder, Whitewater, Kan., for William, No. 85, India, $30; Catherine Roth, Quakertown, Pa., for orphan, India, $75; Y. P. C. A., Menn. ch., Quakertown, Pa., for orphan, India, $30; Y. P. C. E. society, Avon, S. Dak., for teacher, Adam, India, $40; P. P. Janzen, Goessel, Kan., for orphan, India, $30; C. A. Lehman, Berne, Ind., for orphan, $20; Wm. Andreas, Beatrice, Nebr., for orphan, $20; Herbert Sewing Circle, Herbert, Sask., for orphan, No. 344, $25; J. S. Dester and family, Deer Creek, Okla., for orphans, China, $50; S. S., Menn. ch., Grand View, Mont., for Brown, $27; C. E. society, Newton, Kan., for Sunder Sing, $30; Garden Tp. C. E. society, Moundridge, Kan., for orphan, India, $23.70; C. E. society, Tabor ch., Goessel, Kan., for J. B. Frey, $25; Mary U. Schmidt, Goessel, Kan., $15; C. E. society, Hoffnungsau, Inman, Kan., for No. 336, 337 and Otto, $16; Peter Goering, Moundridge, Kan., for orphan, $60; C. E. soc., Nebo, Okla., for orphan, $15; sewing society, Rosthern, Sask., for orphan, $30.

Total, $882.43.

The above totals contain the amount turned over to us by the Ladies Executive Committee of Sewing Societies, which is receipted by them.

August 1, 1921, balance .....$ 865.34
Received during month of August:
Treasury for general gifts 8,620.92
Treasury for special gifts 882.43

Total receipts and balance ... 10,368.69
Paid out during Aug., 1291 .... 4,324.48
Paid off on debt 6,000.00

Balance, Sept. 1, 1921 ..... $ 44.21

On September 1, 1921 our board has a debt of $5,000.00.

Gratefully acknowledged,
Gustav Harder, Treasurer.
Whitewater, Kansas.
J. G. Regier, Asst. Treas.
Newton, Kansas

CONTRIBUTIONS

Received by the Executive Com. of Mission Societies During Aug., 1921.

Sewing soc., Altona, Man., Mrs. D. W. Friesen, postage ex. of Ex-Com., $1; sew. soc., Pulaski, Ia., Celina E. Swartzendruver ,do, $1.60; sew. soc., Tampa, Kan., Mrs. Frank Schmidt, do, 80; do, for Miss Agnes Williams' auto, $10; sew. soc., Christian, Moundridge, Kan., Mrs. C. H. Goering, do, $5; mission friend, Los Angeles, Cal., do, $1; mission soc., Summerfield, Ill., Mrs. D. Hirstein, do, $10; sew. soc., Pawnee Rock, Kan., Mrs. P. A. R. Unruh, do, $15; sew. soc., Hillsboro, Kan., Mrs. D. J. Klaassen, do, $6.05; Blumenfeld mis. soc., Alexanderwohl, Kan., Martha Richert, do, $10; Mrs. Clovis Oberly, Littlefield, Tex., Helena Liechty, do,$5; sew. soc., Donnellson, Ia., Erna Weber, do, $10; Dorcas Band, Colfax, Wash., Emma M. Rubin, do, $10; sew. soc., Orienta, Okla., Mrs. J. B. Lohrenz, do, $3.25; do, for sanitarium at Alta Loma, Cal., $5; sew. soc., Laird, Sask., Mrs. I. I. Penner, orphan, India, $30; Callie Amstutz, Dalton, O., Mrs. F. Dadertscher, for Rev. Suckau, $2; mission worker soc., Moundridge, Kan., Mrs. F. Dyck, native helper, India, $49.98; sew. soc., Drake, Sask., Mrs. E. S. Bartel, gen. mis. treasury, $50; Mr. Hornburg's S. S. class, Upland, Cal., Mrs. S. S. Haury, for "Missionary Review" for one mission station, $2.60; Dorcas soc., Wayland, Ia., Lena Schlatter, gen. mis. treasury, $100; sew. soc., Berne, Ind., Helena Liechty, for Rev. A. Habegger, Montana, $20.

Gratefully acknowledged,
Mrs. J. G. Regier, Treas.

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IN MENNONITE CIRCLES

A communication from one of our workers in India contains the following interesting statement: "I was greatly touched to read in The Mennonite that a brother in the East is going to devote several thousand dollars to a fund for aged and disabled missionaries. I wish we knew who he was that we might write to him. We all love our work, but there is a secret burden connected with it and that is, What will become of us if we stay in the mission work until we are old or disabled? The salary we get only reaches out for bare necessities and not even that in these last years of high prices. A fund as above mentioned will take away this secret burden and add just tha much courage and energy to our daily efforts. God bless the brother who starts this fund."

Rev. J. M. Leendertz, our visitor from the Duteh Mennonite chureh, has recently visited the Berne, Ind., chureh. After a visit to Bluffton, O., Scottdale, Pa., and several other points he expects to sail for home on Oct. 8.

Information has reached us that Bro. Benj. Unruh, one of the Russian delegation has received word from his family and that they are doing as well as might be expected under the present distressing circumstanees. Another communieation reveals the faet that the timber, trees and orchards of the colonists have disappeared. The coming winter will find them absolutely without fuel. Famine conditions are everywhere. One brother writes: "The winter is before us, starvation and death await us."

October 6th marks the 238th anniversary of the landing of the first Mennonites in America and their settlement in Germantown, Pa.

Information from Halhstadt, S. Russia, concerning Bro. Kratz, the worker of the Mennonite unit who disappeared, does not clear up the situation. He was traced to a point sixty miles from the city, but what happened to him after that it is impossible to learn.

Bro. S. S. Friesen, one or the Russian delegates, is at present in Philadelphia occupying himself with interests relative to the young Russian brethren who were detained at Ellis Island. Their case is expected to be cleared up within a few days.

THE NORTHERN CHEYENNE CAMP MEETINGS

There are four Mennonite churches on the Northern Cheyenne or (Tongue River) Indian Reservation. These are about twenty miles apart. Some of the Indians belonging to these churches do not realize that they are all members of the same organization, and often discouragingly think of their number as small, and there is a great need for closer spiritual fellowship among the Christians of the various churches. To meet the need of spiritual fellowship and unity, religious camp meetings were planned by the missionaries. These camp meetings were held from July 30 to Aug. 1 on the government experiment farm on the divide half way between Lame Deer and the Birney mission station.

The government issued rations to the Indians on Friday, July 29th (it being customary that they receive rations every fourth Friday). Thus the Indians waited for their food, which consisted of flour and fresh beef, and then the Christians started on their journey in their accustomed way, per wagons, to the camping place. The majority arrived there some time on Saturday; some from Birney were already there harvesting their wheat. When all had pitched their tents it formed a nice colony, though it was scattered over a large area.

The camp ground was a very beautiful place, a short distance from the main road between Lame Deer and Birney-a winding road leading down from it to the camping place, near a large natural spring enclosed by a cement foundation and a small building. The camp was hid from the main road by the many hills and pine trees, these also hid the camps from one another. In order to see the entire camp at one time it was necessary to be on top of one of the ridges. From the hill tops fine wheat fields could be seen ready to be harvested. These were worked and owned by the Indians.

The meetings were held in the open on the side of a hill, under some tall pine trees. The Montana churches own no large tent at present to be used for such meetings, but we hope that in time we will be able to procure one. The meetings on Sunday were hindered some what by the rainfall, but were continued nevertheless. On Monday the sun beat down quite warmly, and the listeners had to shift positions occassionally to keep in the shade. The Indians were seated on the grass on the hillside listening to the Word of God as preached by the missionaries standing in their midst.

The meetings started Saturday evening at dusk with a song service and prayermeeting. One of the Christian Indian leaders, Eugene Standing Elk, called out to the people that the meetings were about to begin. The missionaries sang English songs while the crowd gathered. A folding organ which had been brought to the grounds was played by Mrs. Petter. This first prayer meeting was led by Rev. Petter, and some of the other missionaries and Indians led in prayer. To hear these dians led in prayer. To hear these his own fervent, sincere way, was occassion for much thankfullness.

On Sunday morning the services started at nine o'clock. It was a cool cloudy day, and the rain started to fall early in the morning. The first sermon of the series was given by Rev. Petter on the Person of Christ, which was followed by another Cheyenne sermon by Rev. Kliewer on Salvation through Christ. In the afternoon the meetings started at three o' clock, and two more Cheyenne sermons were given by Rev. Wiebe and Rev. Habegger. On the privileges and duties of a Christian. These were followed by some talks and prayers by the Indians. Ernest Mexican Cheyenne read the Beatitudes in Cheyenne, made some remarks and offered prayer. His brother Marion also gave a talk at this time. They are sincere Christians now, having been Catholics and peyote eaters before they became Christians. The Sunday evening prayer meeting was led by Eugene Standing Elk, a fearless consecrated man, gave out a number of Cheyenne songs after we had been singing English songs, then called on a number of people to lead in prayer who had not taken part before, and then gave a fine testimony himself.

On Monday forenoon the women cooked for a feast which was to be held at noon. By eleven o'clock the Indian bread was made, and the rice, corn, meat, and fruit boiled. The food was placed under the trees and the people sat in a large circle to receive the food as it was passed to them by a few Indian men. Charles Hart asked the blessing, and then the food was distributed. Many faces were seen at the feast which had not been seen at any previous meeting. As is the custom with the Indians they accepted more food than could be eaten at that meal, so that some of it could be taken home. The money for this feast had been contributed by the Indians and missionaries, and some had donated flour, lard, corn and meat.

Immediately after the meal the afternoon meeting was opened by Mrs. Petter. At this meeting only women took part. A number of Cheyenne songs were sung then the women missionaries all spoke by turns, and a number of the Indian women led in prayer. The crowd remained sitting in a circle after the feast, making it difficult to hear the different Cheyenne women who spoke in low tones. All of the Indian women after rising from the ground would first see that their hair was in order, then straighten out their shawls, take a correct position, then paused a few seconds before speaking.

These women very seldom speak in public, and it took great effort on their part.

Another general meeting followed this one, which closed the series of meetings. John Stands in Timber, who had been a native worker for some time, but who had gone back somewhat, gave a testimony at this time. He said he thought he could be happy without living for Christ, but he found out it was not possible, and would from now on try to live the Christian life more perseveringly. He said he was thankful that the missionaries had come to his people, and that he personally had learned many things from them (he had lived with the Kliewer family for a year and was trained for a worker.) Many of the other speakers had during the meetings thanked God for the missionaries, and for the light and new life that had come to them. Often in conversation they make the missionaries feel that it is through their kindness and mercy that the missionaries can live among them, and when they get angry at him they threaten him that he must leave their reservation. Even the speeches during the meetings were not all what would be desired. One Christian said that the young Christians should not speak so freely and openly, and that no one should speak against the evils that the Indians persist in doing, especially should peyote not be mentioned as several were present who eat peyote. There were dissentions among them at these meetings, as in all their tribal doings, but these feelings were a minor factor, and harmony and good-will prevailed.

A short business meeting was held in closing, at which time many expressed their opinions about these meetings and that such should be continued from year to year. The representation of Christians was not as large as it should have been. Many were hindered by the harvest which had come about two weeks earlier than expected. We hope that the interest in such meetings will grow, and that they will prefer to attend such to their heathen celebrations, and that in time religious camp meetings will supercede the old celebrations All things are possible with God, and we look to Him for guidance.

In His Service,
Mrs. Alfred Habegger.

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CHURCH LEADERS IN THE PULPIT AND IN THE PEW

I Peter 5:2-4: "Tend the flock of God which is among you, exercising the oversight, not of constraint, but willingly, according to the will of God; nor yet for filthy lucre, but of a ready mind; neither as lording it over the charge allotted to you, but making yourselves examples to the flock. And when the chief Shepherd shall be manifested, ye shall receive the crown of glory that fadeth not away."

Our subject assumes, that there are leaders in the church and divides them in those in the pulpit and those in the pews.

Leaders our theme says. What is a leader? One who goes before, not a driver. Leaders are needed everywhere, for it lies in the human nature to be led. Christ calls Himself the Good Shepherd and says: "My sheep hear My voice, and I know them, and they follow Me; and I give unto them eternal life."

Leaders are born and not made; yet training and experience will develop the leader. In every sphere of life leaders are developed and will show themselves as such. So it is with the spiritual leader in the pulpit and in the pew. God calls the leaders, and the nearer they are to Christ, the chief Shepherd, the better leaders they are; for they do not want to lead the flock to themselves, but to Christ. In whatever they lead, it is not done for their own glory but for the honor of Christ. Christ is their leader whom they follow.

Christ gives as a characteristic of the good leader the fact that the leader knows his flock. "I know them." Thus the leader in pulpit and pew must know the people whom he shall lead. Must know their needs, their characteristics, their true aim. The real leader takes into account the nature, wishes, needs and aspirations of those whom he leadeth. This knowledge is necessary for every leader in a congregation, convention, conference or General Conference. The leader must have a vision, a plan, a goal to which he leads.

Who makes us leaders? Not we ourselves by pushing others aside and ourselves forward. God calls leaders but calls them by men. Others led by the Spirit of God must recognize us as leaders. That is another characteristic which Christ gives: "They follow me." The following of others makes us a leader.

What makes us better leaders? We become better leaders by studying our flock in the light of the Word of God, with the illumination of the Holy Spirit of God. If we with a heart full of love for others and the ardent desire to be a blessing to them study their needs and their visions, we will be more able to guide in the right direction, being ourselves guided by Christ, God's Word and the Holy Spirit. The best leader at home will usually be the best leader in a larger body of men.

Now if we consider the difference between the leader in the pulpit and the leader in the pew, this differnce has been sometimes overemphasized. Among us, Mennonites, those who are today leaders in the pew may be tomorrow leaders in the pulpit. We have men in our pews, who, if they would take the time to prepare a sermon, could at any time deliver a very practical and acceptable sermon. Some of our S. S. superintendents and teachers have given us as good and perhaps more effective little sermonettes as many a preacher.

Let us thank God for men in our pews with visions, practical knowledge and experience and a heart filled with the love of God and the love for lost souls and saved sinners, ready to witness for Christ or lead others to Christ at any time. Nearly in every congregation there are leaders in the pews, who will help the pastor by their prayers, their advice and their leadership in the congregation. These naturally are the helpers of the pastor in the conferences, conventions and other gatherings; always ready to assist with their advice and their talents and powers.

May God grant us many spirit-filled leaders in the pulpit and in the pew full of the love of Christ to men. Their reward may not be in dollars and cents, but in the praise of the Master: "Well done, good and faithful servant," and in the crown of glory that fadeth not away.

"OUR WOMAN'S WORK"

The Aim and Content of Missionary Education in the Local Church, by Mrs. L. L. Miller of Wayland, Iowa.

General impression of missions in any missionary educational program is not sufficient. A mere general impression is the result of a program without a definite aim and adequate content. The missionary program in the local church should result in some form of expression. However such expression will not likely follow where there is merely a vague knowledge of missions. In order to get the desired expression, there should be a program with a definite aim and adequate content.

To explain more fully, by expression we mean the giving of self; the giving of service; the giving of substance.

These three items we might call the personal aim. The giving of self is a necessray prerequisite for the giving of service and substance. The individual who does not give his service cheerfully, is one who has first neglected to give himself. Likewise one who has substance to give and gives grudingly is also one who has neglected to give himself. He is like the one of whom the Bible speaks, who gives but has not love, it profiteth nothing.

Therefore, to get the above expressions to follow one after the other, we must have a program worked outpsychologically sound. What we mean in a more practical sense, is that the program must be workedout on a salesmanship basis. A good salesman will first of all get attention; second, interest; third, decision; fourth, close the deal.

Then there is a present urgent social aim necessary. In the last seven years, the world has experienced something which should broaden our missionary aim. Before the war the world had become more or less of a neighborhood, but it did not have an appreciation for the people of this neighborhood. The missionary program in the local church should make a very definite contribution toward building up an international appreciation. A quotation from Dr. Soares, one of our great religious educators, will probably bring out the need more clearly. "Our educational system ought to be organized for the development of international appreciation. It is assuredly a signifcant fact of religious education. Respect and admiration for all that is worthy in other people and in different people is the mark of culture and spirituality. Disdain of other people is the mark of ignorance and worldliness. "Every man is my master in something" said our great American philosopher. "Every nation is our master in something" would be the wise word of the intelligent and religious American. But we sum them all up in our stupid generalizations all Frenchmen are immoral, all Englishmen are landgrabbers, all Italians are treacherous, all Japanese are tricky, all Mexicans are murderers, all Chinese are laundrymen. How can we superior associate with our moral and intellectual inferiors? The need of a larger social aim is evident.

Finally, let us go into the question of aim a little more detailed pedagogically. There should be an aim for every grade in the Sunday School and every educational organization of the church. The missionary educational aim of children under nine years of age will be considered first. In taking up the aim of this period, the environment must be considered. The childs' world dare not be ignored. The aim should be to help the child live within the range of his own experience, the kind of a life which corresponds to the missionary's life. In other words, the aim should be to train and develop the instinct of justice, sympathy, and love so that the child will have the right attitude towards all God's creatures and God's people who come within the range of his experience. To illustrate: One of the teachers in the Beginners Department of the Emmanual church at Noble, Iowa, one day after showing the children the picture of Jesus blessing the little children, told how Jesus loves the children. The teacher then asked, "does Jesus love black children?" whereupon one little girl answered "Jesus does not love black children". To offset this prejudice the teacher painted the children on the picture the different colors of the human races. Then the children unanimously agreed that Jesus loves all the children of the world, brown and yellow, black and white. Thus the aim should be the thought of God the Creator of all, and the children of the world belonging to the same family.

Then the missionary aim of pupils in the Junior period should not be overlooked. One of the main characteristics found in this age is respect for team work. Another characteristic is that more concern is given to the result of acts, than to the acts themselves. Therefore the aim in Missionary education in this period is the necessity of right responses on the part of the child to his immediate environment. In other words, the aim should be to form such habits as helpfulness, sympathy, cooperation with no respect of persons.

The Missionary aim of pupils in the Intermediate period comes next in order. One of the main characteristics present in the pupil in this period is the stirring of the altruistic motives, and a high fanciful purpose to serve the common good. This is the time when the personal relationship to Christ is imperative. The aim in this period should be to bring the youth to a conscious recognition of his Savior, so that he may be instrumental in bringing others into the same relationship. If this is not accomplished the whole missionary aim is lost.

The Missionary aim in the senior period should be personal and practical. This the time when the pupil should become acquainted with the world and its work; to find his own place in it or determine what attitude he shall take toward it. Therefore the aim should be to direct the pupil along this line. Exceptional persons should be singled out and encourage to prepare for mission work.

Lastly, the missionary aim for the adult. Someone has said that adult life is the period of action and constructive work, hence the missionary aim for the adults should be practical, instructive, and intelligent. The aim should be to get the adult to take part in definite community projects, not only along church lines but other lines as well. Teach the necessity of giving self for the community and for the world at large.

After the aim is clearly worked out in the minds of those responsible as missionary educators in the local church, then the question of content is the next logical consideration. And the question of content must be considered in relation to the grades or the needs of the pupils. When we consider the content of missionary education we consider materials.

The materials for missionary training of pupils under nine years of age should be simple and practical. The material should be composed of themes that encourages help in household duties, to helpothers in the home and themes which impress kindness to animals. This makes the soil rich for story telling. Stories should have a large part in the materials of this age. The childs' life at this time is perhaps more susceptible to stories than at any other period. But stories to be good stories must come within the range of the child's own experience; if this is not done the point of contact is lost. The use of stories of children of other lands, who though different in color of skin, manner of home life, dress and food, have experiences similar to those of our own children. We need today, an international appreciation or an international mind and the building up of such a mind must result or our work is in vain.

The content or the materials for the Junior period should consist of stories of the noblest world leaders. Pupils of this age will be interested in hearing the life story of David Livingstone William Carey, John G. Paton and others. During these years the pupil craves to be adventurous in his actions and conduct. Feed his firey imagination with the adventurous and heroic side of a missionary's life.

Most boys and girls at this age are great readers. Biographies of our most noble missionaries should be placed within their reach. How often has it been the case that a boy or girl, within him or herself, decided to become a missionary through the reading of some inspiring missionary biography. The result of such study cannot help but bring out some such expression as the following, "I would like to become a missionary," or" I would like to chalk my life up with his."

Place should be given to the expressional by taking part in missionary programs, doing errands for some needy persons in the community and especially for people of other lands who perchance may be living near.

Missionary materials for Intermediates. At this period the pupil should also become acquainted with great missionary personalities, but a very definite step may now be taken in advance by pointing out such characteristics as personal loyalty to Christ, self control, self sacrifice and other great Christian virtues found in the missionaries' life. Material should be used that treats of the service of love. Opportunity should be given to carry out that spirit in the local church and community.

The Senior Materials. This is the age when pilosophic thinking becomes a prominent part of the youth's thought life. Or this is the period when the "Whys and" wherefores "are thought of. This is the time when Mission Study classes should be organized. The young man and the young woman should get acquainted with the board basic principles underlying the missionary enterprise. Missionary materials emphasizing ones personal relationship to the mission cause should be studied. An opportunity for expression should not be overlooked. If this opportunity is not given the young man and the young woman may become a loss to the church and to the mission cause. Let me suggest here that one way to hold the young people is by taking part in missionary programs, for example a missionary pageant will prove intensely instructive, inspiring and effective in the young life. You will please pardon a reference to our own local churches. A Missionary Pageant, entitled "Christ in America" was intensely interesting and inspiring to those who took part, and I dare say gave them more missionary education than the reading of several books.

Then lastly, adult material should be used that stimulates action. Since the great work of the world is done through vast organizations the adults should be made to feel this responsibility in relating himself properly to the great missionary enterprise. The materials should stress, "keeping up the homes base". Most of the contributions are received from the adults. If the missionary enterprise suffers, the adult element that makes up the home base, is composed of slackers. We know from experience in the recent world conflict that keeping up the home base was the essential thing. A publicity program was launched to bring this important fact before the people. If something like this would be done to foster the giving spirit in the missionary world, results would undoubtedly be far reaching.

In conclusion, we come back to what was first advocated that the main aim of the missionary program of the local church is to get the individual to himself in order that there might be a healthy expression in the giving of service and substance. The content of all the missionary materials used, should contribute definitely to this end. If this is kept in mind in the formulation of any missionary program in the local church, wheather it be in the Sunday School, in the Christian Endeavor, in the missionary Society or in any department of church activity, the program should bring adequate results.

Pratum, Oregon

Dear Sisters; Our Society was organized fourteen years ago. We meet every first Thursday of each month at the home of the different members. At two o'clock we open our meeting with a song, followed by Scripture reading and prayer by the President or our Minister.

While some of the members cut the material, others sew head shawls, piece quilt blocks, or knit, crochet or do other sewing.

After four o'clock, we take a collection and a light lunch is served. When ready to go home, the material that is cut is distributed among the members present, as well as for those that could not be present and is sewed at home. In this way more sewing is done and is sewed better as well.

Our society consists of thirty-five members, no one to pay less than twenty-five cents per month.

Sincerely yours,
Mrs. H. Schroeder.

THE MENNONITE

Rev. S. M. Grubb - - - Editor
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EDITORIAL

The second week of November is to mark the assembling of the International Conference on the Limitation of Armaments, called by our President, Mr. Harding. Great hopes are entertained concerning this gathering. People are hoping that the end of this senseless getting ready for another riot of blood and hatred may come before there is repeated the awful slaughter and ruin of a few years ago. How much in earnest or how sincere in its motives, a party that has upset one attempt to make peace possible among nations may be in its efforts to substitute another scheme with the same object in view, remains to be seen. However, apart from mean party politics the like of which the country never before saw in the face of a great crisis, the coming conference, the child of the party in power, may have in it the possibility of great good and, aside from whatever may be our political faith, we should hope for that great good to materialize.

In another column of this issue the reader will find a call for prayer for the Conference on Limitation of Armament. If it is right that we should pray for our rulers it certainly must be right for us to pray for us who represent them in this conference. The scheme seems a workable one that may be the means of happily relieving the nations of the earth from the idiotic burden of getting ready for wars that may possibly arise. Two elements, however, enter into this conference, the human and the divine, and both must be considered in our supplications. Men will be just as selfish and inconsistent in such a work as they are in other things of serious import and their personal interests are in danger of being valued so highly that all other matters will be sacrificed to them. God directs the affairs of men in His own way, but the affairs of His kingdom, which must be in the hands of those who are His, are, above all things, the most important with Him. We should in our prayers ask that those representing nations in this conference, be guided so as to set aside their narrow, selfish and party interests in a concern to lessen the burdens of war and peace a reality among the peoples of the earth. And we should, above all, pray that the interests and the advancement of the kingdom of God, which is the only real kingdom of peace, should be furthered by the actions of the conference and that its deliberations may be in harmony with the Spirit of Christ.

We are glad to note that churches are once again coming to the view that peace is the supreme need for the happiness of the world and are actively interesting themselves in the disarmament conference. Let us hope that those of them that during the war, and before it, were apologizing for war and making their churches appear more like recruiting centers than temples for the worship of the Prince of Peace, have by this time learned that war does not solve problems but leaves behind a deluge of other problems harder to deal with than those which the war undertook to settle.

In war-time it took a brave church and a brave Christian to continue maintaining the principle that the Prince of Peace is to be obeyed and followed, even in the face of a war-mad race. Now that it is again safe to stand under the banner of peace let us hope that the ministers and churches of Christ who are making the banner their own will consistently and continually prove their loyalty by hearty support.

CORRESPONDENCE

Glendale, Cal., Sept. 10: The Mennonite of September 1st, had a very interesting and helpful contribution. It is indeed a pity that so many fail to venture to write for our church papers. A little encouragement on this point will perhaps be helpful to some one to make a start. Especially those who are inclined to pass criticism on other persons' actions and motives should not fail to contribute occasionally their very best to The Mennonite or Bundesbote. It will, without a doubt, be helpful to the dear readers and themselves.

The report of Bro. David Toews reminds one of the need of more workers. It is true today as it was centuries ago, "The harvest truly is plenteous, but the laborers are few. Pray ye therefore the Lord of the harvest that He will send forth laborers into His harvest." It is encouraging that many are willing to go to the foreign field, but the work at home should not be neglected.

Here on the Pacific coast the Bible Institute in Los Angeles is doing a great and important work to prepare and encourage young people for the service of our Master. Dr. Torrey is at present in China holding meetings. He will probably return to the Bible Institute sometime in November.

Recently an "Old Folks' Gathering" was held in Sycamore Park in Los Angeles. Over forty persons who have passed the age of ninety were on the platform. One of them, over 101 years old, attended several of these gatherings and said that he expects to come again next year.

In July the writer made a "Free Auto Trip" to one of the oil fields. One of the passengers, aged 85, had the courage to invest in a few lots.

Last week a gentleman, up in the eighties, made a business call here with his auto. From these and many other samples the dear readers can infer that Southern California is a congenial place also for old folks.

About twelve months ago people thought that the boom in Glendale would soon recede, but it is still going on. When the people of some of the states were complaining of "extremely hot weather" it was quite comfortable here. **I. A. Sommer.**

Beatrice, Neb., Sept. 14, 1921. At the request of our assistant-pastor in town, Bro. H. D. Penner, the following few items are tendered to the readers of "The Mennonite," who undoubtedly are interested in the whereabouts of our missionaries, Bro. and Sister C. H. Suckau, who arrived at Plymouth on a belated through train at midnight, Sept. 7th, together with Bro. S. D. Ruth, returning from a session of the Building Committee for Bethel College. President Langenwalter having called him there for a consultation as to the execution of their plans; their train had two mishaps, one of a rather serious nature. The conductor refusing to stop a "through-train" at Plymouth; it took a business man's positive action to prevail upon the problem of 3 first-class R. R. Pullman tickets issued for that point without being carried through to Omaha. Here is a program they were invited to follow: attendance at a wedding on Thursday p. m., Sept. 8th, speaking at the country church Friday evening, the 9th, same place Sunday forenoon, the 11th; town church Sunday afternoon and evening, with stereopticon illustrated lecture, closing services in the country church on Monday, 12th; Sewing Society meeting in town in the afternoon in charge of Sister Suckau; leaving for Henderson, Tuesday, the 13th. Their children, Theodore and Edna, sang a verse of a Hindu hymn.

Bro. Suckau's home church is Newton, Kan. Sister Suckau comes from noble "old Quaker" descent, not speaking the German language, but making up for it in the English splendidly. Before going further east via Wisner, Neb., and Chicago, they intend to visit Mrs. Suckau's brothers living in Ausby, Neb., and Damburg, Iowa.

It may not be generally known that they plan to take passage across from New York to Bombay on the freightor S. S. "Valencia," together with P. W. Penner's on or about October 30th in order to save enough passage money for another missionary to follow—costing about $460 each.

May the good Lord guide and protect them on their 6-weeks' journey to Korba, India.

Rev. H. D. Penner intends to commence his Bible class this week with the high school students from old Testament subjects.

Mrs. Dr. S. K. Mosiman is taking a well-earned vacation here with her brother, Wm. Hamm, and her sister, Mrs. Wm. Penner, in their quiet country home, 12 miles west of town. With best wishes.

Sincerely yours,
John H. von Steen.

OUR WOMAN'S WORK

A MESSAGE FROM SISTER MATHILDE PENNER TO THE SISTERS

Manitou, Colo., Sept. 7, 1921

Dear Sisters:—Not different I can do, but to write a few lines of joy, appreciation and gratefulness to you "all". Often has appeared in our church papers the request "pray for Penners so their way to re-enter India may be opened soon". The dear Lord, in His own way and time has wonderfully answered these. Not only were these prayers offered on this side of the waters, but there were numerous ones rising fron the hearts and lips of the

Christians and workers in dearly beloved India. What a wonderful God is the one of ours! Shouting and a joyful noise has our cablegram resulted in when the news was broken yonder "The permits have been granted". The obligations yonder to meet upon arriving there are numerous will bear quite a stress, more than ever before. Only with this satisfaction and consolation that the Lord is our strength, wisdom and all necessary we can again proceed to the field on the long journey and voyage. Deut. 33:25.

Permit me to tell you, the numerous packages, boxes, etc., from the various sewing societies and private persons which were sent in the last few months from a large number of the states and different parts of Canada have been repacked and sent on their last trip to India. When we shall arrive there we hope to find them on the station and next Christmas help to brighten many heart's downcastness. No previous year was the collection so fine and appropriate which undoubtedly serves towards the encouragement of the committee and the various societies, therefore please keep on doing such elegant deeds for the Master's cause until His coming may take place to find us all faithful in the respective corner He placed us for an important purpose. Provided one or the other has something left to be sent now there is time enough until Oct. 1, to be sent to Hillsboro, Kans. R. 4, thereafter the baggage and boxes will be closed and transported to New York. For further information the committee will have suggestions ready for our church papers.

What regards the fields just left at Los Angeles, Calif., words cannot express. It was indeed hard to leave, yes, one's thoughts hurry back continually, whenever thinking of the blessed times the eyes fill with tears and the throat feels as choking, all the encouraging times appear almost as a sweet dream in which the different characters pass by in memory. Gratitude and appreciation surpass due expression in words towards our Sewing Society, Mary-Martha Circle both at various intervals brought forth remarkable, touching surprises; acting out the true Christian fellowship in practical deeds-words and actions worked harmoniously together. This not only can be said of the sisters, young and old, in Los Angeles, but likewise must be voiced about these of Upland showing their interest everywhere, being the ones living closest to the scene. How much easier to work when willing helpers cheer up. For a Christian there is no real good-bye, but every time "To meet again".

Greetings in His service,
Mathilde Penner.

HOW TO PLAN AND LEAD A C. E. PRAYER MEETING

Hilda Reusser

There are five things we want to gain as the result from a good C. E. prayer meeting. First, original thought on religious subjects; second, open committal to the cause of Christ; third, the helpful expression of Christian thought and experience; fourth, the cultivation of the spirit of worship through public prayer, and through singing and fifth, the guidance of others along all these lines of service and life.

How then must you, as a leader of the prayer meeting, plan and lead the meeting to obtain these results?

Begin to plan for it early; as soon as you learn that you are to lead the meeting. Read the Scripture passage at once, and fix the subject well in mind, so that you may be ready to seize upon the many observations, incidents, illustrations, and thoughts that will be sure to come up if you are on the watch for them.

Then assign work to members of your society. Far too many leaders of our prayer meetings confine their preparation to getting something to say. That is the least of your business. Your chief work is to get the others to say something, and it is toward this effort that the greater part of the preparation should tend.

Your chief aim in your remarks upon the topic should be, not to say too many things, or wise things; but to say suggestive things; things that will set others to thinking and other spirits to feeling

You must do advance work with the different members. Ask one to speak upon this phase of the topic, another upon that, give an appropriate poem to be read to a backward member, and a question to another that he may answer it. Ask one to start a series of sentence prayers, and another to give an anecdote about some Christian life in harmony with the topic. The Christian Endeavor World will give many hints and suggestions.

It is well to ask timid members to read Bible verses or other quotations; but encourage them to add something if only a sentence, to show that they have made them their own. The writer's name or the parts of the Bible from which these are quoted, should always be given. They should be committed to memory and not read.

Plan for much prayer in the meeting. Short sentence prayers are preferable. Ask several to take part, others will follow spontaneously. Many who are too timid to take part otherwise, will take part in sentence prayers.

Select your hymns to be sung in advance. See that they harmonize with the subject of the meeting. Bear in mind, not only the words, but the fitness of the music. Special music-solos, duets, choruses, also instrumental music add interest and variety to the meeting.

While planning your meeting, try to vary your opening from the former leader's methods. A fresh vigorous opening will mean a meeting of vigor; while a formal, hackneyed manner of beginning will throw a damper on the meeting from the start.

Have a definite plan. Decide precisely the order in which you wish to introduce the different portions of your program. Do not call on the different members who have assignments, but let them respond spontaneously-thus giving others the chance to take part at any desired time.

It is a wise and profitable practise to hold short prayer services, called pre-prayer meetings, just before the prayer meeting hour. The leader, the prayer meeting committee and all members who have assigned parts for the meeting should attend these. As all kneel and offer prayer in turn for the meeting, the leader and speakers are strengthened by the consciousness of divine support and the support of their comrades.

Be sure and begin the meeting promptly on time. If the pianist is not there, start off with a song led by some one else if you are not able to do it yourself. Or open the meeting with prayer or some comment.

The topic, which should be known by all members, should be announced for there may be a stranger or visitor in your audience. Sometimes it is advisable to have some member read or recite the Scripture passage.

The leader's talk should not take up many points, for some of them will certainly be in the minds of the other Endeavorers, and they will be prevented from speaking, or will speak without the interest or force they would otherwise have. It should be suggestive, containing not more than one thought and that given briefly; a personal experience bearing on the subject will suggest to others, some helpful contribution they can make to the meeting. This talk should never be read.

It is a good plan sometimes to reserve what you as leader have to say until the conclusion of the meeting. If it has been said already, your saying it will merely add emphasis.

Allow no gap in your schedule. Let everything move briskly. If you have made thorough preparation beforehand you need not talk through the meeting. It is a better fault for a leader to talk too little than too much.

Sometimes there is a pause in the program. The commonest mode of filling this is by singing. It is better however, to start a prayer chain, calling on some capable member to offer prayer, along some line of the theme of the evening. Or call on the meeting to read in concert some appropriate hymn; or start the current of thought by asking a few questions.

When the hour is up, stop. Or when the attendance is small and every one present has evidently had his say, stop. If a C. E. prayer meeting is well begun half of its success is assured. If it is well ended, you have the other half. Do not close the meeting in a hurry, give yourself a plenty of time for a word or two, driving home the main thought of the evening, also a closing prayer or song or repeating the C. E. benediction.

Be sure to notice the stranger in your meeting. Say a word of welcome privately or publicly. Invite visting endeavorers to speak; much can thus be gained for the meeting.

Berne, Ind.

DAY OF PRAYER FOR CONFERENCE ON LIMITATION OF ARMAMENT

The Sunday preceding the International Conference on the Limitation of Armaments, November 6, is proposed as a special day of prayer. This action is a reflection of the widespread interest of the churches, suggestions having come from every quarter that such a step would be especially welcomed. The call for the observance of the day is as follows:

"The administrative committe of the Federal Council of the Churches of Christ in America suggest that Sunday, November 6, 1921, be observed by the churches as widely as possible throughout the country as the special day of prayer, self-examination and supplication for the guidance and

blessing of God on the International Conference on Limitation of Armaments."

In a fuller statement in a special "Disarmament Number" the necessity for special activity by the churches is urged on the ground that the disarmament question is at heart a religious one. The Bulletin says:

"These weeks before the convening of the Conference call the churches to clear thinking and to earnest prayer. The nations need to recognize that armaments and super-armaments, growing ever more terribly destructive, are but external symptoms of deep-rooted moral disorder. Armaments and war spring from national policies that are under the control of fears, suspicion, greed, arrogance—in a word, sin. And sin it is the church's mission to destroy."

That the issues at stake in the Conference on Limitation of Armaments are at bottom moral and religious no less than economic is indicated even in President Harding's official invitation to the nations. It declares that "the rivalries of armaments (are) not only without economic justification, but (are) a constant menace to the peace of the world."

In addition to appealing for the observance of the day of prayer the Commission on International Justice and Goodwill has outlined a suggestive program for local churches and is preparing special literature for pastors, which may be had upon request. This includes an order of service, with a special prayer, for Sunday, November 6, and suggestions for other meetings, prior to the opening of the Conference, at which the questions involved in securing world peace may be discussed. It is also proposed that churches everywhere be open for personal prayer during Armistice Week and that special services be held on November 11 at the hour when the Conference convenes.

A Good Plan

"Forget the slander you have heard,
Forget the hasty, unkind word;
Forget the quarrel and the cause,
Forget the whole affair, because
Forgetting is the only way.
Forget the storm of yesterday,
Forget the chap whose sour face
Forget to smile in any place;
Forget the trials you have had;
Forget the weather if it's bad.
Forget the knocker, he's a freak;
Forget him seven days a week.
Forget to even get the blues,
And a happy man will fill your shoes!"

THE C. E. TOPIC

Oct. 2.

Thy Will Be Done. IV. With My Time.

Matt. 6:7-15.

We are inclined to think that, of all things, our time is our own. There is nothing we can really call our own, all things are entrusted to us as stewards, and an abuse of time, like any other abuse, brings us to give an account for our unfaithfulness, while a right use of it is certain to bring its reward.

The wise man tells us that there is a time for everything and, by it, he would have us realize the importance of appropriateness in what we do. Let us be impressed with the necessity of using our time for the right things and in the right way.

There are some things that may be corrected, but time misspent can never be recalled and it may be that the damage done then may never be made right. The old proverb, "The mill will never grind with the water that has passed" aptly applies to time. "Time once lost can never be regained" is another appropriate proverb.

Time should be given always to know the will of God. Where is a knowledge of His will obtained? (1) In His revealed Word. No one can obey God without knowing what His Word contains. There is nothing that will excuse a Christian from a continual study of the Word. (2) The guidance of His Spirit. We have the continual witness of the Spirit. To follow it is to obey Him. To reject it is to defy Him. (3) The leading of Providence. God is continually opening ways by which we may rightly serve Him. It is our business to cultivate a sense for His leading as it is shown in all the experiences of life.

In doing God's will with our time we must devote much of it to the art of learning. The disciple is a learner. He never comes to that state where there is nothing to learn. No hour of our time is without its lesson, and when we realize that God has a part in every hour of our lives, it means that we are to be learning from Him all of the time. We want to be learning that we may become masters. Let us be masters in every good work, in service, in praise and prayer.

Existence is growth. Growth takes time. As children of God we must devote our time to growing as he would have us grow. We are to grow in Knowledge, in grace, in love, in faith and in strength. The most pitiful sight is a person of years who never grew. Can we imagine such a thing as a Christian who did not continue to grow after his conversion? God wants big men in every line of His service and He surrounds us all with those influences that are designed to make us grow, if we will use them.

Idleness is a waste of time and of opportunity. This is a busy world and our Creator provides that each of us are to have some definite part in its activities. As Paul remarks, the Christian is to be, "Not slothful in business, fervent in spirit serving the Lord." But there is also a time of rest, "There remaineth a rest for the children of God." The purpose of rest is to gain strength for further activities. Is our rest a waste or a conservation of energies? If it is a waste, it is a sin; if it is a preparation for greater activities, it will prove a great blessing.

We do God's will with our time when some of it is spent in listening to Him. To be alone with Him with the birds, flowers, trees and babbling brooks may mean great inspirations. To hear His Word declared is necessary. To spend time in sweet meditation is a source of wonderful power and happiness.

Nothing that might be said of the use of our own time for God could be complete if we did not emphasize the necessity of constant prayer. We cannot think of one who does not pray long and often as doing the will of God. "Without prayer ye can do nothing."

Time spent in helping is time given to the glorification of our God. In the many years of our time, in the hours we have spent away from accustomed vocation, in the hours between our periods of public and private worship, how much have we to show that was devoted to the kind of help that our Lord commands and expects?

THE S. S. LESSON

Oct. 2.

Paul in Corinth.

Acts 8:1-11.

Golden Text: For I am determined not to know anything among you, save Jesus Christ and Him crucified. I Cor. 2:2.

Athens was a city great for its culture, philosophy and politics. In it Paul had made an appeal to the intellects, but found that they were indifferent to his argument and that they refused to be interested in a doctrine which involved the resurrection, which doctrine to them seemed absurd. They were wise in their own conceits. The wisdom of God was foolishness to them. We do not, therefore, hear that these Athenian philosophers ever had a part in the establishing of the glorious kingdom of the Lord Jesus Christ upon earth.

Corinth was a city of another type. It was a center of commerce and therefore wealthy, but like all great commercial cities, it had its multitude of poor and attracted various classes, including the criminal class, from all quarters of the earth. It had its luxuries on the one hand and its extreme poverty on the other and like all worldly places, where wealth is gathered, it was not without its notorious immorality. Into this city Paul came after seeing so little response in proud Athens.

In Corinth Paul met two important members of the church in the persons of Aquila and Priscilla. (See Rom. 16:3, 4; I Cor. 16:19, and II Tim. 4:19.) Paul and his company no doubt were often refreshed by meeting fellow-believers in strange places and in times when their troubles seemed the greatest. In our day the Christian, in almost any place where he happens to be, is sure to find other Christians whose fellowship is certain to be agreeable and helpful. That which threw Paul in with Aquila and Priscilla was their trade. Paul, though an apostle, often had to earn his way and his living by working with his hands. When the minister, or rather the Christian for that matter, begins to think he is beyond doing hard work with his hands for his livelihood there is something wrong. Work, even hard work, is honorable at all times and everywhere. We can picture Paul in a strange city going from shop to shop seeking employment and, upon finding it, getting acquainted with his fellow workmen and telling them the wonderful story of Christ. We may further picture these new acquaintances crowding into the synagogue upon the following Sabbath to hear what he had to say further of his doctrine. There is an influence to be obtained in the shop by the consecrated Christian, that cannot be gotten elsewhere, for there his fellows have opportunity to observe how consistently he lives the faith he professes.

One sees in Scripture how that God overrules the plans of Godless men and makes them contribute to His purposes. When Herod commanded a census for taxation he never thought that the working out of that command would lead a Jew and his wife to Bethlehem where, according to the prophecy spoken centuries before, the Savior of the world was to be born. When Claudius banished Jews from Rome he was following his own inclinations, no doubt, but God used the occasion for bringing Aquila and Priscilla to Paul in the hour when he most needed their encouragement and friendship. In all of the selfish plans of worldly men God finds an opportunity to make things work together for good.

With all of his hard work Paul found no occasion for keeping himself from the synagogue. Some people seem to think that their hard daily tasks give them a legitimate excuse for not attending the services in God's house on the Sabbath. The example of our Lord and the other disciples contradicts this idea. Paul no doubt realized that, sooner or later, there would be trouble as a result of attending the synagogue service. Some one has observed that, whenever he attended church, there was a riot. This did not keep him from going, however, even though he knew that the rest who were there would not welcome him. Some people want to stay away because they are not liked or because they think they are not welcome. Church going is a duty we owe to God, external conditions as we may find them there are of no consequence.

Paul was joined in Corinth by his two close friends, Silas and Timothy. It was then that Paul was "constrained" to testify to the Jews "that Jesus was the Christ." We do not know just what part these two friends had in the leading of Paul to more active efforts for Christ, but we may be assured that their friendship and their sympathy in the matter were important factors. Even the most prominent leaders in the work of the gospel need the encouragement that their fellows can bring them. Can we imagine how much greater would be the power of the gospel were the full encouragement of the people behind their ministers and teachers?

Jesus once pointed out the folly of casting pearls before swine. Here we have an example. The Jews opposed and blasphemed when the gospel was offered to them. They lost their chance to receive the gospel and what they rejected was given to the Gentiles. God is patient, but when some men reject his generous offer others will be sure to receive it.

Not many of the synagogue received the gospel but what was lacking in numbers was made up in quality. Paul's labors with the Jews were not in vain, seeing that such notable converts as Justus and Crispus were found. Preaching will always bring fruit. The best of all for Paul was the assurance that God was with him and therefore he need not be discouraged. The proof that He was with him was to be found in the assurance, "I have much people in this city." With this assurance Paul could remain for six months to reap the harvest that God had promised.

RELIEF NOTES

(Conducted by Vernon Smucker)

Nothing has been heard from our unit at Constantinople during the past week. Bro. A. J. Miller is at Riga, trying to get in touch with the work there, and also hopes to get information concerning Bro. Kratz. Brethren Mumaw and Orie Miller spent a day in Washington the past week in the interests of the Russian Mennonites now being detained at Ellis Island and in trying to get further information relative to the possibility of entering Russia for the purposes of doing relief work. As before stated in these items, all work done in Russia for the present must be done through the American Relief Administration which has entered into direct negotiations with the Soviet government concerning the manner of carrying on the work.

The case of the sixty-two Mennonite refugees from Russia who are now at Ellis Island, waiting permission to enter this country, will be reviewed by the state department before final decision is made. The Board of Inquiry at Ellis Island has ruled that they may not enter, but it seems quite possible that the decision may be reversed. No doubt by the time this reaches the readers the final decision will have been made. They are being detained on a technical point of the law, but those who have been busying themselves in behalf of the men feel certain that when the case comes before the Washington authorities it can be shown that there is no law violation and that the men are entitled to admission into this country. Maxwell H. Kratz and Orie Miller are keeping in close touch with the situation and have appealed the decision of the Board of Special Inquiry to Washington.

Bro. A. M. Eash, who spent over a year as director of the Syrian Orphanage at Jerusalem under the Near East Relief, has returned to this country. He spent a day in Scottdale recently, on his way west to his former home in Chicago. He has many interesting things to say concerning his work.

A cablegram received from the latest Near East party stated that they arrived at Naples in good health. This party contains five of our Mennonite workers who were recommended to the Near East by the Mennonite Relief Commission and whose farewell message appeared in these columns a few weeks ago. After a few days' stay at Naples they reshipped for Beirut.

Attention is again called to the Clothing Campaign for German and Russian sufferers which is to last from September 15 to 30. See the announcements previously made in these columns giving full details and instructions. This is a most worthy cause and should have the hearty support and cooperation of Mennonite communities everywhere. Bro. Benj. Neff of Wadsworth, Ohio, has already arrived at Scottdale and will have charge of baling and preparing the clothing for overseas shipment. Here is our opportunity to contribute clothing for the unfortunate sufferers in other countries.

Sept. 10, 1921.

THE SITUATION IN KOREA

Present conditions in Korea are clearly summarized by the president of the Union Christian College at Seoul, Rev. O. R. Avison, in a recent letter to the Commission on International Justice and Goodwill of the Federal Council of the Churches of Christ in America. It is of such wide interest to the churches that it is here printed in part.

Seoul, Chosen,
July 19, 1921.

"Conditions on the whole are quiet. In a general way it may be said that while the Koreans have not given up the idea of independence they do not look for it so soon as they did a couple of years ago, and they are beginning to realize the fact that the provisional government at Shanghai can do little more than propaganda. They are consequently trying to work out their own salvation by turning their attention to education, to participating in the rather limited measure of local self-government granted to them, and also as the Seoul Press pointed out not long ago, to making representations to such a commission as the Educational Investigating Commission as to reforms desired in the existing educational law. The chief obstacle to fuller cooperation is the distrust of the bona fide intentions of the Japanese felt by many influential people.

"It is a pleasure to testify to the more cordial feeling shown by the government officials as a whole towards the missionary body. The Governor General, Baron Saito, has invited the writer and other missionaries to his home several times since I returned from America in March. The Seoul Press announced that the policy of weeding out undesirable elements in the police force was being carried out, and we do know that the chiefs of police in Syenchun and Wonsan at least have been changed.

At the former place the missionaries had complained bitterly of their treatment before the change was made. Several missionaries report that as a result of complaint laid by them against the conduct of officials, dismissals have been made especially in the Taiku district. This corroborative evidence of what the Seoul Press says is the policy, is very gratifying. The government is also to be congratulated upon its appointment of Mr. Hirai as head of the department of education and religion for the province in which Pyengyang is located. Pyengyang, as you doubtless know, is a large center of Christianity in Korea and the appointment of a Christian like Mr. Hirai is a piece of real statesmanship. Mr. Hirai represented the Governor of the Province before the annual meeting of the Northern Presbyterian Mission. He addressed the meeting at length in splendid English, and the cordiality, sympathy and insight of his words were finer even than his diction. He stated that the provincial government of which he is a member welcomed at all times the kind advice of the missionary body and aimed to cooperate with it. He also said that he already had, or was aiming at, putting a New Testament in the pocket of every policeman in the province, in order that the police might study **Christianity** and know what it is.

While reports of torture are not as common as heretofore, there is evidence that it is still being used in preliminary examinations. In March last, the congregation of a church near the Italian Consulate in Seoul was arrested because a man in prayer-meeting was alleged to have prayed for unlawful things. All were released but three men. One of these was later released and he reported to the missionary in charge of his church, showing marks of torture on his body. This missionary took this man up to the office of the Chief of Police in the Government General, let the officials there see the case themselves, with the result that the man was recalled twice to the suburban police station for re-examination, and later a policeman called at his home and apologized, and left a 10-yen bill as a peace offering. The other two men were not tortured apparently. At Pyengyang and Chulwon cases of torture are also reported. The authorities will, no doubt, take cognizance of these cases and continue the good work of weeding out the undesirable elements in the police who do not yet seem to have grasped the spirit of the new administration.

"Summing up, the country in general is getting back to normal. It is much to be hoped that the government will continue its good work in removing abuses in the police system, in giving the municipal councils more power and the right to meet at least as frequently as similar bodies do in Japan, and in giving employment to as many Koreans as possible in the various government services. I believe it would also be the part of wisdom to see that on important bodies like the Educational Investigating Commission some recognition is given to the important Christian constituency in Korea."

CONTRIBUTIONS

EMERGENCY RELIEF COMMISSION—AUGUST, 1921

For Russia: Gnadenberg cong., Whitewater, Kan., $31.87; First Mennonite ch., Upland, Cal., $31.57; First Menn. church, Woodlake, Cal., $5; Eden cong., Inola, Okla., $8.16; First Menn. ch., Mt. Lake, Minn., $79.75; Rev. H. D. Schmidt, Cordell, Okla., $10; a friend and David D. Hiebert, Gretna, Man., $25; (for Wolga-Kolonie): Mrs. J. J. Schmidt, Goessel, Kans., $5; Iuman Menn. cong., Inman, Kans., $17.50; Anon., Canton, Kans., $10; Catholic friends, Canton, Kans., $13; Peter A. Friesen, Burrton, Kansas, $37.50; Saenger- and S. S.-Fest, Schoental cong., Kismet, Kan., $56. Total $330.35.

For Germany: S. S., Freeman, S. Dak., $47.80; Greenfield cong., Carnegie, Okla., $8; Anon., Upland, Cal., $10 (for Lechfeld); Bergtal cong., Corn, Okla., $47.95; David Thiesen, Goessel, Kans., $10; Christian cong., Moundridge, Kan., $97.50; (for Lechfeld); Eden Menn. cong., Inola, Oklahoma, $19.21; Mrs. K. Busenitz, Newton, Kans., $50; Herman Stark, Newton, Kans., $10 (for Erzgebirge): Peter A. Friesen, Burrton, Kan., $37.50. Total, $337.96.

For India: The Junior C. E. society of the Menn. Gospel Mission and First Mennonite ch., Chicago, Ill., $3.14; Buhler, Menn. cong., Buhler, Kans., $42.28. Total, $45.42.

Gratefully acknowledged,

C. F. Claassen, Treasurer.
Newton, Kans., Sept. 9, 1921.

The Mennonites

A history of the origin and development of the Mennonite Church in Europe and America.

By C. Henry Smith, Ph. D.,

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The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

VOL. XXXVI. BERNE, INDIANA, SEPTEMBER 29, 1921. No. 38.

IN MENNONITE CIRCLES

The Western District Conference will be held in Newton, Oct. 19.

The treasurer of the (Old) Mennonite Board of Mission and Charities reports the following receipts for the month of August: Missions, $9,542.53; Relief, $2,901.82.

In May four persons were baptized in the (Old) Mennonite mission at Trenque, Argentine, S. A.

The Woman's Orphan Society of the Eastern District Conference meets this year in the Hereford church, Bally, Pa., on October 1. There will be an afternoon and evening session.

Sister Minnie Jenkins, one of our native Hopi workers, sends the following message from Moen Copi, Arizona:

Tuba City, Ariz.,
Moen Copi Mission.

"Pray without ceasing." I Thess. 5:17.

A few weeks ago many of the children from our Hopi village went to Sherman Institute. Before they went, almost all the girls asked us to pray for them. They were glad that they had passed from their grades, and they would also like to pass from death unto life, which is far more important. (John 5:24.) Will you please pray for them, that they may accept Christ, "for there is none other name under heaven given among men whereby we must be saved."

We are glad that there is not much open opposition in the village at present. The Lord has heard our prayers and has quieted the heathen leaders who had opposed us at the street meetings and otherwise. They still seem indifferent about their salvation, and we must keep on praying for them. Their souls are precious in the sight of Jesus Christ, who shed His blood for them.

Yours in His service,
Minnie Jenkins.

On October 2 Jacob Janzen is to be ordained Elder of the Herold church, Bessie, Okla.

Rev. E. J. Neuenschwander of Salem church, Marion, S. D., conducted a series of studies on the Lord's Prayer, Aug. 28 to Sept. 4, which met with considerable appreciation.

Baptismal services will be held at the Zion Mennonite church, Donnellson, Iowa, on the first Sunday in October and communion the following Sunday. Thirteen young people will be baptized and received into the church.

AN ACKNOWLEDGMENT OF A WORTHY GIFT

Newton, Kan. Sept., 22, 1921.

A brother from Pennsylvania, who askes that his name be withheld, contributes $2000.00 in bonds to establish a fund, the income from which is to be used for the maintenance of incapacitated missionaries. This is a most worthy cause and we publish this in the hope that many others may become interested and add to this fund, making it possible to give assistance to those who have probably given the best years of lives to the spreading of the gospel, but on account of age or disability, are now left without support.

This is a very commendable act in the part of our brother and may God abundantly bless the gift and the giver and all others who thus help in extending the Lord's work.

Sincerely yours,
C. F. Classen, Treasurer."

DOES IT MATER?

Rev. A. S. Shelly

Prove the spirits, whether they are of God. 1 John 4:1.

In an article printed recently in the Mennonite we were assured by the writer regarding the instructors in our newly-organized Theological Seminary, that they are men "who are firm believers in the deity of Christ, in His vicarious atonement, and in the inspiration of the Scriptures." Just as if it mattered what these schoolmen believed, or as if it were a proper subject of inquiry and we had any right to know. There are those who deny this and who dub every inquiry into a man's belief with the ugly sounding term of heresy hunting, and condemn every creedal requirement as "a violation of the principle of soul-liberty, an effort to fetter thought, to stagnate investigation, and to fossilize faith."

But how about it? Does it not matter what our preachers preach and what our teachers teach? The statement above quoted was evidently made to assure our people that the sons and daughters sent to that school for religious instruction and training, would be rightly taught as to the fundamental doctrines of the Christian religion. Who can deny the importance of such assurance? Are we not all moved to pray fervently that the actual teaching and the prevailing spirit in the institution may be such as to fully answer to it? And not only in this but in all our schools.

Recently a prominent Mission Board of this country was offered and accepted a large gift to be used in the spread of the Gospel. Attached to the gift was the condition that it be used only in support of missionaries whose faith in specified fundamentals is assured. This at once called forth bitter denunciation from such as knew themselves and their ilk to be excluded because of their liberalistic views and teaching. One of these is quoted thus: "What we face in this is an organized and heavily financed propaganda against the teachings of modern science, an attempt to control by the power of money the convictions and message of Christian evangelists and preachers."

Christian evangelists and preachers, indeed? God save the mark! When they have discounted the authoritative word of God, making of our Bible nothing but a patchwork or crazy-quilt of fables and myths interwoven with some beautiful moral and social teachings, and when they have emasculated the Christ of God into a mere human teacher, quite fallible at that, instead of being our God-sent Savior to take away the sin of the world, to bestow upon all that believe in Him the gift of eternal life, being Himself the Way, the Truth, and the Life, I say when they are thus trying to explain away all that is worthy of our faith, how can they yet claim to be Christians and to be the bearers of an evangel of hope to a race lost in darkness and sin?

Listen to this voice from heathen China, an appeal from Chinese Christians to the Foreign Mission Board of one of our evangelical denominations in America: "We write to say that some missionaries of your board here in China do not believe in the Bible, and we earnestly ask you not to send any more such missionaries to China. We have a great many persons in China already who do not believe the Bible and it is not necessary for you to send any more such persons to us."

Increasing emphasis is coming to be laid on providing religious instruction for the boys and girls of the rising generation. This is a very deserving cause and it is a hopeful sign that Protestant churches are awaking to the realization of their neglect in this matter. Vacation Bible schools, and plans for providing week-day religious instruction throughout the school year are receiving growing attention. Is there any need of applying the Bible admonition of our heading with reference to this part of the church's work? Is it likely that the enemy of the Truth will be caught napping here? That mistake is generally found on the other side. Listen to the warning note sounded at a great church gathering a few days ago. Said the speaker, Dr. Robinson of the Presbyterian Board of Publication:

"One deadly peril arises out of the use of biological concepts in religious education. Much of the methodological literature for religious education published and used in America is built upon a psychological theory which not only excludes the supernatural by hypothesis, but ignores what we used to call the soul, what we now

speak of hesitatingly as the personality. Modern methodological literature is produced under the influence of the current psychological theory. It is a well known presupposition of such theory that every phenomenon of the mental life can be regarded as explicable by natural causes. The supernatural is excluded by hypothesis. Are we willing to admit the exclusion of the supernatural from Christianity? Are we ready to subscribe to a religion in which there is no help from God available for the human mind and heart and conscience? If we are not willing, let us scrutinize the methods which are used in teaching Christianity to our children.

"It is strange to see materialism posing as a pedagogue to lead children to Christ. If the church is not to lose its case, it must defend the great spritual presuppositions which underlie its faith. It must summon its learned sons to battle for it in the academic arena, where ideas live and die. But more, it must create a methodological literature, congruous to the church's own conception of God and the Soul, of God's grace, of the whole glorious round of Christian truth, and the whole glorious range of the Christian life. What shall it profit the church to win a whole system of riligious education and lose its own soul?"

A FAREWELL MESSAGE

San Francisco, Cal.,
Sept. 16, 1921.

Dear Readers of the Mennonite: This is the eve of our departure for China. Our ship, "China," is lying in the harbor waiting to receive on the morrow her cargo of human and other freight. With our faces thus turned, as it were, to the west, we would turn back yet once more to send a loving, grateful adieu to our churches here at home.

In response to our Lord's command of "Go ye" we have come together from three states to form a missionary party which our board has seen fit to send to our field in China. In thus entering upon our field of labor we are happy in the thought that it has been made possible to open in a definite way a new branch of missionary activity on our China field, namely that of medical missions. Here, too, we hope to obey the Savior's injunction to "Heal the sick and say, The kingdom of God is come unto you." In ministering to them through their physical needs we shall endeavor, by the grace of God, to see and meet their spiritual need.

Please remember, dear home churches, that we are your representatives in the great harvest field. Whenever the Lord, who is Himself Master of the harvest, lays upon your hearts and minds from time to time, the thought of us who are on the field, will you obey the call and offer an earnest prayer in our behalf? You may be confident that when the burden is thus laid upon you that there is real need for prayer, and we shall find anew, out yonder in China, the truth of the words: "The effectual prayer of the righteous man availeth much."

We thank you heartily for your sympathetic interest shown in so many different ways, for your cooperation and your prayers. May the Lord Himself reward you!

The battle may be hard and long, but we are confident of victory for He Who said, "Go," said also, "I am with you always." This is the source of our joy as we bid you "Farewell."

Yes, we hasten from you gladly
From the scenes we loved so well
Far away ye billows bear us
Lovely native land, farewell
Pleased we leave thee
Far in heathen lands to dwell.

In the desert let us labor
On the mountains let us tell
How He died,—the blessed Savior
To redeem a world from hell.
Let us hasten
Far in heathen lands to dwell.

Bear us on, thou restless billow
Let the winds our canvas swell
Heave our hearts with fond emotion
While we go far hence to dwell.
Glad we bid thee
Native land, farewell, farewell!

Yours in His service.
Abr. M. Lohrentz, M. D.,
Marie Wollmann Lohrentz,
Elizabeth D. Goertz,
Frieda N. Sprunger.

S. S. AND C. E. CONVENTION

Of the Middle District Conference held at Fortuna, Mo., Aug. 31, 1921.

A practical and interesting program of papers and open discussion was rendered at the convention. Eleven churches responded to the roll call.

The persons on the program who could not be present had their subject written and sent in with some substitute.

Some of the problems of leading programs were discussed to which the suggestion was made that the endeavorer should be trusted to arrange his own program as he sees fit, asking for aid if desired.

Junior work faces the difficulties of obtaining a capable leader, having good discipline and a time for meetings. In answer to the question of discipline the following was offered. Let the children arrange object lessons thus keeping them busy and more quiet.

In order to help a timid person accept individual responsibility relieve him of all the anxiety possible the few first times some duty is assigned.

To keep committees and officers working arrange regular workers' conferences, there planning the C. E. work together. Get the committee leaders to see a vision of their work by sending them to a convention.

Introduce mission and Bible study classes in the societies, having subjects planned for the teenage girls, teen-age boys, adults and mixed classes if desired. After studying missions allow the class to express themselves by giving for the cause of their material offering.

The following officers were elected for the ensuing year, to be held in the Salem church, Dalton, Ohio.

Pres.—D. W. Bixler, Bluffton, Ohio.

Vice-Pres.—Clinton Sprunger, Dalton, Ohio.

Sec.-Treas.—Elma C. Sprunger, Berne, Ind.

Program committee — Willis Neuenschwander, Chm., Pandora, O.; Mrs. A. D. Krehbiel, Donnellson, Ia.; W. A. Howe, Trenton, O.

The offering received was voted to be sent to the foreign mission treasury.

E. B. G., Sec.

EFFICIENT LEADERSHIP IN C. E. WORK

Ella B. Garber.

A leader is efficient just in the measure that he works and the time he contributes for the task. An efficient leader is a steward of time, influence and power. "It is required in stewards that all men are found faithful." Furthermore, in things seeking to know God's will to do the next thing and then never to say, "No" to Him. Speaking of a leader immediately suggests to us some one who serves others and carries responsibility.

What do we expect an efficient leader to be? We can appropriately apply Emerson's saying here is an answer, "What you are thunders so loud I cannot hear what you say." It is an indisputable fact that the character of the leader counts as a vital part of his equipment. Thus C. E. work demands one who has his moral and spiritual standards. But mere goodness is not sufficient.

An active living example of what a leader desires to instill into his fellow workers counts infinitely more than to be just a good person. Consistency in believing and living up to the highest good as a Christian is the keynote of the successful and efficient leader. Kind consideration shown to those one leads will best make them crave in their own lives the same courteous and considerate qualities. A sincere and frank leader never cheapens his sacred opportunity by trickery or device.

Enthusiasm is a quality essential to efficient leadership. This does not mean that one should speak in a loud tone, in high pitched voice and make a showy display. But it does mean that one should be confident of the worth of the work and anxious to impress its value upon others. Enthusiasm is born of sincere convictions in the correctness of the things one aims to do. To put forth desired enthusiasm directness is required. Understand the other's point of view and then make you suggestions and plans clear and specific that no one can fail to comprehend.

Let the want to be leader lack alertness and insight, failing to discern the opportune moments to say great truths, he will weaken his power to govern and the interest of his fellows lessens. If the plans are attacked in a business-like way it is a means of putting his fellows on a basis of work. For they feel that their leader is full of his purpose and they, too, will catch the significance, which may be put in practise in their program as plans of their own thinking.

Of all attributes for the efficient leader love is the greatest. When Jesus tested Peter as to his fitness for leadership He tried his love. The same question was asked three times and each time he follows Peter's reply by the command "Feed." He that loves most feeds best. The measure of ones power to lead to the truth of God is the measure of one's love for the Master Leader. Where love lacks leading fails.

What the efficient leader should know.

It is an evident fact that one must know and have before one can give. The leader must know the purpose of C. E. work thoroughly, understanding its relation to the church organization and to Christ's program.

In consequence to know the facts an adequate and efficient training are necessary. Through the knowledge of the Bible Christ's program is obtained which program can be applied to

the local problems after a careful study of work. An efficient leader needs to be a thinking person who faces facts as they are, and strives to understand the C. E. workers individually as well as in groups.

What shall an efficient leader do?

To have a purpose is essentially a factor in an efficient leader's doing. The goal is to achieve in the Christian Endeavor the highest type of religious training and expression of His religion crystalized into character and the sound coin of the soul.

To realize the purpose of C. E. work a definite plan aids in furthering the motive. With God's guidance a prepared plan should be carefully wrought out, and while doing so keeping in mind the C. E. workers and the purpose. The leader who only knows his plans and not his people is at a loss to apply them in a working manner. Those who add their knowledge of what they desire to do, a clear insight into the operations of the mind of the community Endeavorers finds his purpose working out.

Plans should not be made so stiff as not to be able to apply to changing conditions. Yet the leader must see that he is master of the situation and not be sidetracked by useless whims. The best plan is to lead in such a manner without having the endeavorers know that they are being led. A good leader sees the value of being sociable at all times. A person who fails to notice his workers when met outside of the committee meetings or when definite work is desired of them, finds his power of influence weakening. Christ practised social fellowship with His friends and disciples.

An efficient leader will know when to commend his workers and when not to commend. He sympathetically remembers the time when he was a follower and awaited the leader's word of praise for his efforts as shown in the completed work.

Where does the efficient leader get his training?

In the church another organization provides the teaching which runs parallel with the C. E. work where he gives expression to his thoughts as received in the Sunday school. I firmly believe that if the child is taken and given instruction in the Bible by some graded system, that has been arranged to supply the religious needs of the pupil lying down the principles of God, more efficiency could be found in the leader. Besides providing for the religious needs the S. S. with the graded C. E. has its mission to help the child develop physically and socially, leading it carefully through the changing periods of age. This is the cultivation of the child, what the adult leader is depends upon the response to his teachers and the capability of interpreting life.

THE SUNDAY SCHOOL AS AN AID TO THE CHURCH

D. F. Koller.

First, it is, or should be, the place where the children are taught the great truths of the Bible at a period in their lives when they are most easily impressed.

It seems to me the command God through Moses gave to the children of Israel, to teach their children the law of God is as binding on us of today as it was then.

If the 26,000,000 children and young people of the United States who are without religious instruction had been started on the path to Sunday school by being enrolled in the cradle roll of some Sunday school, and by careful and prayerful leading into the Junior department, who can foretell what the result would have been?

One thing is certain however, the vacant churches of our land would be filled with earnest young people who are seeking after the gospel truths.

We are told it is the changing population that is responsible for the vacant churches throughout our land.

I think not. For if we were interested as much in spiritual as in material things it would not matter where we lived. The Sunday school and church would still have our support.

But if we let the children grow up indifferent to sacred things what else can we expect? As we all know the Roman Catholics claim if they have the training of the first seven years of a child's life it will stay with the church. What then shall we as parents and church members do?

Put forth every effort in our power to not only have our children, but also other children in the Sunday schools of our community, and these taught by earnest, consecrated teachers.

Statistics prove that some faithful consecrated work is needed. For in the world there is only an enrolment of 30,296,531 Sunday school scholars and in the United States alone there are 26,000,000 who do not attend any Sunday school. Surely the work is great and at our very door.

In what way shall we win and keep our Sunday school scholars? This is a problem for each church and Sunday school to solve for itself. But in solving this problem let us give something better than the world gives.

The Sunday school is, or should be, the nursery of the church, for from it we expect to develop the future strength of the church, through the blessings of God.

The Sunday school should be an aid by being loyal to its church by attending its services. There should be a feeling of responsibility for our church, our Sunday school.

NEW SEMINARY STARTS SCHEDULE

Exceeding all expectations as to attendance, the Witmarsum Theological Seminary commenced the first year of its history with an enrollment of seventeen students.

All of the members of the faculty were on hand for the opening, including Professor Quiring who arriver in this country from Germany just a short time ago. The other members of the faculty include Professor J. E. Hartzler, president; Professor P. E. Whitmer, dean and Dr. J. A. Huffman, registrar and treasurer. In addition to these men, Rev. Musselman and Professors Byers, King, Lehman and Smucker are giving part of their time to Seminary instruction.

The Seminary is temporarily housed in the building formerly known as Music Hall and is now designated as Seminary Hall. The rooms on the first floor have been fitted up as class rooms and offices. In one of these the Seminary chapel exercises are also held. The second floor is being used as a dormitory and the rooms are occupied by the seminary men. Strenuous efforts are to be made during the next few years to secure funds necessary for the erection of a modern building.

Most of those enrolled as students in the seminary are college graduates. A few have taken work in other seminaries. Bethel College, Newton, Kan., and Bluffton are the A. B. institutions at present represented in the seminary with six claiming the former as their Alma Mater and six having their degrees from Bluffton. These men are working for the B. D. degree.

The first chapel exercises of this newest Mennonite institution of learning in the western hemisphere was held on Wednesday morning at 10 o'clock. In this service President Hartzler made an address which called attention to the need for just such an institution and the work that is to be accomplished.

In order that all of those who were drawn to Bluffton by the seminary might speedily become acquainted, a reception was given by Professor and Mrs. P. E. Whitmer and Dr. and Mrs. Huffman on Wednesday evening. It did not take long for all to become acquainted and the features of the evening were a social period and a round of speeches by faculty men, representatives of Bethel and Bluffton Colleges and Rev. G. T. Soldner, an alumnus of the Mennonite seminary.

While Witmarsum Seminary is called a new institution, it is really an outgrowth of the Mennonite Seminary as it was conducted for the past few years as a part of the college. It was realized, however, that the work had to be increased to larger proportions in order to meet the demands and to this end steps were taken which have resulted in the present institution.

The first official action to be taken was the creation of a committee to take charge of the reorganization. This committee was later enlarged into a Board of Trustees who early in the summer formulated the plan on which the institution was to be conducted. President Hartzler and Dean Whitmer were actively engaged during the summer in soliciting for the institution and getting things in shape for the opening this fall.

The graduate students enrolled and the institutions from which they hold their degrees are:
John M. Regier, Bethel College
Abr. T. Tieszen, Bethel College
Henry A. Fast, Bethel College
John J. Voth, Bethel College
Henry T. Unruh, Bethel College
Peter K. Regier, Bethel College
Austin Keiser, Bluffton College
Wilmer Shelly, Bluffton College
Arthur Rosenberger, Bluffton College
J. R. Wedell, Bluffton College
Bedros Kurkyasharian, Bluffton College
Leroy Mitchell, Bluffton College

Other students who have enrolled for seminary work and the courses they are taking include:
Franklin Roy Mitchel, Theo. College
Earl L. Salzman, Theo. College
Jerry Sander, Theo. College
Christian E. Rediger, Bible School
Allen D. Snyder, Bible School.

—The Witmarsum.

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Rev. S. M. Grubb - - - Editor
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MENNONITE MINISTERS

Any one who knows the name and address of any Mennonite minister, chosen or ordained during the past year, or is aware of the death or change of address of any Mennonite ministers during the same period, is kindly requested to send this information at once to the Mennonite Book Concern, Berne, Ind. It is desired by the publishers to make the list of Mennonite ministers and their addresses in the German Almanac for 1922 as complete and correct as possible.

EDITORIAL

On another column of this issue the reader will find an article describing Mennonite life in the Russian Colonies. This article was prepared by two of our Russian brethren about twenty months ago. Up to that time our brethren in that country had suffered many individual hardships, involving some terrible suffering and distress and the future was already so uncertian that the solonists were seriously thinking of moving out of the country in mass. Since that time conditions have taken a terrible turn. The garden spot of Russia in which they lived has become a pest region with famine in its worst form prevailing. The latest information that has filtered through, little though it, is heart-sickening. First there came the political situation which broke down all industry, destroyed transportation and caused the destruction of the leaders of the people, so many of whom have perished that it is impossible to speculate who may be remaining. Next came the crop failure. What little of food was raised has long ago been taken away. With the latest items of news comes the information that in some quarters people have already eaten their last horses. One Brother writes: "Nothing to look foreward to but winter, starvation and death." From some of the Mennonite settlements the people have gone to other settlements hoping to find enough there to keep body and soul together until spring. In this hope they have been disappointed, while Russians flock into their villages thus adding to the burden they already have to bear. From comfortable circumstances the entire Mennonite population now finds itself absolutely without anything. An effort was made to obtain permission from the Government to leave the country. This the Russian authorities have positively refused to allow. A few have escaped and made their way to other countries, principally Germany, but such efforts are always dangerous and the young and active who do succeed in getting away only add to the helplessness and hopelessness of the aged, the women and the children who must remain and who need their protection. The case of the sixty-one young men who endeavored to reach this country from Constantinople and are now detained at Ellis Island with no certainty of their being permitted to enter is specially pathetic. If they are sent back it will be either to starve or to be shot. The Allies are about to withdraw from Constantinople and that will mean that Russian refugees there will be dangerously insecure should they endeavor to return to their country it is certain that they will be arrested and executed the minute they cross the borders. It does seem that this nation that has built up its greatness on the foundation laid by our Ancestors many of whom came here as refugees has so far forgotten its history as to institute a policy that makes it impossible for other refugees to find a shelter and a homt under the Stars and Strips, Our Colonial forefathers came as religious refugees from England, France, Germany, Switzerland and other countries to give posterity the heritage of faith and character. One is led to wonder if such blood will no longer be needed or the welcome on these shores that have always been looked upon as the haven for the oppressed.

Can a church hope to save the world if it does not succeed in saving its own children and young people?

CORRESPONDENCE

Los Angeles Mennonite Mission: On the twenty-first of August we had the unusual experience of mingling happiness with sadness. This has not only happened in our church but it happens over and over again, when missionaries leave for their fields of labor.

We were happy because four willing hearts had the courage to go out into the foreign land in order to bring the message of God's love to people to whom it is unknown. We were sad because we had been associated so closely with Rev. Penners and Isaacs for several years and to give up leaders such as these have been is no easy matter.

I cannot help but feel that Mr. and Mrs. Penner's delay in going back to India has had its purpose. What they have tried to accomplish in their untiring efforts to get in touch with all the Mennonites in the city, and those in places near by, has been almost beyond what anyone would have the courage and patience to do; likewise their work in the district. We hope and pray that their efforts have not been in vain.

The day they left was a day filled with farewell messages and words of encouragement, both for those leaving and to those remaining in the work here. Rev. Penner spoke in the German service and Rev. Isaac in the English. Mrs. Penner spoke a few parting words to the Sunday school, and Nellie played one of the gospel songs on the piano as a parting remembrance.

A good many visitors were present, most of them came from Upland. The church planned a picnic dinner at Sycamore Park in order to give more people an opportunity to speak to the departing missionaries personally. After the dinner was over we gathered around the stand to hear testimonies and songs. Rev. Horsch and Dillman Hess were among those who spoke. After the speaking and singing the people lingered a while to say "goodbye." Although we may never meet these dear friends here again, we have God's promise that those who love the Lord shall meet again.

In the evening at the mission a short prayer service was held, and Rev. Dillman Hess, who has been temporarily chosen by the board to take up the work, spoke. His subject, "Pray for Us," was not only an appeal for those leaving, but also for those entering the work.

A large number of friends accompanied P. W. Penners to the train which left at ten o'clock the same evening. On their way to Kansas they expected to stop at Reedley, Berkley and Aberdeen.

Mr. and Mrs. Isaac left a few days later. They stopped one day in Paso Robles, then they expected to go to Kansas and later to Minnesota.

Our thoughts and prayers go with them. **Corr.**

Bluffton College, Sept. 20, 1921: The college year dawns upon us with new responsibilities and opportunities for real service.

We are gratified to announce to our constituency the largest enrollment in the history of the institution. The total enrollment up to date is 230. Of these exactly 200 are college students, the Freshman class totaling nearly 100.

The Witmarsum Seminary also had an auspicious opening. 18 students have registered—14 of which are college graduates.

Six new professors were added to the teaching force. Prof. Payson Miller succeeds Prof. Burkhard as head of the Education Dept. He is a graduate of Goshen College and also from the University of Chicago from which institution he received his A. M. degree.

Prof. Norman King takes the place vacated by Prof. Schumacher as professor of Sociology. He is a graduate from Michigan College and Princeton University.

Mrs. Nanda Tieszen is instructor in Latin and Spanish. She was a student in Freeman College and received the A. B. degree from Bethel College in 1919 and since has taught in that institution.

Miss M. Della Moon is the instructor in Biology. She is a graduate of Miama University and has been a successful teacher in high school.

Rev. John E. Hartzler, president of the seminary, has had wide experience in college executive work as well as pastoral and evangelistic work which argues well for this new venture.

Dr. Jacob Quiring also comes with a very ripe experience and will add much to the seminary.

These new additions will add much in helping to create the sort of an atmosphere that every Christian institution must have.

The church and Sunday school too have received new impetus with the opening of the college.

On Sept. 18 was special Rally Day for the church and Sunday school. Appropriate exercises throughout the services were held. Every available space in the church building is being utilized

to accommodate the Sunday school.

Supt. E. J. Hirschler who underwent a serious but successful operation has not been able to fill his position for the past four Sundays. We hope for a speedy resumption of his duties.

The pastor has planned a series of sermons for the coming three Sundays preliminary to our special meetings to be held in November, under the direction of President Hartzler.

The choir has recently been reorganized under the efficient management of Prof. Lehman. About 30 voices will sing regularly in the morning and evening service. The singing of the Sunday school will be augmented by an orchestra. Thus we hope to make all of our services spiritually helpful to all who worship with us.

Rev. Leendertz from Holland who is visiting the Mennonites of America was with us on last Sunday and delivered an inspiring Vesper address on the subject, "Dutch Religious Life."

We are always glad to welcome visitors to Bluffton and hereby extend a hearty invitation to the many friends who are looking towards this place. **Corr.**

Mann's Choice. Report of meetings held at Mann's Choice church beginning August 21st and was conducted by our Elder Jacob Snyder, assisted by our pastor. There were evangelistic meetings each evening for the period of two weeks and a vacation Bible school was conducted on Monday, Wednesday and Friday of each week, which proved to be a great blessing to all who had the privilege of attending. Attendance and interest was good considering the time of the year, and the opinion of all present was that it would be profitable for next year to again have a vacation Bible school of a longer term. The teaching was from the First Epistle General of John. During the series of meetings on August 26th Rev. Daniel Gerig and wife came to visit the congregation. Sister Gerig addressed the Bible class Friday afternoon and also Rev. Gerig preached a strong sermon on Friday evening, and on Saturday there was a large gathering at Rev. Snyder's cottage, where Sister Gerig again delivered a thrilling address on her experience as a missionary in India during the nine years of her stay. Meetings were continued each evening until Friday, September 2nd, when our preparatory services were held and on Saturday afternoon baptismal services were held at the river and two precious souls sealed their covenant vow by the act which was followed by preaching on Saturday evening at which every member of the church was present and a number of visitors from Roaring Springs and Napier church participated. So we thank Him for the many many blessings we have received and ask all the readers of the Mennonite to remember us at the throne of grace. It was also announced at the close of the meetings that a Bible conference will be held at Napier church beginning October 29th and continuing over Sunday, October 30th, followed by a series of meetings and preparatory service on Friday, November 11th, and communion service November 12th.

Wishing you God's richest blessing, I remain,

Your brother,
Ellsworth Lyberger.

THE MENNONITES OF THE UKARAINE

The Mennonites came into South Russis about the end of the 18th century, but not direct from Holland, where they had their origin. They came from Poland and the Polish provinces that fell to Prussia at the time when Poland was divided between Prussia, Austria and Russia. Mennonites had migrated into Poland from Holland in the 16th century, invited there by the Polish king who wanted thrifty farmers and who were in special need of these Dutchmen because of their skill in dyking and ditching the swamplands of that country. Their fame for successful husbandry led Catharine II to invite them to settle upon the South Russian Steppes on the Djniper which was then an uncivilized waste. This genial queen saw that the vast stretch of territory was certian to have a great future were it once brought under cultivation. Before the time of Catharine the Russian Goverment already had a colonial program but it remained for her to carry it out on a large scale. Among the immegrants there were a large nmmber of Mennonites who had sent responsible men to Russia to treat with the Government for terms which were very favorable to the Mennonites.

The Mennonite colonists, like all other colonists, had at first to struggle with many difficulties and privations. The lack of good roads and the nearness of the Nogiaer a roving robber tribe added totheir trials. But every struggle brought its compensation and the colonists, especially the Mennonites, learned to know this. Their efforts made their colonies blossom into the most prosperous communities in South Russia.

The first colonists were poor, some were practically without anything, and others came with all that they had in hand-cars into their new homes. The country was treeless and without inhabitants. Their first houses were clay huts part of which were under ground, which they had to erect as a protection against the bitter winter. Simple as were these buildings, the colony was not laid out without a plan. With an assurance that the future would bring a reward for their efforts and stout hearts they laid out their villiages of 20 to 40 families in view of making them best serve their circumstances not only in their herding (At first they devoted their attention to sheep raising) but in order also to privide for their religious and educational needs. The community life was to be built up. From the beginning churches and school-houses were erected.

Thanks to their persistancy in conquering every discouragement, in the course of 40 to 50 years, the waste became gardens of prosperity that were a marvel to the traveler. In the beinning they devoted most of their attention to herding sheep. All their needs were supplied by their own handwork, their implements, furniture, cloth, clothing, household utensils etc. were made in the colonies. Gradually, however, they came to turn their attention to the cultivation of the soil. From year to year they increased the amount of their product. At first they raised summer grain (barley, oats and summer wheat) but soon made the culture of winter wheat their chief concern, and so, through the Mennonites, the Ukranie came to be one of the richest granaries in the world. This transformation worked wonders with the colonists. Clay huts gave way to massive brick and tile covered building, an advance hastened by fire insurance policy introduced which made straw-covered flimsy buildings unprofitable.

The material and educational advance of the colonists largely owes its existance to the forsight of one man whom the Mennonites honor as their agricultural reformer and organizer, Johann Cornies, a man who because of his achievements even earned the recognition of the Russian Government. He was a person not only of great energy and creative genius, but also one who was moved by great love for his brethren. He was able without sentiment, and under every cirsumstance, to take hold of the most difficult situations and produce the best results. He would tolerate no idelness, whoever was able to work and would not do so was put under guardianship and compelled to work. In order to bring the agriculture of the colonists to its highest development Cornis established Model Farms to which young farmers were sent for practical training. With these Model Farms he was able to introduce the Scientific methods that became general. Cornies made frequent visits of inspection to all the colonies and, when necessary, reproved idleness and corrected failures. At that time the raising of sheep, was the chief persuit of the people. The native horses and cattle were of inferior breed. To inprove this stock Cornies imported breeding material from foreign parts. He personally went abroad to secure rams, etc., and brought them into Russia. In this way the flocks of the Mennonites became famous. To this day their yellow-eared rams are regarded to be of the best blood in the country and the red colony cattle are everywhere famous. During the war 1915 to 1917 many outside districts bought up this stock in order to make sure that the race would be preserved. Cornies next gave attention to fruit culture so that the grafting stock of the nurseries and the model orchards became available for use of the colonists. Cornies set great hopes on silk culture and large mullberry plantations were set out and in Halbstadt a factory for the spinning of silk was erected. This was followed by the erection of a cloth factory in the same place. In this way he also became the founder of Mennonite industries, which at a later period reached a high developement. His latest attention was given to school matters. The old and narrow school buildings were removed to give place to large, bright roomy ones. Teachers were selected with greter care, and more thorough methods of instruction were introduced.

Since Cornies time agriculture has advanced in great strides and paralell with it Mennonite industeries developed. Farming demanded impliments that were nknown during the times when herding was the occupation. Difficulties of transportion made importating impossible. This drove the Mennonites to the necessity of making their own farm machinery and impliments. In this way the larger industeries had to grow up with the smaller ones. At this time (The disorders in Russia had not yet destroyed everything at the

time of this writing) there are a number of large factories operated by Mennonites, e. g. Koop and Co., Alexandrowsk; Leeps Wailmann, same place, Franz and Schroeder, Halbstadt and others. These firms manufacture machines, ploughs, reapers, threshmachines, etc. Their sales are not limited to the colonists but extend to every part of Russia. It may be noted how high a development farming has attained each farmer owns and operates a gasoline engine. These motors were not imported in later years but manufactured in the colonies by the firms Schroeder, Neufeld, Koop etc. These motors in the past years were the most popular in the country. A great deal of grain has been exported from the colonies but in the last ten years numerous large flour mills were erected which converted most of it into flour. Among the prominent millers are Niebuhr and Co, Alexandrowsk; Thiessen, Jekaterinoslaw; Willms, Halbstadt; Neufeld, Melitopol, etc.

Although we have noted remarkable progress in various industeries among the Russian Mennonites, after all the foundation of it all is their agriculture. The ordinary farm holdings are about 165 to 170 acres. Of this land abont 10 acres is given to the homestead, garden and pasture while the rest is in grain. In the cultivation of the soil a four year system of rotation is used, namely, the first year the soil is broken, the second, winter wheat is sown, the third summer grain and the fourth winter wheat. For doing the work the farmer needs 8 to 10 strong horses which he raises himself. First class breeding material has always been used some of which was imported Every farm has from 6 to 10 milch cows that provide a c nsiderable source of income. These herds are of imported strain and the red colony cows are in high esteem. The farm dwellings and farm houses generally follow a uniform scheme introduced by Cornies as the most practical. The dwellings are divided generally into four chambers. The surrounding grounds consist of garden and orchard. Each village, since Cornies time has its own woodlot supplying the necessary fuel and building material. The settlements are not a great distance apart and are connected with good roads. On the whole the green fields of grain with their delightful villages present a beautiful sight to the eye.

The Mennonites have a very sensible policy of land distribution. In the two settlements Halbstadt and Gnadenfeld there are 130000 acres of land. Of these 13000 are set apart and leased the income going into a seperate fund, known as the Fund for the Landless, which is used in the purchase of new lands for the growing generations. In this way, during the course of years, new colonies extending so far as Siberia have been established. These colonies follow the policies of the mother colonies in providing for their landless people. As a result of this policy there are among the Mennonites in Russia no landless families.

The mother and daughter colonies of the Mennonites have continued to maintain their close relations though in many groups and widely scattered. Economical educational and religious interest are united. This union had made necessary a special literature to supply the needs of schools and church, and hymn and psalm books as well as text books for the lower and higher schools are produced in addition to considerable secular literature. These of course come from the Mennonite presses that have been established.

With the broadening of education came the establishment of higher schools and their specially trained instructors. This led to the founding of central schools, as for example, Choritza, Orloff, Halbstadt, Gnadenfeld etc. Normal courses for the training of the teaching force of the colonies were added to the Central Schools at Choritza and Halbstadt. All educational matters come under the direction of a School Board whose energies are devoted to giving Mennonites the best possible educational advantages. In later years special academies have been organized for boys and girls in various places, e.g., a business school in Halbstadt and a girls' gymnasium in the same place. In the Tiege Colony there the Mennonites have their large institution for the deaf and dumb. In many villages there are orphanages. For the care of the aged they have a home which is supported by the income from lands set apart for the purpose. As the necessity grew a number of hospitals were founded. These are provided with all the modern equipment needed, including Xray machine, operating appliances, etc. At Kitsjkas there is a large institution for the care of nervous diseases planned by the best expert in this line in Europe. All these institutions, schools and hospitals have been founded and maintained by the Mennonites and bear a Mennonite character and breathe a Mennonite spirit.

The religious life of the Mennonites may be said to be marked by a puritanic tendeney. The Bible guides their thinking and feeling. Their churshes are simple and without ornamentation, their preachers are farmers or the product of their own schools.

LIFE'S SURPRISES

Into all our lives, in many simple, familiar, homely ways, God infuses this element of joy from the surprises of life, which unexpectedly brighten our days, and fill our eyes with light. He drops this added sweetness into His children's cup, and makes it to run over. The success we were not counting on, the blessing we were not trying after, the strain of music in the midst of drudgery, the beautiful morning picture or sunset glory thrown in as we pass to or from our daily business, the unsought word of encouragement or expression of sympathy, the sentence that meant for us more than the writer or speaker thought,—these and a hundred others that every one's experience can supply are instances of what I mean. You may call it accident or chance—it often is; you may call it human goodness, it often is; but always, always call it God's love, for that is always in it. These are the overflowing riches of His grace, these are His free gifts.—S. Longfellow.

THE C. E. TOPIC

Oct. 9

How To Improve The Meetings of Our Society

Matt. 18: 19, 20; John 4: 23, 24.

Nothing on this earth is absolutely perfect and so there is "Always room for improvement", even in our C. E. meetings. In most of our societies we feel the need of improving everything connected with them lest the work begins to show signs of failure. Let us never allow ourselves to feel that the improving may be done or at some other time. There is nothing so well done as that which you do for yourself and "there is no time like the present".

One's first attention to a society is commanded by its growth and its size. It is of the nature of a tree to keep on growing. Where growth ceases decay has begun and death is near. No society can hope to keep on going unless it keeps on growing. It is wise to take frequent stock account to make sure that the society is holding on to all it has and getting all it should get. A survey of the church and Sunday School will always reveal some persons who are not in the society but should belong to it. Improve by going after them.

But mere unmbers may mean little to a society. A large society that accomplishes little or nothing and does not contribute toward the spiritual edification of its membership may be more of a nusiance than a help to the church with which it is connected. How is the interest of your society keeping up? Does it make you more active as a Christian and does it continually open up new doors of opportunity? Let there be a survey of the church and the community with the idea of finding places where the society or its individual members may be useful. The whole history of the C. E. Movement shows that its faculty for finding opportunities for doing something new and doing them well is the secret of its wonderful growth and influence. Let each society and each member feel that upon their shoulders rests the responsibility for maintaining this tradition.

Christian Endeavor in its system provides for all ages, beginning with the Junior. It may be that in some places there is but one society where there should be three and in others there are three where there should be one. There is no mistake so common as that of getting into the same old rut and following it. Let the live society realize that the child does not always remain a child and ample provision must be made for those growing into youth and young manhood and young womanhood. The best work is always done by those who find their work exactly suited to their age and ability. On the other hand, to many organizations, especially in a small circle, only serve to divide forces instead of uniting them. A church that can only take care of one strong organization properly should not have two or three weak ones whose greatest energies must be put forth to keep them alive.

The life of any society is in its meetings. These meetings must have the greatest possible number present and they must be interesting, active and highly spiritual. Singing is good and helpful but all singing and nothing else hardly holds the society together. Testimony is important, but ever here, there is danger of painful monotony. Try and get new blood into the meetings. Get those who do not often speak to develop the ability to do so. It is right that members should be social but a C. E. meeting is more than a social, it is a spiritual exercise for all who take part,—em-

phasize the spiritual end of the work.

In the last analysis the end of all Christian activities is to save souls. No society can hope to improve or to function if the soul-saving end of its work is neglected. Let it be the aim of the society and its members to lead all who may be reached to a saving knowledge of Christ and then let it endeavor to enlarge the circle of its influence so that many more may be brought.

THE S. S. LESSON

October 9.

Paul at Ephesus.

Acts 19:1-20. ....

Golden Text: Thou shalt worship the Lord, thy God, and Him only shalt thou serve. Matt. 4:10.

Paul began his work in Ephesus with a three-months' effort. The synagogue was the scene of his activity. We may well imagine how he would begin with the Scriptures and proceed to show that Jesus was the Christ. The whole purpose of the Scripture is to unfold God's plan of redemption, as offered to the race. It is the only foundation upon which the hope of humanity may be built. Any other scheme fails. Morality, culture, reformation are well enough in their places, but they in no way can assure salvation. Three months is a long while, and yet, when it comes to telling of the love of God, an eternity is not long enough. Paul "spoke boldly." It meant courage to tell Jews that they had rejected the Messiah whom God had sent and been instrumental in bringing Him to the cruel cross. But Paul was sure of his position and knew that in no other way could their souls be saved and Christ glorified. There is no other way of preaching Christ than by doing it boldly. Fearlessness is the proof of sincerity and the best results are only to be obtained by going to the task bravely and with the feeling that the cause is one which must succeed, no matter what the opposition may be. He was disputing (reasoning) and persuading concerning the kingdom of God. God appeals to reason and an honest investigation of all that the gospel presents is not out of order. But when men and women close their eyes to reason they bring the blood of Christ upon their own heads.

There is always a persuasive power in the gospel because it is an appeal to gratitude, to duty, to the affections and to a sense of right. Not all accepted the truth and many opposed it. The reason of the opposition was that their hearts were hardened. Their hearts became hard because they wanted it so. If any one rejects the truth, when he hears it, is because, in the face of better knowledge, he prefers darkness to light. And, following such an attitude, hatred of God and godly things follows the rejection of the truth. Hatred leads to opposition as the next step. It was everyone's chance so long as Paul was given a decent hearing in the synagogue, but when there was a rejection of the truth, the next natural move was for those who accepted to withdraw with the apostle to some other place where they might continue to learn under his direction. The school (or hall) of Tyrannus offered an opportune place for their gathering and we thus note a stated place where Christians gathered regularly for a long period to be edified by the messages of Paul.

From the school of Tyrannus there went forth a mighty influence. "All which dwelt in Asia heard the Word.... Jew and Gentile" is a very strong statement that leads us to believe that the mission of Paul in Ephesus was attracting general attention. We can hardly imagine that he persued any of the questionable methods for attracting the crowds to which so many modern evangelists are given. He did not need to do so, he had the gospel in its simplicity and power to present.

At this time Paul was given certain miraculous powers. The power of the evil one was mighty in Ephesus, a center of idolatry, at the time as we note in reading the following verses and for to meet this condition Paul was given unusual power. Miracles were always used as a testimony to the world of the power of God that was behind those performing them.

Demoniacal possession was common in the time of our Lord and His disciples—we cannot deny that it exists today—but at that time the devil was putting forth his mighty efforts to defeat and oppose the purposes of God. Paul, in Christ's name, drove out the evil spirits. There were impositions at that time just as there are now and their attempts to misuse the name of Christ ended in their consternation and condemnation. Any effort to make Christ, or the religion of Christ, a cloak for imposition or hypocrisy fails. It can not do otherwise any more than darkness can take the place of light or untruth the place of truth.

The proof of the position of Paul was to be noted in the attitude of the many who magnified the name of the Lord by surrendering to Him. God's Word does not lose its power and whenever and wherever it is declared fruit is to result in the form of converted men and women. The testimony of those who burned their books of magic showed that they had lost faith in their old shams and found a new and better faith in Christ Jesus. You cannot begin a new life of service for Jesus without breaking off the old life of sin. This principle holds true to more things than old books, yet it is wise to note that bad books are dangerous and the sooner they are put out of the way the better it will be for the safety of souls.

RELIEF NOTES

(Conducted by Vernon Smucker)

At this writing the sixty-two young Mennonite refugees are still at Ellis Island, New York, waiting for permission to enter the United States. Everything possible is being done to facilitate their release, but the matter must go through the official routine and some time is necessarily required. Several of our brethren are keeping in close touch with the situation and they feel optimistic as to the final outcome. We hope that by the time this reaches the eye of the reader the men will have been released and be on their way to the home which will be thrown open to them.

Bro. Aaron Loucks spent a day in Philadelphia last week in the interests of relief work and in securing additional information concerning the possibilities of doing actual relief work in Russia through the northern ports. Nothing definite can be stated at this time. It is possible that a meeting of the Central Committee will be called very soon to consider the question in all of its phases.

That a real need still exists at Constantinople, where our unit is at present working, is evidenced by a letter of protest addressed to the American Red Cross at Washington by Rear Admiral Mark L. Bristol, American High Commissioner in Turkey, on receipt of a report that the Red Cross was soon to cease its activities there. He states that 17,000 Russian refugees will be exposed to satvation and other dangers likely to grow out of the situation, possible disturbance to public order and danger to American lives. He declares that there is an absolute necessity for continuation of the work of the Constantinople unit.

The clothing campaign is now on, and already bales and boxes filled with garments, new and old, have begun to arrive at Scottdale. Let every congregation and every sewing circle do its share in this worthy work. Some of the clothing will be sent to Russia and some to Germany in all probability. The next paragraph will give some little idea as to the need in Germany:

Pastor Groenert of Hartenstein in the Erzgebirge writes in "Gemeindeblatt der Mennoniten," after expressing his thanks for the work done by the Mennonite Relief Committee "Christenpflicht":

"Among us in the Erzgebirge there is not only distress for want of food but also of coal, of dwelling room and of clothing. As concerns the need for clothing we would ask all who feel it their duty to help the distressed, and especially all disciples of Jesus Christ. Extend to us a helping hand against cold and dirt, sickness and suffering by giving to the poor among us the clothing which they so direly need. In our mountains there is terrible scarcity of clothing. There are many families whose meager earnings are sufficient only to procure the most necessary food, not to buy clothing which is now very expensive. There are families whose bed clothing is worn out, or has been made over into something else; there are men and women whose only shirt is torn; there are children without shoes and who will be compelled to stay out of school when the weather is severe in the cold season of the year. The need is very great. In the name of this need, I ask the brethren and sisters across the water who are living in a land that knows no need, to extend a helping hand." Scottdale, Pa., Sept. 19, 1921.

DEATH

Krehbiel.— Mrs. John Krehbiel, nee Gadh, was born in Rhein Hessen, Germany on July 24, 1833 and died at her home in Donnellson, Ia., on Sept., 14 1921, aged 88 years 1 month and 20 days. In 1845 she was baptized and received into the membership of the Wedelsdorf Mennonite church.

In 1850 she came with her parents to America. They spent the winter at Ashland, Ohio and the next Spring came to Lee county, Iowa, where she has resided ever since.

At the organization of the Zion Mennonite church, she became one of the charter members and was the oldest member of the congregation.

On July 10, 1858, she was united in marriage with John Krehbiel who preceded her to the great beyond on Feb. 28, 1904. This union was blessed with 9 children. Two of the children died in early infancy.

She leaves to mourn her departure, three sons, one daughter, 4 grandchildren and many other relatives and friends.

Funeral services were held at the Mennonite church Saturday afternoon, Sept. 17, 1921, conducted by her pastor who spoke on I John 3:2.

GIFT BOOKS

New Bible Picture Books

These Bible Picture Books contain eight full page colored illustrations and eight full page etchings. The Bible stories are from the New Testament, are related in simple language and are printed in a large and clear type. The books are 8x10½ inches in size and come in three series:

35c Series

The books in this series have 32 pages, bound in boards with cloth back and an attractive cover design in four colors. Following are the titles:

SEEK YE THE LORD
PRAISE YE THE LORD
Per Copy, 35c.

25c Series

The books in this series are of the same size and have the same contents as 35c series, but are bound in stiff paper cover, cut flush. The cover design is in four colors and of unusual attractiveness. Following are the titles in this series.

WATCH AND PRAY
TEACH ME THY WAY
Per Copy, 25c.

20c Series

The booklets in this series have 16 pages, with four full pages colored illustrations and four etchings. Bound in stiff paper cover, cut flush, and a charming cover design worked in four colors. Size, 8x10½ inches. The series contains the following titles:

COME UNTO ME
TRUST IN THE LORD
GOD IS OUR REFUGE
HE CARETH FOR YOU
Per Copy, 20c.

Twilight Series

This series is intended for children who are too old for picture books and too young for the average grade of juvenile stories. Each volume in the series contains several short stories, verses and poems which will interest the little folks and that can be read to them by parents or other members of the family. Each volume is elaborately illustrated and contains a frontispiece in three colors. The 32-page booklets have stiff paper covers with colored cover design, while the 64-page booklets are bound in board covers with cloth backs and colored cover designs.

The Sandman. 32 pages, cut flush. Single copy. 15c
Pastime. 32 pages, cut flush. Single copy 15c
Sunbeam. 32 pages, stiff paper cover, cut flush. Single copy..... 15c

Pastime Series

This series is intended for children 6-8 years old. Each volume in the series contains several short stories, verses and poems which will interest the little folks and that can be read to them by parents or other members of the family. They are mostly "bed-time" stories and verses. Each volume, elaborately illustrated, is 6¼x8¼ inches in size and has 64 pages. They come in two styles of binding, the one in boards with cloth back and cover ornamented in three colors and the other in limp, cut flush and decorated cover. Following are the titles in the

Board Edition:
PLEASANT PATHS
EVENING CHEER
Per Copy, 30c.

Limp Edition:
HAPPY HOURS
ALWAYS HAPPY
Per Copy, 25c.

Dreamland

Short stories, verses and pictures for little folks. Bound in boards with cover in four colors. 64 pages.
Per Copy, 25c.

Ruby Cross Series

An interesting and delightful collection of juvenile stories. Each title is designed not only to entertain but also to instruct the young. Neatly and durably bound in boards with a striking cover design in colors.

The Ivory Casket—By Mrs. Butz Clark. A story playing in modern Rome.
The Blue Ridge Garden—By G. W. Lose. Relates the experiences of a boy kidnapped by gypsies.
Ebenezer.—By H. Melchior. A story of the Salzbergers and their experiences in the Southland.
The Birdstown Bank—By W. E. Schuette.
His First Thanksgiving—By W. E. Schuette.
A Wonderful Valentine—By W. E. Schuette.
Per Copy, 20c.

Leda Series

(Juvenile Stories.)

Aunt Lydia's Boy. By G. W. Lose. The story of an orphan boy who conquered his surly uncle, made friends among young and old and helped to win back a farm.

Leda. By Mrs. B. Clark. The story of a girl who lived in a tomb near the city of Rome. A vivid portrayal of life in sunny Italy.

Under the Stars and Stripes. By Mrs. B. Clark. A ragamuffin Italian boy picked up by a big-hearted American family and brought to this country where he becomes intensely interested in America and its institutions.

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MENNONITE BOOK CONCERN, BERNE, IND.

The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

VOL. XXXVI. BERNE, INDIANA, OCTOBER 6, 1921. No. 39.

IN MENNONITE CIRCLES

The Schwenksville, Pa. Church has extended a call to Bro. Freeman Swartz to become its pastor.

The Second Church, Philadelphia, Pa. held a special Harvest Home service last Sunday evening. The congregation will celebrate its fall communion next Sunday.

The Educational Committee of the Eastern District held a meeting on Sept. 29 for the purpose of examining a brother who is about to be called to the pastorate of one of the eastern churches.

At this writing there are no new developements in the case of the 61 young Mennonites held at Ellis Island. It is expected that Washington will come to some kind of a descision this week.

Rev. H. G. Allebach, former editor of The Mennonite has so far improved in health that he was able to leave the hospital and spend a week with his friends.

Rev. J. Leenderts, the visitor from our Dutch Mennonite churches will sail for home some time next week. He has made an extended visit to the American Mennonite Churches of all connections.

The Executive Committee of the Emergency Relief Commission held a meeting in Lancaster, Pa., on Oct, 1st.

Rev. A. A. Freisen, one of the Russian Mennonite delegates is making his headquarters in Philadelphia at present.

The Communion Service of the Eden Church, Schwenksville, Pa., will be held on Oct. 16, Rev. Reed Landis of the Souderton Church will officiate.

On Oct. 1, the Junior C. E. of the First Church, Philadelphia attended the meeting of a Rescue Mission in the eastern parts of the city.

A class of boys in the First Church, Philadelphia is gathering newspapers and other discarder paper and selling all they get for the benefit of missions. Several classes in this school are supporting orphans.

TO THE MISSIONARY SEWING SOCIETIES

The Executive Committee wishes to call attention to the money needed for our mission stations in Oklahoma for their Christmas celebration with the Indians as well as for literature etc.

Will the Societies therefore make this matter their prayerful consideration and wherever possible send an offering for said purpose to Mrs. J. G. Regier Newton, Kans.

The Executive committee
Helena Liechty, Secy.

THE PRESENT STATE OF OUR RUSSIAN BRETHREN

For a long while it has been generally known that the state of our Mennonite brethren in Russia is desperate but reliable information as to their exact condition has been hard to procure because the means of communication with them have been closed. Recently a letter, which found its way through, has come into the editor's hands and a translation of it is herewith given. The reader will not be long in following it before discovering that things must be worse with our brethren, even, than the reports we have received, had it. An Elder of one of the Russian Mennonite Churches is the writer of the letter and we made therefore conclude that it comes from one who is in a position to tell us exactly the state of our people there.

July 4th, 1921.

Dear Brother:

Peace and grace from God, our Father and the Lord Jesus Christ!

I will try and reach you with these lines by a somewhat unusual but, in my opinion, a safe way. In choosing this way I am led by the asumption that you, over there, have no idea, or a false idea, about conditions as they here exist. I base this upon the report of someone with you expressing satisfaction over our again being allowed to live under settled conditions and over the fact that trade relations are to be resumed and normal conditions are being re-established. Unrestricted disorder prevails here. A survey of grain and cattle was made last winter: it was said that a certain portion would be taken and the rest left to us. The result, however, was that the last pound was demanded. We were allowed to retain for ourselves only twenty pounds per person until the harvest, the price for that which was taken was 44 roubler per pod. (A pod is about 30 pounds, the price at which grain was selling in the open market at that time in Russia was 25000 to 30000 roubles per pod. Ed.) Many tried to hide grain to be used in trade for clothing with the poor starving ones from Ekaterinoslaw and Cherson and other distant places who brought a little merchandise here. Nothing else could otherwise be gotten. Much of the wheat so traded was seized and those engaged in trading were sent to prison for long terms. Some of the hidden wheat was likewise discovered and seized without payment, the farmer being likewise imprisoned. I myself have been in jail for four weeks. As the requirements could not be met, the estimates being far in excess of the real resources, hostages were taken from many villages, numbering from 5 to 6, some of whom were kept in prison for a long time in order to obtain higher extortions. We have been compelled like Israel, for a long while to make bricks and build towns, now the straw is witheld from us to make us gather stubbles to pay the dues. Under these circumstances the decision was more and more forced upon us to leave Egypt, even at the loss of everthing, and search for a new country and if such be found to get to it as soon as the doors open. It is not possible at present. Attempts have been made by individnals, but without success.

The prospects for the future are dark. The winter crops are poor, the summer crops have been a total failure, most of them not having been mowed at all. Out of what will be harvested other taxes will have to be paid. And then starving people from the north are coming in in ever increasing numbers. It is reported that later the land will be distributed 2 ½ Desj.per person. The surplus will be given to needy people whom we shall be compelled to take into our homes for the winter or leave houses or even half villiages to them. How gladly would we leave this country, even before the winter sets in, if it were possible. We want to leave. There are no more Mennonites living in the Ekaterinoslaw government, all having been expelled from there. They now live here in the Tauride. But only to open the door would not be sufficient. We are deprived of all means. We have not the means to emigrate and establish new homes in a new country. Our mind is set on the United States of N. A. There is no reason to fear us as Bolschevics. We will very gladly adjust ourselves to established conditions and gladly promote the welfare of the new country. Our possessions have very much diminished all this time. The horses that are left have been overworked without grain feed and only poor nags remain. Under all these circumstances we have almost lost the courage to work. So, in the name of many, I make the request: Make every effort to help us get out of here come to a new country. I conclude with sincere and brotherly greetings and wish you God's blessing in your work.

SINLESSNESS A DECEPTION

"If we say that we have no sin, we deceive ourselves and the truth is not in us." 1 John 1:8.

When we speak of deception, a variety of ways may be suggested by which it is possible to be deceived. Satan deceived our first parents by assuming the form of one of the most subtle of creatures, a serpent. Scripture tells us that he is likely to assume the form of an angel of light.

We may be deceived through ignorance. The child's lack of knowledge of the deadly effects of arsenic, or a lack of knowing the difference between poison and

sugar, may lead to the little one perishing miserably. The inhabitants of the Asia Minor city, who thought Barnabas Jupiter and Paul Mercury, were ingorant of true religion that these two men came to reveal and declare. Their ignorance would have led them into further sin had not the apostles prevented them. The sufferer, ignorant of the science of healing, may trust himself to the "witch doctor" or some other imposter for the healing of his body, but with no hope for anything but failure and disappointment. Where knowledge is possible and ignorance is preferred the victim must bear the consequences of his folly. When the Gospel is clearly set forth in the word and preached in sincerity and truth it is a crime against God and self to lay hold on another gospel. The Pharasees had the word and the Light, but in their egotism they permitted themselves to reject the light in order that they might enjoy the gratification that their self-righteous souls craved. Jesus could not do otherwise than call these self-deceivers exactly what they were, hypocrites.

The passage, quoted above, speaks to those who allow themselves to be deceived either through the wiles of the devil or through their own vain passion for self-glorification-which is but another way by which the devil works through and upon them.

God has very graciously given men the gift of speech above all other creatures, but that gift is to be carefully guarded lest it be abused. The abuses of the tongue are far reaching. Indeed, they seem to go very much further than many other wrongs. One may recall some wrongs, or at least do something toward making them right, but the word once spoken goes on forever on its mission of good or bad. Speech is like a river always flowing on and on toward eternity. It may be like the fires of the forest consuming all in its path. It may be made like the arrow dipped in poison that can easily kill but never make alive. It is reasonable that in our speech we should be expected to guard against saying too much. Exaggeration is a very mischievous form of lying. The one who would make a good thing appear to be much better than it is and, by so stretching his conscience in order to do this, he destroys faith in that which is really good. In making a bad thing worse than it is he soon makes those who should guard against the bad feel that it is not such a serious thing after all. It is one of the greatest and most satisfying announcements that any one can make when he can say: "God has forgiven my sins" Only the truly converted can say this but one who says: "My sins are forgiven and I can sin no more" he contradicts God's word and deceives himself or else the passage we have quoted has no meaning. Moreover it is a contradiction to human experience, for any observer may note in that person the presence of the same sins, the same passions and the same shortcommings that others have who do not lay claim to sinlessness. The truth is not in that one. He has said too much. Even Moses went a step too far and said too much—Then God spake and Moses, good man that he was, had to die without sharing the glory of an entrance into Canaan with his people. He had permitted himself into thinking that he was like God in power and God degraded him. Those who assert themselves to be like God in absolute holiness and without sin should think of Moses and the consequence of his arrogance.

If one says he is without sin he does not tell the truth. The Word says: The truth is not in him". It is foolish even for an unbeliever to lie. In the world "Honesty is the best policy". No sound business, no successful career, no good reputation can be build on a foundation of lives. In the end the untruthful person reaps a harvest of distrust, disrespect and failure. In things that relate to God and ones dealing with Him, the lie must forever be impossible. Among other things told us about the eternal happy consummation of all things is the fact that "All liars shall have their part in the lake which burneth with fire and brimstone." How any one, especially one who insists upon being a child of God, who can go so far as to deliberately contradict the Word as to say that the sinning stage is passed is beyond all understanding. The only way we can explain it is by attributing it to the "Falling away from the faith" of which scripture prophetically speaks. The Christian religion and all who profess it, must champion nothing but the absolute truth.

God loves dependable persons. So does all the world. The church never made an advance or increased in usefulness when unreliable persons had influence or directing responsibilities. The person who does not know, or who will not admit, or refuses to believe, that he is what the Word declares him to be-a sinner-is, to say the least, unreliable. Would you trust an engineer with the lives of hundreds in his keeping if you knew that he believed that he could not make a mistake or run past his signals- Surely you would want your train to be guided by one who was conscious of every short coming and ever on the alert to prevent it. Peter believed himself too strong to fall, but, a few hours after his hasty declaration of what he was ready to do, he fell miserably.

Now, why do some people claim to be sinless? Either, like the Pharasees of old they want the glory of being better than others, or they follow mistaken leaders, or they take no steps to discover whether they are self-deceived, or they are ignorant of the Word. In a word their idea of the scheme of salvation has no place in Scripture. Should you point out what in others we regard sin they sometimes reply there may be sins of the head but not of the heart. But where in all Scripture is there a difference? Sin may be a thought, an act, a state or an affection but it is all sin.

Giving it another name does not in the least change its evil origin, evil nature, or its evil consequences. The rain comes from heaven-it is water, the chemist finds moisture in the fruit he analyzes H2. O, he calles it, but it is water nevertheless. The crystal spring bursts from the hill-side, we drink from it and are refreshed, Can any one with a grain of sense say the rain, the spring's refreshing fluid and the chemist's H2. O. are not all water? Their nature, not their names, must be different if there is to be a difference. Here is a society woman making a vain display of her diamonds and other precious stones to show how much wealthier she is than all others and here is the professing Christian boasting like a Pharasee how much better he is than other Christians. The underlying sin of both is pride and the fact that one is spoken of a ball room belle and the other as a Christian does change the fact that pride rules the lives of both of them.

Turn again to the passage: "If we say we have no sin" see how comprehensive the meaning. It is stating a fact without qualification. Nothing is left to allow an exception. God plays no favors. As there may be thousands of leaves on a tree and millions of blades of grass in the fields and no one of them is absolutely perfect so too no person is absolutely perfect, physically or spiritually. Spiritually our imperfections are forgiven through the blood of Christ and God is willing to use us as imperfect instruments when in surrender to Him we renounce our service to the world, the flesh and the devil, but we are, whether we admit it or not, in continual conflict with the world, the flesh and devil within us, which things would soon have the mastery over us were it not for the power of God continually available in this constant struggle.

It is well to examine the passage minutely. John says: "If we say". He classes himself as with one of whom he addresses. It is saintly christian addressing Christian saints. Were he speaking as John the Baptist, to a wicked generation, he might say: If you say, you are without sin," but since he is John, the beloved, the spiritual father of the children of God, he affectionately addresses them: "My little children, these things I write unto you". Turning to another saint of God, let us consider 1 Tim. 1:15. Here the faithful Paul speaks to Timothy as his "Beloved son in the Lord" He calls himself the "Chief of sinners". John saw and knew the Lord on earth as his beloved disciple, but Paul was transported into the third heaven. Of all arrogance there seems to be nothing so brazen as that of assuming to be more sinless than John or Paul. If these two saints of God, one of whom leaned on the Lord's bosom and the other ascenden into the third heaven, could class bosom and the other ascended themselves with sinners how superior to them in holiness must be those professing Christians, who by a process of reasoning peculiar to themselves, say they have no sin.

What could we suppose could be the state of the world is Christians generally affected sinlessness? It would lead to what theologians called antinomianism, that is having no regards to law. The final result of such an attitude would be the letting go of all restraint. Beginning with a doctrine such as this there have been instances in the history of the church where fanatics gave way to all kinds of unseemly indulgences. Since they thought they were above law it was but a step to lawlessnes upon which, in the interest of decency, we prefer leave drawn the curtains of time and forgetfulness.

When we turn to scripture we find many injunctions against sinning issued by both the Lord and His Apostles. What would be the use of their telling the believer to watch lest he fall into temptation if there were no possiblity of his falling? Why should Paul tell the Corinthians to: Stand fast in the faith" if they were past sinning away from it? or Why should he say:" I pray God that ye do no evil? or Why should he state the law of the harvest to the Galatians if there were no danger of reaping an evil harvest from bad seed? or Why would the Ephesians need the "Whole armour of God" if the fiery darts of the evil one could not reach them? or Why should he plead with the Colossians to "Walk worthy of the Lord"? or Why should the Thessalonians be asked "to abstain from the appearance of evil? But why multiply examples? If one no more sins one is in no danger of falling. It would then be a useless waste of effort to appeal to christians to resist evil to watch against it or to fight it in their hearts.

The answer may possibly be made that there is a degree of perfection among saved persons. Let us examine this. The saved person is one whose sins are forgiven, who accepts Christ in faith, and has received adoption into the family and household of God. All are sons and daughters. It cannot be shown that any are anything more than sinners "saved by grace".

As the saved person knows he has been regenerated-made into a new creature-he realizes that his shanding with God is the same as that of any other regenerated person. God does not make some a little worse and others a little better when they are born again. He makes them His children who will henceforth have to fight the devil and resist temptation so long as they are in the body. But thanks to Him! when they stumble they have the assurance of knowing that they have an advocate with the Father who now pleads for them on the merits of His suffering and death.

There is nothing so distasteful as the braggard anywhere but in religious associations, Christians, who us every opportunity to get in assembly and tell with keen satisfaction how much worse they have been than others, or the Christian who delights in giving the impression of how much better he is than the rest had better give themselves over to a little keener examination and learn how much they are still in need of that humility that Jesus teaches by word and example. Young people have been heard to remark that they did not need conversion so long as Billy or Jimmy So-and-so could get recognition as good examples of what a Christian should be after shameful careers such as they delight in telling audiences about. Others have been known to feel that the christian life was all a sham when they found that in spite of sincere desire to do right they had to hear some one say that he or she had gotten to a stage where they could not sin. If God were to send an angel from heaven to lead us right He would not send a sinless one but we are guided in our search for salvation by men, who like Paul, must speak of themselves as a "sinner saved by grace" still a sinner, but one whose testimony to a life for God is: "By the grace of God I am what I am".

CHRISTIAN ENDEAVOR AND CHARACTER BUILDING

J. A. Baughman

Of builders there are many, building for many different purposes in this world of ours. There are men who strive for a whole life time to obtain great wealth, so that the very mention of their name suggests to our mind great riches. There are others whose whole purpose in life is to become famous, thus carving their name in Halls of Fame. Again there are others who make it the serious business of their life to enjoy all the earthly pleasures possible.

However there is one supreme thing in life which challenges each of us to our very best effort and that thing is Character Building. Character is the one thing which sums up the true worth of a man. Possessing everything else which a man could desire and lacking character, he is poor indeed. We might ask, "What is character?" Character is the possession of certain qualities which distinguish one person from another. These qualities may be either good or bad, but usually we think of them as being good qualities and as such we desire to speak of character in this paper. Such traits as faith, love, hope, truth, honesty, sympathy, purity, tact, patience, perseverance, firmness earnestness summed up in a life constitute what we may call a noble character. Some one said that Character is what we are and Reputation is what people think we are. Emerson says, "The truest test of civilization is not the census nor the size of the cities nor the crops; no, but the kind of men the country turns out." And Tennyson says "Better not to be at all than not to be noble." If we but stop to think we must realize that the very foundations of civil security, the progress and civilization of nations depends upon individual character.

Nearly all the business of our day is transacted in such a way that one man depends upon the character of another to carry it on. We trust banks with our earthly treasures because we believe that men of character are back of them. A man who has lost his character may know as much, may be as wise and zealous, may have as much property and as prominent a station as before, but his influence for good is gone forever. Men cast him out as worthless. Character is every thing to a man. That gone there is no place for him in the universe.

If then the possession of true character is of such vital importance it is necessary that we as a church people and followers of Christ see to it that these things are very indelibly impressed upon the youth, yes even upon the children for it is in the early and tender years that life's lessons taught to us make the greatest impression and remain with us thru life.

Let us then briefly consider what part Christian Endeavor plays in building up the character of its members. This C. E. movement has grown from a very small beginning in one church until it is one of the gratest powers for good in existence and we find societies all over the world. I think the marvelous growth of this movement must be attributed to the high and lofty ideals of the man who sarted it. Its solgan is "For Christ and the Church" and to what greater purpose could any organization be pledged? There are three different divisions or departments in fully organized C. E. societies, viz., The Junior Society, the Intermediate and the Senior. I shall consider the Junior Society the most because I believe that the the teachings received in this society will do the most permanent good toward building character.

Christian Endeavor as a means toward and an aid in Character Building is a mighty factor in the Christian world of today.

What does it do? In the first place it early instills in the children's minds the difference between the things of lasting and true worth as against those of passing value and little worth. It also early familiarizes the children with God's Word and in this way they learn the will of God and the things pleasing to God. Bible passages commited to memory as they are in the Junior C. E. are a priceless posession later in life.

Then also our Endeavor Societies are doing a great work in interesting the children in missions, and this same love for missions later in church life is the one thing which distinguishes a live church from a dead one. First a knowledge of mission work and what it means is gained and then follows a desire to help in a small way. Thus the great characteristic, unselfishness finds root in a young life and what more Christ like quality can we think of? Serving others is our great mission in life the Good Book tells us and Christ tells us that he who would become greatest in the Kingdom of God must become the servant of others.

Another quality which is gained in C. E. work is Dependability. The young person who time after time is given a certain work in the meetings learns that dependability counts for more than brilliancy and so called genius. To have had much experience in C. E. work also gives us a greater faith in our fellowman and gives us perseverance and faithfulness in our work.

Of course the great mission of C. E. is to bring souls into the Kingdom of God and as they are brought they become beings of a noble and pure character.

The following lines illustrate very beautifully the greatness of true character:

Chisel in hand stood a sculptor boy,
With his marble block before him;
And his face lit up with a smile of joy
As an angel dream passed over him.
He carved that dream on the yielding stone
With many a sharp incision;
In heaven's own light the sculptor shone,
He had caught that angel vision.
Sculptors of life are we as we stand
With our lives uncarved before us,
Waiting the hour when, at God's command
Our life dream passes over us,
Let us carve it, then, on the yielding stone,
With many a sharp incision;-
Its heavenly beauty shall be our own;-
Our lives, that angel vivion."

POINTED PARAGRAPHS

Don't knock. Boost!

Better wear out than rust out.

Leaders are chosen; rarely self-appointed.

Happiness is always a by-product of work well done.

All men are born equal, but they don't seem to grow up that way.

Blessed are they who have the gift of making friends.

It is not fine penmanship, but a credit balance that makes a name good on a check.

Progress needs the brakeman, but the brakeman should not spend all his time putting on the brakes.

Day is not only the time for work; it is also the time to prepare for the night. "The night cometh wherein no man can work."—Selected.

THE MENNONITE

Rev. S. M. Grubb - - - Editor
2038 N. 12th St., Philadelphia, Pa.

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MENNONITE MINISTERS

Any one who knows the name and address of any Mennonite minister, chosen or ordained during the past year, or is aware of the death or change of address of any Mennonite ministers during the same period, is kindly requested to send this information at once to the Mennonite Book Concern, Berne, Ind. It is desired by the publishers to make the list of Mennonite ministers and their addresses in the German Almanac for 1922 as complete and correct as possible.

EDITORIAL

The Mennonite church was a long while in coming to the conclusion that those whom it chose for the ministry should give some public proof of their soundness in the faith. Perhaps this was so because in former years a minister was generally chosen from among the congregation, and, as such, the whole church was familiar with his life and walk and had chosen him because their observation of his faith and piety convinced them that he was the proper person to be their spiritual leader. It is impossible to continue in old customs that stand in the way of growth and progress. The usefulness of the Lot in deciding who was to take the spiritual leadership has long ago been past at least in the General Conference churches. On the other hand the general advance in education has called for a type of ministers who were fitted to hold the leadership and confidence of the people. This involved more than mere piety. It meant men trained to meet the religious problems of the day. Mennonites are no more confined to exclusively Mennonite communities and therefore they are face to face with the great questions that try the faith and intelligence of thinking Christians the world over. We would be like a ship at sea without sail or rudder if we undertook to maintain a spiritual leadership that would not be familiar with the intellectual, social and spiritual attitudes of men on the great questions of life and soul. It is a matter of great satisfaction to us that there has been such a remarkable development in our institutions of learning. We may be justly proud that we have such schools, but, what is better, we may feel safer that our future leaders are being instructed by our own fathers of the faith. In our ministry, particularly, there is every reason for safeguarding the faith. Everyone is familiar with the tendency of theologians to turn from the fundamentals to positions that not only ignore them but often deny them. Were our future leaders to be left to the tender mercies of such instructors then, God pity our church! Not so many years ago there was nothing for a student for the ministry in our church, who wanted to avail himself of higher educational opportunities, to do, but seek such an advantage outside the church. This he had to do often without the benefit of mature advice and an error in judgment became very costly to him. Now there remains no more an occasion for such a venture. Indeed, if a student for our ministry sets his own judgment, immature as it must be, above the judgment of the church and its leaders and seeks training for the ministry in circles over which our church has no control, he has no one to blame but himself if the church finds no occasion for using him in its ministry. There must be some unusual reason that would make practical the choosing of a non-Mennonite institution in which to receive training for the Mennonite ministry.

In several localities the churches have for some time insisted that before ordination the candidates subject themselves to an examination as to their fitness, conducted, of course, by properly authorized persons. Nearly all other denominations have found safety in requiring such examinations of their candidates, and some Mennonites, at least, have come to the same conclusion. We dare not allow ourselves to be so neglectful as to make it possible for any one to enter the ministry of whose soundness we are not absolutely sure. The salvation of souls, the purity of the faith and the existence of our church is involved.

CORRESPONDENCE

Souderton, Pa., Sept. 27, 1921. Dear Readers of the Mennonite: Now that the summer vacation season is past, we believe it fitting to start the fall and winter work by sending a brief sketch of the work in the church here. During the summer months our morning services were well attended, while the evening service attendance could have been much improved. During the month of August our pastor, Bro. R. F. Landis arranged a series of services from 7:30 to 8:30 in charge of the C. E. society. Special musical parts were the outstanding factors as well as short, spiritual messages by the pastor. On August 17 members of the Junior and Intermediate C. E. societies gave a Missionary Pageant which was very much appreciated and showed that some of our people have the real missionary spirit. The pageant was under the direction of Mrs. Samuel Henze and was repeated in our church on a second occasion as well as in the Telford Evangelical church. The offerings at these meetings are to be donated to the C. E. automobile fund for Bro. and Sister S. T. Moyer, missionaries in India. The church and Sunday school are well nigh over the top in their $500.00 goal for mission offerings for this year. We are glad that our people are willing to give as well as pray for the cause of missions.

On Sunday, Sept. 18, was our annual rally day services in our Sunday school. The regular session of the school had 294 present. The principal speakers were I. Z. Kinsey, superintendent of the Reformed Sunday school and Rev. C. C. Boyer, vice-principal of the Kutztown state normal school. Both the speakers gave us encouragement in our work and new ideas for the work in the future. In the afternoon of our rally day, the Men's Volunteer Bible class had a special meeting at which time Dr. Boyer also gave an inspiring address on the subject, "In the Service of the King."

On Sunday, September 25, we were glad to have with us Rev. James B. Eby of Akron, O., who gave us a very instructive message. Dr. Eby was formerly the leading spirit of the Lemon Hill Association fo Fairmount Park, Philadelphia, holding meetings in the park and was also instrumental in having our pastor take up the work of the Christian ministry.

First Mennonite Church, Paso Robles, Cal., Sept. 20, 1921. Half a year has already gone by since my last correspondence to the Mennonite so I will write a few lines again.

First of all I wish to say that we have organized a C. E. society and have had fine success so far. Our leader, Rev. C. Hege, is to be given much credit for the same. May it progress, and it will as long as willing helpers are behind it. We also have English services the first Sunday of the month in the evening. The attendance so far was very good. The automobile camping ground is located back of the church, and so strangers sometimes attend the services

On May 15 we were invited to the San Marcos church where a number of young people were baptized.

John K. Lichti, our former pastor, visited us in June, also on September 11, while on his way to Los Angeles, to take one of his daughters to the Bible Institute. He delivered the sermon at both times.

On August 18 we had the pleasure of listening to Missionary A. Claassen, Oklahoma. He told us many interesting things about the Indians and his work among them. Last Sunday we had a number of visitors from the Reedley church, Mr. and Mrs. C. F. Mueller and Misses Ruth and Harder. Mr. Mueller is field secretary of the Mennonite Sunday School of the Pacific Conference. Mr. Mueller is an excellent singer, so he was asked to take charge of the congregational singing, which was something new in our church, and it was greatly enjoyed by young and old. He and Miss Ruth also gave an address on Sunday school work. Miss Harder talked on mission work.

Some of the readers might be interested to hear a little about the country around here. The fruit and grain of this section has turned out much better than at first expected. So many people thought that the late frosts this year, as was the case in many states, had done much damage, but it was not so serious as feared. The wheat averaged about 10 sacks to the acre. A sack of wheat weighs from 135 to 145 pounds. The almond crop is good, only at the lower places the frost did some damage.

Building is going on here something like Bro. Sommer writes of Glendale. Of course, Paso Robles is still a small town compared with the city the mentioned brother has chosen as his home. Residences are going up here and there. Also a number of business places have been built and several are still under construction. There is perhaps more building going on here than in any other city of its size between San Francisco and Los Angeles.

Soon the Pacific District Conference will convene at Pratum, Ore., and any one passing through Paso Robles on their way to the conference or returning home, would have a chance to stop over here. As we are only a small number of Mennonites here in this town, visitors of our people are always greatly appreciated. The last few years many people are coming to California to make this state their home. Paso Robles is also getting its share, but it seems strange that no Mennonites locate here, not even visit to look over the country. Is our fair city not found on the map? Do the Mennonites not know that we have here a famous health resort? Have they never read that even people of renown, like the Paderewski's, stop at this place for months. But of course to the good Mennonites is of more importance to find a church home wherever they locate, and, dear readers, we have it for you, though it may be small. We would like any one looking for a new home in California to give Paso Robles a fair trial. Why should all the Mennonites move to Reedley and Upland? We have room for farmers, business men, and people who live on their interest. I am not an agent, and I would not persuade any one to make Paso Robles his home, only would like to see more of our own denomination here, seeing that all the other churches constantly gain in membership through people coming from other states. Looking for a new home and deciding where to locate one must see the country for himself.

Correspondent.

Bluffton College. President Mosiman sends us the following communication which we believe will be of interest to our readers:

Dear Brother: A few days ago I received the following letter and thought perhaps you would give it space in the columns of The Mennonite:

Cleveland, Ohio,
September 17, 1921.

Dear Dr. Mosiman: May I say that I think the two most important things in a college are its Faculty and Library, and remembering what you said about your Library fund I am impelled to authorize you to purchase one book weekly, for the College Library, at my expense.

You may send me the bill weekly or monthly as you wish.

This is to continue until further notice from me to you. With best wishes for you and the College, I am

Very sincelery,
O. C. D——.

Bluffton is a growing college and its library is growing. It would be a wonderful help to the students who are enrolled, and to those who will come in the future, if many friends could be found like the one writing the letter above. Perhaps some other reader of "The Mennonite" would be willing to donate a book a week, or if not that many a book a month, or even a book a year. The library has now over 5,000 volumes but we need 10,000 volumes as a minimum.

The college and seminary have had a most splendid opening. The enrollment to date is as follows: College, 196; Conservatory, 29; Academy, 8, and Witmarsum Theological Seminary, 17.

The opening of Witmarsum Theological Seminary with its strong faculty consisting of J. E. Hartzler, P. E. Whitmer, J. A. Huffman, J. Quiring and S. M. Musselman, and 17 students, 13 of whom are college graduates from three different colleges, is especially full of promise for the future of the Mennonite church.

Very sincerely yours,
S. K. Mosiman, Pres.

DEALING WITH THE ANGRY CHILD

By Jennie S. Clough.

Of the many problems which confront a monther, one of the hardest is that of meeting in the wisest way the undesirable traits that appear in children. In dealing wih these problems there are two great helps. First, a sense of humor. If a child comes down to breakfast sullen and bad-tempered, make some little joke, it helps to clarify the atmosphere, (I don't mean laugh at the child, that only adds fuel to the fire!) but do some amusing thing, or tell a funny story and you will make the clouds vanish like magic. Parents who appreciate fun and who are real companions of their little ones have the happiest and most affectionate children. But most important of all is grace. Grace is that lovely, loving spirit which, no matter how trying the children are, cannot be disturbed. We cannot have this of ourselves, it is the gift of God. He says, "My grace is sufficient for thee," so, when the children are noisy and naughty and our nerves seem just about in pieces, let us say this over and over mentally and we shall be surprised at the peace and quietness within ourselves that will follow.

Granted that we have sympathy and poise ourselves, we are in a fit condition to help our children to overcome their faults. Often children are cross and naughty because they are over-tired, over-excited or hungry. We must be sure that their naughtiness does not come from some physical reason that we can help. If a child is in a bad temper the first thing to do is quiet him. How? By being very quiet ourselves, but very firm, letting him see our strength and poise and then trying to find out what has stirred him. By our talking it over with him and letting him pour it out, his nerves will be freed and he will have an outlet for his passion. If he seems uncontrollable, and it is impossible to talk with him, put him by himself until he is more calm. While he is in a temper be careful not to leave him where he can break or destroy anything. Often his outburst is like a thunderstorm, the thunder and lightning are tremendous while they last, but are soon over. Then, just as soon as possible, divert the child, get him interested and busy about something.

A much harder type of child to deal with and one that tries our patience more, is the sullen child. He makes no outlet for himself like the angry child who vents his temper in screams and passionate talk. His bad temper works all on the inside. He broods over the trouble, distorting and enlarging it by dwelling upon it. He usually refuses comfort or sympathy and seems to enjoy shutting himself away from everyone. He is usually a sensitive child—shy, lacking confidence in himself, inclined to dwell upon himself too much. What can we do with such a child? He won't talk the trouble out, like the high-tempered child, and it is unwise to put him by himself as you would the high-tempered child. Give him something to be busy about just as soon as possible. Work is even more necessary for him than for any other type of child, for we must get him out of himself. If possible, have him work where he will have the companionship of his brothers or sisters, or perhaps he can help you in what you are doing. Work is a blessing for most persons, but for no one more than for the child who is inclined to live his little life inside of himself. This type of child is usually reserved and takes things hard but to the few people he loves he gives a wealth of affection and loyalty and usually he has a deep, strong nature which is sincere and true.

THE C. E. TOPIC

October 16.

Lessons from Patriots, Past and Present.

Nehemiah 4:1-14.
(Citizenship Day.)

Americans!

In a public school in one of our large cities were some five hundred boys of a dozen different nationalities. A superintendent of schools from the Pacific coast was visiting the school and wished to get an estimate of the proportion of foreign-born and American pupils among the boys present. So, with note-book and pencil in hand, he requested all the Irish boys to rise. No one stirred.

"Will the Italian boys please stand?"

Absolutely an impassive silence.

"Will the German boys please stand?"

No response. So he went on enumerating Spaniards, Greeks, Portugese, Swedes, and several other races whom he had been told were among the pupils, but with the same result—stolid silence. Completely nonplussed, the superintendent turned to the principal, who for a moment seemed as bewildered as the visitor.

Suddenly a new idea occurred to the teacher, and turning to the pupils asked:

"Will every American boy present please rise?"

Instantly every boy in the room jumped to his feet as though touched by a secret spring, which was literally the truth. No matter what the nationality of father or mother, nor even if they themselves were alien-born, which was the case with several, they were all at heart American boys, hugging with delight the fact that they were members of the grandest republic on earth, proud to make known their allegiance and their self-confessed citizenship. The master with a smile turned to the visitor, who had caught the point, and who responded with enthusiasm:

"Sir, I congratulate you. If you had taught them nothing else than the loyalty and patriotism their answer implies, you have builded better than you can ever know."
—The Christian Work.

Washington's Mother.

There was a beautiful girl, called the "Rose of Epping Forest." She married Augustine Washington, a widower and a gentleman of high standing and noble character, of large property and considerable personal attractionns. She was brought to the large old-fashioned colonial house on the banks of the Potomac, where we can fancy the bride covertly exploring her new home and scan-

ning the footprints of his former wife. In this voyage of discovery she was arrested by the small but rare treasury of books. The fly-leaf of one revealed the name of the owner, the first wife, "Jane Washington." Finding the ink-horn she wrote firmly beneath "And Mary Washington," probably the first time she had written her new name. We all knew how she read this book—it was Sir Matthew Hale's "Contemplation's"—to her stepsons and her own sons; how it was revered by George Washington, and how it is treasured today at our national Mecca Mount Vernon.

Here, also, as the Revolutionary war went on, and her neighbors thronged her with plaudits and praises of her noble son—their idol and hers—she restrained their extravagant words, saying simply, "George seems to have deserved well of his country, but we must not praise too much; George has not forgotten his duty."

When she heard of the surrender at Yorktown she raised her hands and fervently thanked heaven that all was over. She had not seen her son for seven years. Now he was coming home. No word of "glory" or "honors" fell from his lips or hers. Yet this king among men had his reward. His mother had lived to welcome him back! It was like her and like him, when she knew the world was regarding him as the head of the nation, leader of victorious hosts, to say, "He has been a good son. I believe he has done his duty as a man."

It is a welcome like this many American mothers are giving their sons as they return from the great war in Europe.—Sel.

Oh! For Another Lincoln

Born as lowly as the Son of God in a hovel; reared in penury, squalor, without graces actual or acquired; without name or fame or official training, it was reserved for this strange being, late in life, to be snatched from obscurity, raised to supreme command at a supreme moment, and instrusted with the destinies of a nation.

The great leaders of his party, the most experienced and accomplished public men of the day, were made to stand aside, were sent to the rear, while this strange figure was led by unseen hands to the front and given the reins of power.

To say that during four years, carrying with them such a weight of responsibility as the world never witnessed before, he filled wisely the vast space allotted to him, is to say that he was inspired by God, for nowhere else could he have acquired the wisdom and the virtue.

Where did Shakespeare get his genius? Where did Mozart get his music? Whose hand smote the lyre of the Scotch plowman and stayed the life of the German monk? God, God and God alone! As surely as these were raised up by god, so was Abraham Lincoln.

A thousand years hence no drama, no tragedy, no epic poem will be filled with greater wonder or be followed by mankind with deeper feeling than that which tells the story of his life and death.—Henry Watterson.

President Roosevelt's Testimony.

In the year 1901 President Roosevelt delivered an address before the American Bible Society on "Reading the Bible," in which he said: "Lincoln, sad, patient, kindly Lincoln, who, after bearing on his shoulders for four years a greater burden than that borne by any other man of the nineteenth century, laid down his life for the people whom, living, he had served so well, built up his entire reading upon his study of the Bible. He had mastered it absolutely, mastered it as later he mastered only one or two other books, notably Shakespeare, mastered it so that he became almost a man of one book who knew that book, and who instinctively put into practise what he had been taught therein; and he left his life as part of the crowning work of the century just closed."

THE S. S. LESSON

October 16.

Paul Writes to the Christians at Corinth.

I Cor. 1:10; 13:1-13.

Golden Text: And now abideth faith, hope and charity, these three, but the greatest of these is charity. ICor. 13:13.

As we have noted the church at Corinth did not differ so very much in its problems from Christian churches today. The element of human nature entered into them very largely and the individual members were subjected to very much the same kind of weaknesses we find among church members of the present time. One of the difficult things to handle that developed very early among them was the party spirit. Some said they were for Peter, others for Paul, others for Appolis and others again insisted that they were for Christ alone. No body of people can get along very well together for any length of time if there exists a lack of harmony among them. Paul reminded the Corinthians that Christ was not divided, and Jesus observed that a house divided against itself must fall. So, in order to promote the prosperity of the church, there must be harmony. If this is lacking nothing can be hoped from the church. As with Paul, so with every Christian, his greatest desire should be the promoting of harmony among the brethren. The honor of our Christ demands that we live and work together in love and unison.

In the Corinthian church there had been a seeking of peculiar gifts with which to serve the Lord. This is right when rightly done. Everyone has talents peculiar to himself, some of the greatest importance and others of slighter value. We should endeavor to use our all for God, but we should also desire that He receive our best. In the primitive church there were a number of gifts that could be used in the service of God, among them were the gifts of tongues, or prophecy, of miracle-working faith, of charity in the sense of beneficence. And then there were some who placed a high value upon martyrdom. All these things were diligently sought in Corinth. The gift of tongues was particularly desired and those possessing it let themselves feel that they had a superior gift, others having other gifts were inclined to regard their own special talents as superior. After discussing these subjects in the 12th chapter of the Epistle to the Corinthians Paul concludes by pointing out a more excellent way, namely, the way of love as he defines it in the 13th chapter that follows. It is his purpose here to show that all other gifts amount to nothing where love in the true Christian sense is not followed. In reading the Bible it is well to bear in mind that the value of words has changed since the Bible has been translated, and the word charity, which we now regard as simply meaning beneficence, in the Bible sense is to be understood as love.

In a meeting of an organization that devotes itself to charitable and religious matters we are told that the members always recite the 13th chapter of I Cornithians as "Our Chapter." Let no one make the mistake of thinking that any portion of the Bible is for the exclusive use of any body of men or women. This passage clearly sets forth love in its relation to the life of the Christian everywhere. Sir Henry Drummond's study of this passage under the title, "The greatest Thing in the World" is not a new book by any means, but is still full of suggestive material that may be of use in the practical Christian life. An analysis of the study brings out the following points vividly: The contrast. Love is contrasted with eloquence. V 1. The ineffectiveness of words without love. It is contrasted with prophecy, mystery, faith and charity. Love is greater than all these. V 2 and 3. It is contrasted with sacrifice, (V 3) which helps nothing without love. After contrasting love with these things Paul gives an analysis of love. The spectrum of love, Drummond says, has nine ingredients—Patience, "Love suffereth long"; Kindness, "and is kind"; Generosity, "Love envieth not"; Humility, "Love vaunteth not itself, is not puffed up"; Courtesy, "Doeth not behave itself unseemly"; Unselfish, "Seeketh not her own"; Good Temper, "Is not easily provoked"; Guilelessness, "Thinketh no evil"; Sincerity, "Rejoiceth not in iniquity, but rejoiceth in the truth." The conclusion. "I have a closing sentence to add about Paul's reason for singling out love as the supreme possession. It is a very reasonable reason. In a word it is this: It lasts, "Love never faileth."

The Mennonite and Bundesbote to one address (old or new subscriber) for $2.50.

RELIEF NOTES

(Conducted by Vernon Smucker)

At this writing the sixty-two Russian Mennonite brethren are still being held at Ellis Island in New York harbor. At the request of the Committee and other interested friends the Chief Immigration Commissioner at Washington ordered the Board of Special Inquiry at Ellis Island to reopen the case in order to admit new evidence. Brethren Mumaw, Orie Miller and M. H. Kratz were present in New York at this re-hearing on Friday, Sept. 23, at which time all the evidence bearing on the case was presented. The Board of Inquiry then referred the case back to Washington where it will be decided some time this week, possibly before this reaches the eye of the readers. Everything possible is being done to secure the admission of the men, and a number of congressmen and influential Friends are interesting themselves in the case. The main point on which the men have been excluded thus far is the Contract Labor Law

From the July Report of the Mennonite Unit at Constantinople we glean the following:

Orphanage	
Number of children in Home	110
Admitted during the month	3
Discharged	7
Number in Home August 1	106
Yeni-Kuey Mennonite Home	
Mennonites in Home July 1	50
Lutherans in Home July 1	28
Others	11
Mennonites sent to Palestine	5
Baptist sent to Holland	1
Clothing Department	
Number of men given aid	400
Number of Women given aid	328
Number of Boys given aid	157
Number of Girls given aid	162
Number of garments given to men	868
Number of garments given to women	1061
Number of garments given to boys	467
Number of garments given to girls	567
Miscellaneous	49
Infants' Garments given	156

The following (June) report for the Home for Russian Women, in charge of Sister Weaver, will be of interest:

As this is the first report to be sent in of the Russian Refugee Home for Girls it might be of some interest to know why such a work started. Up to May the Mennonite Unit here had been working with men only. It is a pitiable sight to see hundreds of men walking the streets day after day without food or shelter but we all felt that it is a more pitiable sight to see young girls walking the streets in search of something by which they may earn the bare necessites of life. The Russian Refugee Girls in Constandinople are of a splendid type and although it is true most of them knew very little about work, they are now willing to learn. They seek for work day after day without result and finally because of circumstances are forced to go to the Lotos or cheap restaurants where it is not so difficult to obtain a position. They have been girls who shunned evil and naturally turned away at first in disgust at some of the things they saw or came in contact with in this work. However soon they became accustomed to it and are lead to enjoy that kind of life. We feel that the girl cannot be blamed very much for this because she must have her existence and this seems to be her only way of having it.

There are a number of homes open to Russian Girls in Constantinople but in all of them the board and room is so high that a Refugee Girl with very little work cannot afford to live there. The aim of these homes is rather to help the Russian girl who is working than to help the girl without work and without a home. This is the reason the Unit here has deemed it advisable to open a home for Russian Refugee Girls. Those of you who have followed the work here through the church papers noticed that we had a number of men in a home at Sourp-Agog. After of these men had left, the rest were sent to the home in Yeni-Kuey and preparations were made to transform this into a Home for Girls. We tried to make it as home-like as possible with the least expenditure of money. By May 2 the house was cleaned and ready. There are eight rooms in the building not including the basement where we have our kitchen and dining room. As you will notice by the above report we have at the present time twenty-nine girls in the home besides the matron, cook and her husband. This leaves one vacant bed which we have for emergency cases. There are four or five beds in each room with a table, bench and clothes rack. The floors of course are bare and to most of the readers the rooms would look very bare also but these girls are well placed and as one girl put it, "I feel that I am in heaven now when compared with what I had" Another one said. "I thank God every day that He has brought me here."

Naturally the first thing necessary was that we have girls and these were not difficult to find. The problem was not to find them but to choose those who were really the most needy. We tried to get in touch with the different Russian organizations whom we knew were aiding refugees and in a few days we had many applicants. All of them had their own pitiful story to tell. Most of them used tact in telling their story but some of them failed and we could soon see that they were in search of a place where they live better without working.

Each girl is asked to pay five Turkish Pounds a month for her board and room. This will seem to be a very small amount and it is, but we are not aiming to make the Home self-supporting. We are asking the girls to pay this sum in order that they may keep their self-respect and have some incentive to find work. Our aim is to find out what each girl is capable of doing and then to find work for her. This is a very difficult matter since there are not very many openings and since so many of the girls are not talented along any special work.

Most of the girls are desirous of getting out of Constantinople and going to friends or relatives in other parts of the world. During May two left for Holland and by the June report you will note that three left for Serbia. We trust others will be permitted to leave soon, because we are confident that they will have larger opportunities and a better chance at another place than in Constantinople. As these go out of the home we take in others who are on the waiting list of candidates.

Vinora Weaver.

September 26, 1921.

DEATH

John H. von Steen was born near the city of Danzig, capital of the Prussian province of the same name, and the date of his nativity was May 15, 1852. He is the son of John H and Johanna (Zimmermann) von Steen, who were born and reared in that same province, where the father followed the vocation of farming until 1875, when he came with his family to America. He and his wife were zealous members of the Mennonite church, the tenets of which depreeate all activities of military service, and his principal reason for leaving his native country was to avoid, in consonance with his religious views and firm personal convictions, conscription, of himself and his sons for service in the German army.

The subject of this review received in his native city excellent educational advantages, besides which he passed four years in the cities of London and Liverpool, with the primary object of familiarizing himself with the English language and business methods. He accompained his parents to America when he was twenty-five years of age, and he has resided continously at Beatrice since 1877. Here he was employed 18 months in the lumber yard of LePoidevin Brothers, and in 1879 he engaged independently in the retail lumber business on part of the grounds where the Burlinggton Railroad station now stands. Energy, integrity, faithfulness, and broad vision insured cumulative success to the ambitious young man, and that he has wrought earnestly and well needs no further voucher than his status today as having been one of the most substantial men of affairs in this section of the state of his adoption. While thus promoting his individual advancement Bro. von Steen had at all stages been mindful of his civic responsibilities and stood forth as a liberal and public-spirited naturalized American citizen, his course in all of the relations of life having been such that he gained and retained the inviolable confidence and good will of his fellow men.

Bro. von Steen was a man of admirable and pronounced initative and constructive ability and was the primary factor in the developing of one of the largest and most important industrial and commercial enterprises of Gage county and he was one of the most valued and influential citizens and business men of Beatrice, where he held the office of President and treasurer of the John H. von Steen Co. from the time of its incorporation.

The political allegiance of Bro. von Steen had been given to the Prohibition party, but he was primarily and essentially a business man and has had no ambition for political activity or preferment. He was reared in the faith of the Mennonite church and has been an earnest and active member of the same from his early youth. He was one of the influential representatives of this denomination, and for many years a valued teacher in the Sunday School of the Mennonite Church in Beatrice.

In 1882 Bro. von Steen wedded Miss Mary McKibbin, who was born at Fishlake, Indiana, and whose death occured in 1893, she having been a devout member of the Mennonite Church. He is surived by two daughters-Edith, who completed her education in Bethel College, at Newton, Kans., and who is now the wife of Professor D. H. Richert, a member of the faculty of that institution; and Ada, who is the wife of Dr. Louis E. Penner, a representative physician and surgeon engaged in practice at Beatrice.

In 1895 Mr. von Steen contracted a second marriage when Mrs. Katie (Ruth) Hirsehler became his wife. They had just completed their 26th wedding aniversary when it pleased Divine Providence to call Brother von Steen to his final home, at 12:30 A. M., September 23, 1921, his age being 69 years 4 months and 8 days.

A short funeral service was held at the city church, conducted by H. D. Penner, in English, who based his words of comfort on the text Rev. 14-13.— Another short service was held at the country church, where Rev. J. K. Penner spoke in German on the text Rev. 21:5.

CONTRIBUTIONS

FOREIGN MISSIONS

September, 1921

General Fund: Louise Regier, Elbing, Kans., (stamps) $50; A. and Johanna Wiehe, Beatriee, Neb.,, $30; Menn. ch., Inman, Kans., $17.50; Bethlehem ch., Bloomfield, Mont., $56.88; First Menn. ch., Newton, Kans., $246.75; Bethel ch., Inman, Kans., $25.46; Salem ch., Freeman, S. D., $135; Tabor ch., Goessel, Kan., $86.54; First Menn. ch., Reedley, Cal., $97.40; Menn. ch., Colfax, Wash., $50.20; Menn. ch., Summerfield, Ill., $51.25; Zion ch., Donnellson, Iowa, $89; Ruff Salem ch., Odessa, Wash., $4.87; Herm. Janzen, Elbing, Kans., $300; First Menn. ch. and S. S., Phila., Pa., $76.40; Christian ch., Moundridge, Kan., $20; S. S., Alsen, N. D., $7.85; S. S., West Swamp ch., Quakertown, Pa., $11.20; West Swamp ch., Quakertown, Pa., $19.11; Salem ch., Dalton, O., $67; S. S. and C. E. Convention, Fortuna, Mo., $18.39; Hebron ch., Buhler, Kan., $341.97; Maria Ewert, Avon, S. D., $25; Menn. ch. and S. S., Pratum, Oreg., $13.50; friend, Goessel, Kansas, $5; First Menn. ch., Upland, Cal., $48.-65; Menn. ch., Goessel, Kan., $44.71; West Zion ch., Moundridge, Kan., $27; Rachel Burkhalter, American Falls, Idaho, $30; Menn. ch., Medford, Okla., $19.50; Menn. ch., Deer Creek, Okla., $32.45; S. S., Brudertal ch., Hillsboro, Kan., $49.92; mission collection at Freeman, S. D., $225; A. F., Cordell, Okla., $15; First Menn. ch., North Butterfield, Minn., $24.95; First Menn. ch., Aberdeen, Idaho, $88.12; Bethany ch., Freeman, S. D., $60.67; J. A. Hiebert, Upland, Cal., $20; Bethel ch., Mt. Lake, Minn., $500; Menn. ch., Hanston, Kan., $25.20; S. S., Upland, Cal., $46.69; Bethesda ch., Henderson, Nebr., $279.63; Bergfeld ch., Mt. Lake, Minn., $23.50; Alex. ch., Goessel, Kan., $164.50; Menn. ch., Perryton, Tex., $22; Menn. ch. and S. S., Wadsworth, O., $32.38; Menn. ch., Hillsboro, Kan., $36.43; Siehar ch., Cordell, Okla., $10.78; Manitou ch., Manitou, Colo., $10; S. S., Johannestal ch., Hillsboro, Kan., $51.19; West Zion ch., Moundridge, Kans., $135; Menno ch., Watova, Okla., $14.23; R. Linscheid, Butterfield, Minn., $16; First Menn. ch., Mt. Lake, Minn., $40.03; Hopi Christians, Oraibi, Arizona, $10; J. P. Goering, Murdock, Kan., $50; S. S., Bethel ch., Hydro, Okla., $11.73; Menn. ch., Weierhof, Germany, $9; Bethel ch., Inman, Kan., $316.21; C. E., Bethany ch., Basil, Kan., $4.17; Menn. ch., Beatriee, Neb., $198.46; C. E., Bethesda ch., Henderson, Neb., $16.31; Menn. ch., Pulaski, Iowa., $38.49; Elizabeth Voran, Moundridge, Kan., $7; Swiss ch., Bluffton and Pandora, O., $400; Jacob J. Pauls, Inman, Kan., $700; Bethesda ch., Henderson, Nebr., $210.79; S. S., Pretty Prairie, Kans., $60; interest and rents from conference fund, $420.58; total: $6,580.96.

Special Fund: Friends in and about Newton, Kan., for Suekan's Auto, $928.50; John Lander, Upland, Cal., f. Java mission, $20; A. J. Ledig, Upland, Cal., for Java mission, $15; Men's Bible class, First ch., Phila., Pa., for Immanuel, No. 141, $25; Maria Ewert, Avon, S. Dak., for worker, China, $50; Mrs. J. A. Hiebert, Upland, Cal., for Esther, $20; J. P. Goering, Murdock, Kan., for Isa Das, India, $110; Kath. Regier, Laird, Sask., for Dinah, $25; total: $1,427.50.

Girls' School: Bethel ch., Fortuna, Mo., ladies' meeting, $54.98.

Lepers' Fund: Maria Ewert, Avon, S. Dak., $25.

The above totals contain the amount turned over to us by the Ladies Executive Committee of Sewing Societies which is reecipted by them.

September 1, 1921, balance	$ 44.21
Received during month of Sept.	
General gifts	6580.96
Special gifts	1427.50
Lepers gifts	60.00
Rest Home	81.91
Girls' school	295.38
Total receipts and balance	8489.96
Paid out during Sept.	5331.00
Paid off on debt	2000.00
Balance October 1, 1921	$1108.96

On October 1, 1921, our Board has a debt of $3,000.00.

Gratefully acknowledged.

Gustav Harder, Treas.
Whitewater, Kansas.

J. G. Regier, Asst. Treas.
Newton, Kansas.

GIFT BOOKS

New Bible Picture Books

These Bible Picture Boqks contain eight full page colored illustrations and eight full page etchings. The Bible stories are from the New Testament, are related in simple language and are printed in a large and clear type. The books are 8x10½ inches in size and come in three series:

35c Series

The books in this series have 32 pages, bound in boards with cloth back and an attractive cover design in four colors. Following are the titles:

SEEK YE THE LORD
PRAISE YE THE LORD
Per Copy, 35c.

25c Series

The books in this series are of the same size and have the same contents as 35c series, but are bound in stiff paper cover, cut flush. The cover design is in four colors and of unusual attractiveness. Following are the titles in this series:

WATCH AND PRAY
TEACH ME THY WAY

Per Copy, 25c.

20c Series

The booklets in this series have 16 pages, with four full pages colored illustrations and four etchings. Bound in stiff paper cover, cut flush, and a charming cover design worked in four colors. Size, 8x10½ inches. The series contains the following titles:

COME UNTO ME
TRUST IN THE LORD
GOD IS OUR REFUGE
HE CARETH FOR YOU

Per Copy, 20c.

Twilight Series

This series is intended for children who are too old for picture books and too young for the average grade of juvenile stories. Each volume in the series contains several short stories, verses and poems which will interest the little folks and that can be read to them by parents or other members of the family. Each volume is elaborately illustrated and contains a frontispiece in three colors. The 32-page booklets have stiff paper covers with colored cover design, while the 64-page booklets are bound in board covers with cloth backs and colored cover designs.

The Sandman. 32 pages, cut flush. Single copy.....15c
Pastime. 32 pages, cut flush. Single copy.....15c
Sunbeam. 32 pages, stiff paper cover, cut flush. Single copy.....15c

Pastime Series

This series is intended for children 6-8 years old. Each volume in the series contains several short stories, verses and poems which will interest the little folks and that can be read to them by parents or other members of the family. They are mostly "bed-time" stories and verses. Each volume, elaborately illustrated, is 6¼x8¼ inches in size and has 64 pages. They come in two styles of binding, the one in boards with cloth back and cover ornamented in three colors and the other in limp, cut flush and decorated cover. Following are the titles in the

Board Edition:
PLEASANT PATHS
EVENING CHEER
Per Copy, 30c.

Limp Edition:
HAPPY HOURS
ALWAYS HAPPY
Per Copy, 25c.

Dreamland

Short stories, verses and pictures for little folks. Bound in boards with cover in four colors. 64 pages.

Per Copy, 25c.

Ruby Cross Series

An interesting and delightful collection of juvenile stories. Each title is designed not only to entertain but also to instruct the young. Neatly and durably bound in boards with a striking cover design in colors.

The Ivory Casket—By Mrs. Butz Clark. A story playing in modern Rome.
The Blue Ridge Garden—By G. W. Lose. Relates the experiences of a boy kidnapped by gypsies.
Ebenezer.—By H. Melchior. A story of the Salzbergers and their experiences in the Southland.
The Birdstown Bank—By W. E. Schuette.
His First Thanksgiving—By W. E. Schuette.
A Wonderful Valentine—By W. E. Schuette.

Per Copy, 20c.

Leda Series

(Juvenile Stories.)

Aunt Lydia's Boy. By G. W. Lose. The story of an orphan boy who conquered his surly uncle, made friends among young and old and helped to win back a farm.

Leda. By Mrs. B. Clark. The story of a girl who lived in a tomb near the city of Rome. A vivid portrayal of life in sunny Italy.

Under the Stars and Stripes. By Mrs. B. Clark. A ragamuffin Italian boy picked up by a big-hearted American family and brought to this country where he becomes intensely interested in America and its institutions.

Pearl and Perrywinkle. By Ann Graetz. The story of two American orphans in which there is much good humor and pathos.

Cathryn. By Runa. A waif, doomed to drudgery under a hard-hearted mistress, is by accident thrown into more cheerful and favorable environment which changes the future course of this unfortunate child and makes of it an exemplary character.

A Loyal Friend. By G. W. Lose. Two young men doing mission and rescue work display a remarkable loyalty to each other and to the work in which they are engaged. A good story for boys.

The School in the Valley. By Blanche M. Milligan. A missionary story, with the scene laid in the mountains of Kentucky, showing how a feudist family was won for better things. For girls.

The Boy of the Parsonage. By G. W. Lose. A well told story of life in an American parsonage.

The Emigrants. By Mary E. Ireland. Three young people come to America with different aims and ambitions. The story teaches that the fear of God is the road to success.

Victories in the Wildwood. A fascinating story. By Blanche Margaret Milligan.

Victor Emanuel's Orchestra. By Mrs. Clark. Three Italian boys who have a talent for music attract the king's attention and become the beneficiaries of his favor.

Per Copy, 25c.

Gertrude Series

(96-Page Juvenile Stories.)

The Angel of the Swamp. By G. W. Lose. The leading character in this story was a foster child who gave her life to service among the poor. She fell heir to a large estate, was for a time tricked out of it by a crafty priest; placed in a nunnery from which she escaped, she again obtained possession of her estate and devoted it to the service of the poor.

Genevieve. By Christian Schmidt. Genevieve was the amiable daughter of a duke, was married to a count, was condemned to death on false accusation, but was set free by her executioners in a great forest where under oath she and her little son were compelled to remain for seven years, until accidentally found by the count. A most touching story.

The Faith of a Child. A series of short stories for boys and girls of 10-12 years.

Virgilia. By Mrs. B. Clark. A historical romance playing in the times of early Christian persecutions.

Victories in the Wildwood. A story based on incidents related to the American Revolution.

The Wampum Belt. By Mrs. B. Clark. The scenes of this story are laid in the days of William Penn treating with the American Indians. The story has good historical background and will therefore both teach and entertain.

The Monk and the Dwarf. By Mrs. B. Clark. A historical romance playing in the times of Savonarola, the first Reformer, and ending with his burning at the stake.

Thamar. By Mary E. Ireland. In this story the destruction of Jerusalem by the Romans is related in a highly instructive and intensely interesting manner.

From Hut to Mansion. By C. W. Lose. The story relates the struggles of a boy who had to win his way in life against many odds.

Per Copy, 30c.

MENNONITE BOOK CONCERN, BERNE, IND.

The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

VOL. XXXVI. BERNE, INDIANA, OCTOBER 13, 1921. No. 40.

IN MENNONITE CIRCLES

Rev. Michael Horsch of the South Germany Mennonite Relief Work is said to be planning a visit to the American Mennonite Churches shortly.

The Ladies Aid Society of the Second Mennonite church made a surprise visit this week to their pastor Rev. S. M. Grubb in celebration of his birthday which occurred last week.

Prof. Hiebert of Tabor College visited the East last week in the interest of Relief Work. On Sunday Oct. 1, he preached in the Second Church, Philadelphia.

Word has been received that the S. S. City of Valencia departs from New York November 12, 1921. Reservations for this voyage have been secured for the P. W. Penners, C. H. Suckaus, Fred J. Isaacs and John Tiessens.

Rev. J. M. Leendertz spent his last days in America with the brethren in Phildelphia. He made addresses in the First and Second churches. His ship, the Rotterdam, sailed from New York, Oct. 8. On the way home he plans to make a short stop with friends in England.

Rev. D. J. Brandt, pastor of the Herford Mennonite Church, Bally, Pa., severed his connection with that charge to accept a call from the Moundridge, Kansas congregation. His farewell sermon will be held in the Bally Church on Oct. 23. Rev. Brandt shall then leave for his new field on the following week. The vacant Herford pulpit adds another to the list of pastorless churches in the Eastern District Conference.

Bro. A. A. Friesen, one of the Russian Commissioners representing our unfortunate brethren across the water is now located in Philadelhia. For the past six weeks he has been occupied with efforts for the release of the sixty-one young Mennonites detained at Ellis Island N. Y. At this writing prospects for their Admission are brighter than they have been since their arrival.

REPORT OF OUR MISSIONARY TO THE JEWS

Bro. Israel Saxe, the missionary of our conference, working with the Chicago Hebrew Mission, gives the following summary of his activities during the eight months from January to August.

He made in all 921 calls in Jewish homes; had 812 personal conversations with inquirers and others made 2380 visits to Jewish patients in hospitals; held 75 gospel meetings; distributed 7761 tracts, 11 Bibles, 39 New Testaments and 150 Gospels; spent 50 days in the Reading Room of the Mission, answering questions; gave 17 days to extension work, making in all 44 addresses; and gave 26 evenings to teaching in night schools. On the score of visible results there are 2 cases of individual Jews accepting Jesus as the Messiah and their personal Savior, and 48 who are manifesting special interest in the teaching of the New Testament.

Let us all earnestly pray for God's blessing to rest upon the labors of this faithful witness, as well as on the whole work of the Mission. May many sons and daughters of Israel be led to turn to the Lord, that the veil which "lieth upon their heart whensoever Moses is read" may be taken away, and they with the believers out of all nations may "with unveiled face behold as in a mirror the glory of the Lord" and be saved by faith in Him whom as a people they have so long rejected.

Contributions in support of this work should be sent to the Treasurer of the Home Mission Board, Rev. J. E. Amstutz, Trenton, Ohio.

—A. S. Shelly

GETTING READY FOR CHRISTMAS IN MONTANA

Birney, Mont., Aug. 29, 1921

Dear Mission Friends:—

Though we have but recently returned to our mission field in Montana, yet we do not greet you as strangers. With many of you we have come in touch during our stay in the work at Lame Deer some six years ago thru the gifts that were sent to that station for distribution among the Indians. I have in mind the sewing societies in particular, of course. Having been asked to write something of the effects of that which has been done by the societies, I am glad to respond on the one hand, because there is much to be said in favor of this work. On the other hand, I would have preferred to have some one write on this subject who has some fresher experiences of the effects of the gifts.

The arrival of the "Christmas boxes" is always a pleasant event for the Missionaries and they look forward to the unpacking of the same. They experience a real joy when they see all the good and pretty things from a big warm comforter to a cute little dolly. When all the boxes have arrived a day is set aside for sorting all the things according to kind, size etc. Then the roll book is produced in which a record has been kept of the attendance at the church services of all the Indians in the district. We begin with the one having the best attendance. The best things are chosen for such a one. In the case of a woman perhaps a pretty comforter, dress goods, some underwear, etc. In the choice of the gifts we try to keep in mind the need of the recipient, a poor old or sickly person receiving the warmer and more valuable things. When all the articles that are to constitute the gift of the first one have been selected, the whole is rolled and tied into a bundle, the name of the recipient attached, and we are ready to start on the next. Thus we continue on down the list until those who have been present only occassionally receive only a handkerchief, a pair of socks or the like.

On the day appointed for the distribution of the gifts the church is mostly filled to its capacity. Before the gifts are handed out an appropriate service is held, bearing upon the coming of God's only begotten Son, the Gift of gifts. Due consideration is also rendered the love that prompted the senders of these gifts, the love that was poured out into their hearts by Him who gave Himself for all men and who is yearning to fill the hearts of every Cheyenne with love and joy and peace.

Then comes the distribution. Taking the largest bundle first, the name is called out and the recipient comes forward to receive it. Usually, if not invariably, the bundle is opened and its contens undergo a thorough examination. Here and there one sees a frown and hears a growl of disapproval. Perhaps the things are not good enough, or the bundle too small, or the like. These however are the exceptions. Most of them receive their presents with beaming faces and pat and stroke them and show them around, blankets are wrapped around the shoulders, dresses slipped over (only children receive finished dresses). Thus they express their appreciation of the things received, while their words are perhaps not as voluminous as they would be, had members of our own race been the recipients. While words perhaps are fewer, yet most of the Indians are no less grateful for what is being done for them. Some ask us to thank the senders, others sing a song of happiness and gratitude as they carry their bundles home. When all are gone, the missionary is usually tired, but happy to know that he was used to make others happy.

It may seem queer if not improper that we should take into account the church attendance in making the presents, but then the Indians are more or less like children and need some such help to induce them to come to hear God's word. While this is not the case with all, it is with the majority, I believe. Some are not induced to come in spite of the Christmas presents, while others come just as well without them, yet many come to church in order to be remembered at Christmas, who would not come otherwise. Once a young woman sent word to us shortly after Christmas saying that she was angry because she had received no present at Christmas. (She had not been in church at all that year). She was told

that it was too bad she was angry, but if she stayed away from church, she would meet with the same fate next Christmas. She evidently decided that it did not pay to be angry and attended church quite well after that.

While we would rather see them come to church because a hunger for God's word prompts them, yet we believe it is better to induce them to come by such gifts, than not have then come at all. Many a one who comes only because of the gifts at first has become an interested listener and a fruitful doer of the Word.

Then too, the unselfish interest of them that labored over those garments is not without effect. We say that deeds speak louder than words, and that is especially true with our Indians. The one or the other cannot help but ask himself the question: What prompts those people far away, who have never seen us and who expect no gifts from us in return, what prompts them to be so good to us. And they realize that there is something in Christianity that they do not have, Eternity will show how much the work of the Sewing Societies has done towards the saving of precious souls. The Christian love which is the motive in the making and sending of the gifts can not help but kindle in the hearts of many who receive them to love Him who produces such a love for mankind in the hearts of His disciples. The unselfishness of the givers helps the Indian to understand better the love of Christ that prompted him to leave His home in glory and take upon Himself the form of a servant, becoming obedient unto death, even the death on the cross, laying down His holy life as a ransom for their sins.

Therefore, dear sisters, the work that you are doing is by no means in vain. It is bearing fruit on the mission fields and rich rewards are being laid up in heaven, for each faithful laborer. If a cup of cool water is not to be left without reward, how much less these Chistmas gifts which are prepared with much devotion, often perhaps with considerable selfdenial, and with much love and prayer. Therefore let us not weary in well-doing, for in due season we shall reap if we faint not. May the Lord give us grace whether it be at home or abroad, that each may do his part faithfully.

With greetings to each and all, your co-worker in the vineyard of our Master,

—Alfred Wiebe

P. S. It might be well to mention here the importance of shipping the boxes for Montana early, not later than October,—because all the stations are far from the R. R. and the roads are often impassable in winter.—A. W.

THE FORTY-SEVENTH SUNDAY SCHOOL CONVENTION OF THE EASTERN DISTRICT CONFERENCE

Held in the Upper Milford Church August 11, 1921.

The convention was well attended, delegates being present from nearly all the schools. The morning session opened with singing "Stand Up for Jesus." Then there was a brief song service led by U. S. Stauffer. Rev. U. B. Boyer, the local pastor read a Scripture lesson and offered prayer. Mr. Norman Schantz, superintendent of the Upper Milford Sunday school, made the introductory address. He called attention to the work of the pioneers and their whole-hearted service. We must do our part in our day.

A business session followed. The minutes of the previous meeting were read and approved. The treasurer's report, showing the receipts of the years 1919 and 1920 to have been $158.46, the expenditures $33.95 and a balance on hand of $158.46. The Field Secretary's report was then presented. It consisted in part of an analysis of the reports from the schools and of suggestions for an advance in the work. The report was accepted and the secretary was asked to offer suggestions later in the session for an advance in the work during the coming year.

Mr. Norman Berky, the presiding officer of the convention reported for the executive committee that they had performed the duties of the committee, chief of which was the preparation of the program of the convention. The topical lesson committee was continued for another year. The convention decided that the primary work committee having completed its work of framing a memory course, the field sercetary should be asked to introduce the course in the schools. The mission committee was continued and instructed to make an effort to increase the interest in mission work.

The following committees were appointed: Auditing, John Wieand and E. Fretz; Nominating, Rev. U. B. Boyer, Wm. Geisinger and Mr. John Latshaw.

The topic, "Profit and Loss in Sunday School Work" was introduced by Mrs. Wayne Getz, of the Germantown school. He pointed out that there was profit in spirit-filled men and women and in thorough training; and that there is a loss in lack of cooperation. To those who engage in Sunday school work whole-heartedly there is no loss, only profit.

Rev. J. J. Hagenbuch opened the discussion by making a plea for giving Sunday school pupils better instruction in the Christian fundamentals. If all in the work do their part there is profit, otherwise there is loss.

The topic, "Sunday School Evangelism" was opened by Rev. A. J. Neuenschwander, pastor of First Church, Philadelphia. The subject was presented in a forceful manner. The Sunday school must be a soul-saving institution. This can be done by making definite applications in the lesson study, by a Decision day and by personal work. Personal work and example are strong factors.

In the discussion Harry Detwiler of the Souderton school, emphasized the necessity of actively reaching out after souls and of teaching them in love.

The morning session closed with prayer offered by Rev. A. M. Fretz.

The afternoon session opened with a brief song service. Miss Geneva Hiestand rendered a beautiful vocal solo. The Quiet Hour period was in charge of Rev. Hagenbuch, who read Romans 5 and offered prayer.

Mr. Harvey Bauman introduced the topic, "Present Day Opportunities in Our Own Mission Fields." The needs of today were graphically presented, and a strong plea made for support of all lines of mission endeavor. Jacob Fretz spoke of mission work as the barometer indicating the condition of the Sunday school. In general discussion, systematic and prayerful giving was stressed.

The convention address was delivered by Prof. D. Montford Melchior of Girard College, Philadelphia, and was a masterful presentation of the problem of America's Christianity. Some standards of the degree in which America has been Christianized are, (1) number of church members, (2) Sabbath observance, (3) business ethics, (4) gambling mania, (5) selfishness, (6) spirituality. If we are not as Christian as we should be, it may in part be due to our selfish complacency, and the influence of the foreign population. Prof. Melchior made a strong plea for more thorough religious instruction, and for an application of the fundamentals of Christianity to everyday life. We need more spirituality and a deeper prayer life.

After a hymn, Arthur Rosenberger opened the subject of "Broadening the Scope of Religious Education of Our Children," making a plea for more home instruction, better Sunday school methods and suggested the Vacation Bible school as a possibility. The latter is a reality in some Mennonite church schools in the West. Wm. Geisinger continued the subject by making a strong plea for trained teachers. He referred to the training required of public school teachers, and urged that for the more important work in the Sunday school there should be higher standards.

The last topic, "What Phases of Our Adult Bible Class Work Need Strengthening?" was introduced by Rev. S. M. Grubb in a well-prepared paper which has appeared in the Mennonite in full. Papers on the topic prepared by C. E. Krehbiel of Newton, Kan., and by Rev. A. S. Bechtel of Pulaski, Ia., were read. These also have appeared in full. Mr. Simmons of the Souderton school concluded the discussion with a plea for more personal work and for more spirit-filled men and women in the work.

The selection of the place for holding the next year's convention was left to the executive committee.

Invitations are in from Souderton, and the First and Second churches of Philadelphia.

The resolution committee consisting of Rev. Reed Landis, F. K. Moyer, Rev. S. M. Grubb, Rev. A. J. Neuenschwander and Norman Schantz reported the following.

1. That the Executive committee appoint a committee on home education.

2. That the aim of the convention be a teacher training class in every school.

3. That the subjects of missions and evangelism be kept prominently before the schools.

4. That we express our deep appreciation to Prof. Melchior for his timely and excellent address.

5. That we extend our sincere thanks to the Upper Milford congregation and school for the kind entertainment and to the executive committee for the inspirational program.

A motion to accept the resolutions was passed by the convention.

The report of the nominating committee was as follows: Pres., Jacob R. Fretz; Vice-Pres., Norman Schantz; Secretary, Miss Mary Borneman; Treasurer, D. M. Landis; Field Secretary, S. M. Rosenberger. The convention accepted the report.

Schools were asked to renew their financial pledges for the current year.

It was moved and passed to place $100 at the disposal of the committee on Home Education.

After several items of business were disposed of, and a short season of prayer, the convention was dismissed by Rev. Boyer.

Arthur Rosenberger,
Secretary pro tem.

CORRESPONDENCE

Beatrice, Neb., Oct. 1, 1921: Our God is indeed wonderful in counsel, but nevertheless, excellent in wisdom and effectual working. His thoughts are not our thoughts, and His ways are not our ways. As the heavens are higher than the earth, so are His ways higher than ours, and His thoughts than ours. What a privilege to know that our heavenly Father can never make a mistake! And so we humbly and gratefully submit to His unsearchable ways.

Who would have thought that the last correspondence of Bro. J. H. von Steen in "The Mennonite" would appear in the paper and be read by his friends when he lay cold in death! Bro. von Steen has been transplanted from the church militant to the church triumphant. He was ready to go home as far as we, his friends and his relatives, and especially his family, could see. He had firm faith in Jesus Christ, and so life eternal is his happy lot. John 11: 25, 26.

Bro. von Steen was apparently well yet on Thursday, the 22nd of September and was engaged in his daily work as usual, but complained of some pain in his abdomen. At eleven o'clock at night he was suddenly seized with severe pain in the neighborhood of the heart, and at 12:30 he passed away. It was, indeed, a real shock to his neighbors and friends to hear of his sudden departure. The funeral was held on Monday, Sept. 26th. (See obituary in last week's Mennonite.)

We do not mourn as such that have no hope, and God has also wonderfully comforted and strengthened Sister von Steen and her family. How grateful we should be for the loving ministry of the Great Comforter.

Bro. and Sister Wm. Wiebe, who have been very low with typhoid have now passed the crisis and are slowly recovering. Their family, of course, is very glad and thankful and the whole congregation as well as their many friends rejoice with them and join them in their thanksgiving. The Lord heard our prayers, and has helped graciously and wonderfully.

In Christ's love and fellowship,
Yours fraternally,
H. D. Penner.

(Bro. von Steen was for many years an honored member of the Publication Board of the General Conference.—Ed.)

First Church, Philadelphia, Pa. In our mid-week service our study of Acts is fast drawing to a close. Only a few more stirring chapters remain to be studied.

Our choir is rehearsing. Definite work is taken up for a special Sunday evening service in song to be rendered some time in November. Rally Day was indeed a pleasant occasion for the large number that was present. We are very anxious to keep the attendance high, but at a recent workers' conference the hope was expressed that every one should study God's Word more in connection with the lesson using the Daily Readings as a guide.

The Christian Endeavor business meeting last week turned into an inspiration meeting after the routine work was disposed of. Live plans for a better and larger Christian Endeavor were discussed. Definite action was also taken to increase the membership. The Christian Endeavor society seeks to give an opportunity for its members to express themselves in various ways, such as making remarks, reading Bible verses, or other appropriate clippings, offering sentence prayers or rendering some music. Every one can do something.

A prize contest is now running in the Menno-Friendly Beneficial Association for new members. One dollar for each new member secured and two special prizes for the largest number of new members secured during the contest, which will end with the December meeting (not less than five members to win these prizes). First prize, $10.00, and second prize, $5.00. Now get to work and land those prospects at once, you only have three more meetings. Bring your candidates with you to the next meeting on October 11th. No one has five members to their credit as yet, so every one has a chance to win that special prize.

COMPANY; ITS INFLUENCE

Some one remarked to the celebrated John Wesley, as he was entering upon his religious course, "You must either find companions or make them." This is true of every one. It is not good for man to be alone. Even the bliss of Paradise was not deemed complete until Adam had a companion to unite with him in his labors, and share with him his joys.

This is a law of our nature, operating upon all, but felt with most force in early life. Young people are joined for intercourse and companionship. It would make them wretched to immure them in a hermit's cell. But just in proportion to the strength with which their feelings fasten upon those whom they call their friends, will be the power of these friends to be either a blessing or a curse to them. Scarcely anything else is so pregnant of weal or woe. Solomon has said, "He that walketh with wise men shall be wise," but a companion of fools shall be destroyed." You will have associates and you will feel their influence. The link is mysterious which binds human beings together, so that the heart of one answers to the heart of another, like the return of an echo; but such a link exists. There seems to be a sort of welding process by which the feelings and principles of two individuals, before entire strangers, are soon reduced to a complete identity. One catches the spirit, and copies the manner of the other, so that in a short time the same character belongs to both.

It does not more certainly retain the figure of the seal, than does the mind retain the impression produced by intercourse and association. The influence is often silent and unperceived, like the rolling in of a wave in a quiet sea; but like that same wave it is mighty and resistless.

On the one hand, make wise and good men your chosen companions, and you put yourself in the direct way of becoming wise and good. Intimacies of this sort are invaluable in the formation of character. A network of virtuous associations will thus be woven around you, through which you will find it difficult to break, even should you desire so to do. The operation is secret and imperceptible but the effects are striking. Could we only persuade the youth among us to mix with the pure, the considerate and the amiable, they would feel the happy influence. Strongly inclined to evil as is the heart of man, this seldom or never fails to be a check. Let them once become the companions of such as fear the Lord, and they will rarely be found disbelieving His Word and profaning His name, or trampling His Sabbath in the dust. The power of a truly consistent example, bad as the world is, is immense.

Even when it does not reach so far as to be saving, it proves salutary; and when it does not prevent eventual ruin, it has the effect of putting far off the evil day. But, on the other hand, become the associate of men of bad principles and practise and you are in danger of walking in the same path. Example, always influential, is peculiarly so, when it sets in the wrong direction. The reason is that in every such case the depraved model finds something in the bosom congenial to itself, and the wicked pattern finds its correspondence in the existing state of the heart. On this account it is, that a single improper intimacy often works the most fatal results. All that parents, teachers, and pious friends have been doing for years, disappears as the refreshing dew before the rising sun. Associate with the vile and you will most assuredly become vile. To "walk in the counsel of the ungodly" is the first step towards "standing in the way of sinners" and "sitting in the seat of the scornful."

All this is well understood by those who have children to educate, or sons to send out into the world. There is always a sense of security when it is certain that the room-mate is studious and sober-minded, and the fellow-apprentice is steady and church-going. Men who have no real religion themselves, are often desirous to place their sons and daughters in circumstances where God is honored, and the Bible is treated as a book which truth and goodness exact of thousands whose hearts after all continue wedded to the path of iniquity. Remember, in this connection, that whatever is good or bad, lofty or degrading, virtuous or vicious, in the human bosom, will be most fully developed in society. Lot no doubt, would have been a better man that he was had he been surrounded with examples of piety. Esau would have been a worse man than he was, had he lived in a wicked family. Encouragement is thus given to those who are struggling upward, and obstacles are put in the way of those who are going downward. No one, unsustained by compainionship and associates, ever rises to the fullest measure of excellence; and no one, who is not urged by others, ever sinks to the lowest depths of depravity. The pious are more delicately pious, and the wicked are more decidedly wicked, as the result of union, concert and cooperation. It is a well ascertained fact that a company of bad men will generally be more openly and boldly vile than any one of that company would dare to be alone. In this case, the first stimulates and draws on the sec-

(Continued on Page 5.)

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THE MENNONITE

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2956 N. 12th St., Philadelphia, Pa.

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EDITORIAL

In one of the services of one of our churches recently it happened that among those present were three visitors who had come from different parts of the world. One of the visitors was a Russian Mennonite, the other a Dutch Mennonite and the other a professor from a Mennonite college in Kansas. This was an interesting situation; the interest was all the more unusual because a few days before the pastor of that church had received a visit from a French Mennonite and, in the course of his labors during the week, he had met a brother, now an American citizen, who was born in Germany of Swiss Mennonite parents.

All this goes to show how widely the small body of Mennonites is scattered over the face of the earth. There are settlements of them in every continent but Africa and South America and if possibilities for their migration open, it is not unlikely that there will within a few years, be established Colonies in South America and perhaps in Africa. This latter statement is pure speculation of course, but the ruin of our Russian brethren means that eventually they must, if their existence is to continue at all, find opportunity for beginning pioneer life in countries where land is available and the cost not beyond their means.

The fact that we are a scattered people is not to be accepted as something to prove that we are a different people. Indeed, it was because the fathers of our scattered brotherhood were so determined to hold fast to that which is ours in faith and life that new settlements were undertaken in obscure corners of the world. Since the time of the Reformation, Mennonites have been a colonizing people and it did not matter much whether they came from Switzerland, Holland the Rhine country, Poland or Russia, their ability to adapt themselves to new conditions and work their way into prosperity proved itself everywhere. It is a satisfaction to know that no Mennonite colonization undertaking ever was a failure. This is not to be understood as though they had none of the hard experiences that go with pioneer life in new countries. In nearly every enterprise of this kind they had to put up with the same hardships that other settlers had to face, sometimes their experiences were harder and their privations greater, but, in the end, they attained a noticable degree of prosperity.

The reasons for Mennonite colonial successes are numerous. They are nearly all of the same stock that had its beginning in Holland and inherit the characteristics of that thrifty little country. They are bound by ties of relationship and this is sure to add to their loyal assistance and encouragement to one another in times of great difficulty. They are people of the soil they know the soil and how best to work it to advantage. There is a constant personal communication between their widely scattered communities which tends to develope their powers of observation and the application of means and methods they observe to the cultivation of their own peculiar soils. Moreover the Mennonite type of life is given to thrift and industry. While not a stingy people, it cannot be said that they are ever ready to part with their hard earned cash, when they have any, without seeing some decided advantage to themselves. In Mennonite communties one does not see a waste of means or effort upon useless or purposeless things. The resplt of such situations is that there are no Mennonites paupers anywhere. Unless situations, like that existing in Europe today, make unusual demands upon them their charitable contributions, which often obtain a high figure, when considering their numbers, go to those who are no Mennonites and frequantly have never heard that there are such people as Mennonites.

We may well say of our brotherhood stretched out in a line from the heart of Siberia to the western shores of the United States, that it is a world-wide brotherhood, and for this reason is so greatly affected by present world conditions.

The Mennonite and Bundesbote to one address (old or new subscriber) for $2.50.

WHAT NEWSPAPERS SAY ABOUT MENNONITES

A Few Recent Notices in the Philadelphia Record

Scores of curious people visited the old Mennonite burial ground at Germantown avenue and Herman street yesterday, following the publication in the Reporters' Nosegay column on Saturday of a story telling of the beautiful picture presented in the graveyard every morning of the common chicory, with purple blossoms, nodding from slender stalks. The peculiarity of this flower is that it does not bloom after the noon hour; in fact, it blossoms for but a few hours every morning. These Sunday visitors also visited by invitation the old Mennonite Church, to whom was pointed out a communion table 185 years old. It was used as a writing desk by Christopher Dock in the old log church that stood on the lower corner of the property, near Herman street. Christopher Dock was the teacher of a day school, and quite popular and talented in his day. He was very pious and highly educated. It has been said that on one occasion two men were talking about him, and one of them said he had never been known to show the slightest anger. The other replied that perhaps his temper had never been tested, and presently when Dock came along, he reviled him fiercely, bitterly and profanely. The only reply made by Dock was, "Friend, may the Lord have mercy upon you." This old school was organized by Francis Daniel Pastorious and other early settlers of Germantown, and Christopher Dock, who had emigrated from Germany, was called upon to teach. Dock was drafted into the army. Having conscientious scruples, he was opposed to fighting, and asked to be excused. This was refused by the German military authorities, and Dock made a vow that, if God would help him to escape, he would go to America and devote all of his days to educate the youth in the new land. This he did, remaining at the old Mennonite log church in Germantown and school for many years. Afterwards he went to Skippack township, in Montgomery county, where he taught school until his death, which occurred in this way: One evening in the fall of 1771 he did not return from his labors at the schoolhouse at the usual time. A search was made and he was found in the schoolhouse on his knees—dead. After the dismissal of the scholars for the day he had remained to pray, and the messenger of death had overtaken him at his devotions—a fitting end to a life which had been given to pious contemplation and useful works.

According to a dispatch from Rochester, N. Y. "two denominations forming the major portion of the Union Church at Barnard" have split over the singing of a psalm. More remarkable things than that have happened, from time to time, in this grand old State of Pennsylvania. In Lancaster county there are numerous sub-sects of the Mennonites or the Amish which have come into existence because of stubborn quarrels over trifling matters. There are said to be, for instance, three separate branches of the Amish who split over the vanity of suspenders. One group, representing the most liberal modern thought, favors "boughten braces"; one, the ultra-conservatives, insists that all suspenders should be the home-made variety; and the other, the middle-of-the-road party, holds out for one "boughten" and one home-made gallus.

The recent installation of a new pastor of the ancient Mennonite congregation in Germantown adhered only slightly to the primitive customs of that sect of "plain people." According to their old-time regulations, which many rural churches still follow, congregations must choose their ministers from among the membership, and he then serves without salary, not being required to abandon his secular employment. The Germantown congregation recently tendered a call to Rev. A. S. Shelly, of Bluffton, O., and he accepted. But at the beginning of the ordination service he was first formally received as a member of the Germantown congregation, so that he could be chosen out of the membership as minister. Mennonite congregations that cling to the old methods still choose their ministers by lot. Churches of the Eastern Conference, with which the Germantown congregation is connected, however, have abandoned this custom, and they also permit the payment of a salary to ministers who give all their time to pastoral work.

Your talents, your time, your riches,
To Jesus, your Master, give—
Then ask if the world around you
Is better because you live.
—F. J. Crosby.

Your own renewal for 1922 and a new subscriber from now until January 1923 and a copy of Dr. Smith's "The Mennonites" for $4.75.

THREE ASPECTS OF FAITH DISPLAYED IN THE TEMPTATION OF OUR LORD. MATTHEW 4:1-11.

John H. Hunter.

Faith is essential in salvation, and also in service after one is saved. It has but one aspect in salvation; it lays hold of and rests on the finished atoning work of the Lord Jesus Christ. But in service faith in the word of God may have many aspects, many manifestations. It runs all through the conflict of the temptation when the Son of man alone and singlehanded met and overthrew Satan. Each fresh attack of Satan led to a fresh display of faith by our Lord. These were:

1. The Abandon of Faith, v. 4.

To the Man, hungered with a forty day's fast, the very sensible and practical suggestion is made that He command the stones to become bread and satisfty His hunger. But the real point in the suggestion lies deeper; it is to prove by performing the miracle that He is really the Son of God, which God Himself had declared forty days before at His baptism. But our Lord takes the suggestion on the practical material side. In effect He answers that Satan is sadly wrong in assuming that bread alone can support life. God's word is far more important than bread. Bread only sustains physical life because God has so ordained. That same word can sustain by anything else as well as bread, or without anything material if so God wills.

If, on the other hand, it be not God's will that man should not live, bread cannot sustain life. But faith in God's word delivers from anxiety, makes one independent of the material, if such be God's will. Like the three Hebrews threatened with the fiery furnace, faith leads to obedience and leaves results to God.

In an age of materialism do we need any lesson more than this taught by our Lord? Again and again, when trying to persuade men to break with sin and turn to God, we are told, as though it were an undisputable truth—"A man must live," meaning that a man must live by material things even if forced to get them in sinful ways. Our Lord's thought is that it is not necessary that a man live, but it is necessary that he trust God. Here is a glorious independence for the believer, lifting him above all that the world counts essential, making him independent of the world and its approval, careless of its help, careful only of God's "Well done". Especially for the Christian worker is this his magna charta.

2. The Balance of Faith, v. 7.

The revelation of the abandon of our Lord's faith, His independence of the material, Satan attacks along another line. He even assents to our Lord's declaration concerning the word of God, and quotes the promise of protections. "If you will trust God to sustain miraculously, here is a timely and Scriptural way in which to do so," he says, in effect. "Men need such a demonstration of God's miraculous power, something they can see. Do it, cast Thyself down from the temple pinnacle for the glory of God. Men will be compelled to believe in you, and to believe in God's promises."

It looked "spiritual", did it not? But our Lord said: "Thou shalt not tempt the Lord thy God." That is, faith may become presumption, a virtue may become a sin. To be content to be independent of neccessary material things when doing God's will where God wants us is faith. To ask or expect God to work an unnecessary miracle is presumption, even though a promise from His word would, from a cursory glance, seem to furnish a basis for doing so.

In our Lord's situation there was no need to throw Himself down, hence no warrant for expecting God to save Him from the result of such folly. Faith uses such means as God has placed at its disposal and trusts God's blessing in their use. Presumption turns its back on available means and demands that God shall magnify its "faith", and incidentally glorify Himself, by performing a miracle not otherwise needed.

Here, then, are two extremes to be guarded against, the balance to be kept: a gross carefulness of the material which would dishonor God by failing to trust Him where means are by His will absent, and a self-confident presumption that would dishonor God by degrading Him into the position of a mere wonder-worker at our beck and call.

The following illustration of the right application of the promise of the angel guard was published as a true incident in an English magazine of high standing some years ago:

A Scotch minister went to call one Sabbath afternoon on a poor woman who was dying. An outside stair led to the poverty-stricken tenement. The man of God, absorbed in trying to win the dying sinner to trust the living Saviour, was unconscious of the hour until startled by the sound of his own kirk bells announcing the evening service. Committing the poor woman to God in prayer he hastily withdrew, burdened with her fate. In his abstration he failed to notice that the handrail on the stair was broken, and by a mis-step fell from the landing. It was some distance to the ground, but on alighting he was surprised to find himself, though he had fallen on a mass of debris, able to move. He rose to his feet, astonished to discover that he was unhurt by the fall that seemingly meant death. He walked directly to his church, mounted his pulpit, discarded his prepared sermon and preached with unction on: "He shall give His angels charge over thee, to keep thee in all thy ways. They shall bear thee up in their hands, lest thou dash thy foot against a stone" (Ps. 91:11, 12). But the godly Scotchman did not advertise a repetition of the angelic interposition that men's faith might be strengthened by sight, nor that curiosity seekers might be drawn to his ministry. God can and will work miraculously when such is necessary, but not just to satisfy gaping sensationalists.

3. The Loyalty of Faith, v. 10.

Unable to push our Lord from the path of faith into the ravine of distrust on the one side or of presumption on the other, Satan attempts to shake His allegiance. He does not demand that our Lord cease to worship Jehovah, but that He admit him to a share in His worship. Jeroboam did not discard Jehovah as Israel's God, but provided the golden calves as tangible objects through which to worship Him.

But faith loyally stands on "Him only", and has no room for another in the holy place.

A divided allegiance is all Satan asks today. Men may be "very religious" provided they give Satan, self, and the world some recognition. God demands "none before Me" He gave all for us when He gave Himself in the person, of His Son. He asks—and shall we not gladly give Him?—all we are and have, in return.—Missonary Worker

COMPANY; ITS INFLUENCE

(Continued from page 3)

ond, the second the third, until the voice of conscience is drowned, and every feeling of shame is eradicated from the heart. If a person really wishes to rid himself of all virtuous restraints, he has only to go with the multitude to do evil, and the end is gained. In the confusion and bustle of noisy associates sin has no such sting as it has in private. What opportunity is there here for serious reflections and painful misgivings, which come thronging upon the mind in the stillness of the bed chamber and the solitary walk.

Instead of asking what God and the conscience approve, the only question now is, what will gratify the company? If this point can be secured, there seems to be no thought of the remorse thus stored up for the sick-chamber or the dying bed. In a large majority of cases pre-eminence in evil results from the abuse from that social principal, which God has implanted in our bosoms as a help to the development of piety.

Where is it, let me ask, that the profane jest is uttered against the Scriptures, the Lord's day and the ministry of the sanctuary? Under what circumstances is it that the song of the drunkard is heard, and the silence of the midnight is disturbed by the mutterings and cursing of the gambler? How comes it to pass that here one and there another is enticed to the house of infamy and the haunts of damnation?

These are not vices which spring up in retirement and are connected with thinking on one's ways. They have their origin in noise and bustle and excitement, and not in stillness of solitude. This is the point at which the road starts which leads to profanity, intemperance, and debauchery. Festive seasons and days of mirth afford a fruitful soil for the growth of sin. The mind is thus unbent, pleasurable sensations are excited, and one gives countenance to another, until the most disgusting impiety and inebriation ensue. It is well, too, to remark that young men of amiable dispositions are often most in danger from bad company.

Owing to that great catastrophe which so utterly deranged man's whole moral nature, some of those very traits of character which are denominated virtues, seem really to open the door to vice. This is but too true of thousands who are blessed with a soft, mild and yielding disposition. Like some plants which change the color of their blossoms as often as you change the soil in which they stand, these persons take their tone of feeling from surrounding circumstances! While at home, where the Bible was read, prayer offered, the sanctuary visited, and God worshiped, everything went apparently well with them. But after receiving the farewell blessing of a kind father, and the parting embrace of a fond mother, new scenes soon open and new impressions are made. Sooner than turn his back upon some unprincipaled associate, he will sacrifice conscience, peace of mind and the favor of God. Let one of an easy

complying disposition, and with little fixedness of principle, come into contact with educated and refined iniquity, and the work of ruin is speedily done. The politeness of the exterior renders him unsuspicious of the sink of corruption within. At first he only listens, then he begins to imitate, and soon he goes as an "ox to the slaughter and as a fool to the correction of the stocks."

All this is confirmed by the fact that young men are sure to be estimated by the character of their companions. There is an old proverb, and all experience verifies it: "Every man is known by the company he keeps." It is possible for you to lose in an hour, what it cost years of care and circumspection to gain. A little want of consideration, a little forgetfulness of what is due yourself, a little yielding to the blandishments of vice, may inflict an injury never to be repaired.

But take another course. Seek the society of the good, cast in your lot among the virtuous and faithful, and your standing will become reputable at once. Everybody will see that you respect yourselves, and this will secure the respect of others. I charge you, ponder well these remarks. If you are seen to associate freely with such as are known to have no respect for the Scriptures, and no reverence for the Sabbath, especially if it should once come to be understood, that you can cast your lot with those who have gone so far in the ways of transgression as to glory in their shame, you must not deem it a hardship to be treated as if you sustained the very same character. No matter what gay clothing they wear, how flippant their conversation, or how respectable their friends; they are not the companions for you. It is impossible to join affinity with them, without exposing yourselves to be dragged into the same gulf in which they are fast sinking.

If you will take the advice of one older than yourselves, be not ambitious of having a multitude of bosom friends. Far be it from me to utter a syllable, which might by any possibility be construed into an encouragement of those misanthropic feelings which sometimes struggle for ascendency, even in the youthful bosom. But still let me tell you, that to open your arms to every one's embrace, and to form intimacies with every newcomer, is to sow the seeds of sorrow for yourselves. My advice is—be polite, be kind, be courteous to all; but for your own sakes, be familiar with very few. Make companions of parents, brothers and sisters, and you need never feel lonely.

Let me say further in choosing friends, learn to set a much higher value on virtue and religion, than on any outward distinctions. Surely, you need not wonder at the multiplied sorrows which too often embitter life, if you but call to mind on what principle it is, that some of its most sacred ties are formed. What real happiness can a young person, male or female, expect from a voluntary alliance with that which is low in feeling, debased in taste, and depraved in habits? The hope of after reformation in such cases, is so fallacious that you should never dream for a moment of relying upon it. Let the change for the better come first, and let the union, if it ought to take place, follow.—David Magie.—Sel.

TEN REASONS FOR A FAMILY ALTAR

God in the beginning established religion in the home. The altar fire in the home was intended to be kept burning continually.

The home needs the light, the warmth and the cheer of the altar fire.

The "reasons" subjoined are taken from a leaflet put out by the Family Altar League.

They are as follows:

"Because it will send you forth to the daily task with cheerful heart, stronger for the work, truer to duty and determined in whatever is done therein to glorify God.

"Because it will give you strength to meet the discouragements, the disappointments, the unexpected adversities and sometimes the blighted hopes that may fall to your lot.

"Because it will make you conscious throughout the day of the attending presence of an unseen, divine one, who will bring you through more than conquerer over every unholy thought or thing that rises up against you.

"Because it will sweeten home life and enrich home relationship as nothing else can do.

"Because it will resolve all the misunderstanding and relieve all the friction that sometimes intrudes into the sacred precincts of family life.

"Because it will hold as nothing else the boys and girls when they have gone out from underneath the parental roof and so determine very largely the eternal salvation of your children.

"Because it will exert a helpful, hallowed influence over those who may at any time be guests within the home.

"Because it will enforce as nothing else can do the work of your pastor in pulpit and in pew and stimulate the life of your church in its every activity.

"Because it will furnish an example and a stimulus to other homes for the same kind of life and service and devotion to God.

"Because the Word of God requires it and in thus obeying God we honor Him who is the giver of all good and the source of all blessing."

Dr. Beiderwolf relates the following interesting incident:

"The story is told of a little Japanese girl who studied at an American college and spent a Christmas vacation in the home of one of her classmates. She had seen much else in America, but the thing she longed most of all to see on the inside was a Christian home, and such a home this one was known to be. She had a delightful time, and as she was about to leave at the end of the vacation time the mother said: 'How do you like the way we American folks live?' 'Oh,' she said, 'I love it. Your home is wonderful. But there is one thing I miss,' said the girl, with a far-away look in her eyes. 'It is this that makes your home seem queer to me. You know I have been with you to your church, and I have seen you worship your God there. But I have missed the God in your home. You know, in Japan, we have a god-shelf in every home, with the gods right there in the house. Do not Americans worship their God in their homes?'"

Christianity can never leaven our country unless it pervades the home life.—In the Christian Nation.

THE VALUE OF MAKING FRIENDS

It pays to be polite to any person, but it is wise to be careful in choosing friends. Friends of the right kind are a joy forever. A true friend is a friend for life. Some young people choose their friends because they are schoolmates or neighbors, others through coming into touch with them in church or in some neighborhood associations. True friendship is never of a mushroom growth, springing overnight. The friendship which lasts is one that develops slowly and steadily. A friend is one whom you can trust, respect and love. Time and experience are essential to test the associates and prove the qualities in them that make them true friends. Bring to the test through adversity and trials those with whom you associate, and you will then soon know who are your true real friends. In choosing your personal, intimate friends, choose those whose characters influence to better things, not those who are careless of right and wrong. Always be faithful and true to the right kind of a friend. It is well said, "Be a friend if you would have one."—Lutheran Young Folks.

THE S. S. LESSON

Oct. 23.

Paul's Last Journey to Jerusalem.

Acts 21:3-17.

Golden Text: Let us not weary in well doing, for in due time we shall reap, if we faint not. Gal. 6:9.

The riot in Ephesus had made it necessary for Paul to depart. Our lesson should include the account of his later and last interview with the faithful of that city, who came out to Miletus to say farewell to him, knowing that they would see his face no more. Parting is always a sad thing, but when one knows that the one to whom goodbye is said is to be separate for life the sorrow is keener. The Christian, being human, knows how to weep, but the Christian does not separate from his dear ones in the faith forever. He has a larger hope that brings encouragement. Paul's friends had this hope. Many a mother or father has thus seen a son or daughter go off to the mission field. Without the assurance that the child of God has, such a separation would be one of utter hopelessness, as it is the parting may be sweet.

There were three reasons why the spirit should lead Paul to determine his last trip to Jerusalem, although he no doubt understood that there were many hardships involved. He loved his brethren, the Jews. They were his people, his kinsmen, through them the oracles of God were preserved. Though a Christian, he was still an Hebrew of the Hebrews. The fact that he had come to an understanding of the salvation there is in Jesus Christ made him all the more anxious that these, his kinsmen, should receive the gospel. Next, Paul was a representative of the gospel in foreign parts. It was the work of the church in which he had been occupied these many months. Now he felt it his duty to meet with the elders in Jerusalem to report to them the glorious progress of the gospel among the Gentiles. Let us ever keep in mind that Paul was not acting independently of the church. He recognized the deference to be given to those in authority, even though God had also called him to be an apostle. The gospel always make its greatest progress when there is a responsible directing authority. The Holy Ghost had led Paul in many ways, but He did not lead Paul to ignore the elders at Jerusalem. Again Paul was on his way to bring alms to the saints at Jerusalem. Famine was threatening and that was enough to give him so much concern that personal comforts had to be disregarded. Aside from the distress of famine which was temporary the mother church at Jerusalem was always poor. Jerusalem was not a commercial city, there seldom was opportunity for the poor to make a comfortable living. Taxes were high. The Roman government made large demands. The community of goods, which had been established in Jerusalem in the early days of the church, had made all Christians poor and so, unlike now, the mission churches had to deprive themselves of much so that the mother church in the ancient capital could be kept from starving. It speaks well for the new churches of Paul's time that they were ready to do so much for their brethren in far off Jerusalem. Let us ask ourselves whether we are doing as much as we should for our starving and stricken brethren across the sea who are perhaps face to face with the worst famine the world has seen. In his haste to fulfill his mission Paul still found time to meet with brethren. He was a Spirit-led man. The Spirit directs the ministers of the gospel to where there are fellow Christians. One of the joys of being a child of God is in the sweet fellowship of communion with saints.

On this journey we meet with Philip, the evangelist, who was one of the seven spoken of earlier in the Book of Acts. He had advanced in the service. He no more was serving tables. He was an evangelist. God makes His work a training school. When we prove our fitness in simple tasks we are advanced to higher responsibilities. Philip had four daughters who prophecied. This statement throws light on several things. First, it proves the value of a Christian home training. God's mightiest servants have always come from the homes where he was served and honored. The winning of the world for Christ must begin in the Christian home. Nothing can take its place. The fact that there were women prophets in the early church proves that the Spirit of God did not limit active participation to males alone. One of the signs of true progress in our times is the recognition of women as equals in affairs, especially in the affairs of the church.

The last part of the lesson has to do with the efforts to discourage Paul from doing what was the evident purpose of the Spirit he should do. It was a friend's duty to let him know of what was before him, but not the duty of a friend to suggest that he set aside the determination to be an instrument in God's hand in the face of duty. In worldly matters we have little patience with the slacker, surely in matters where the glory of God and the concern of souls is involved the slacker has no place. Paul had lived for God, now he expresses his willingness to die for Him. Not all of us are called to make the supreme sacrifice but all of us may and should serve Him by living for Him and giving Him the best that is in us.

THE C. E. TOPIC

Oct. 23.

What We Know About God.

Ps. 139:1-12.

All men realize that there is a God. The lowest savage fears an unseen spirit. The heathen philosopher speculated about the creator of all things. Being a religious creature, the spirit of man longs not only to know about the greatest of beings, but wants to get into communication with Him. At the bottom of all religions there must have been some sort of speculation concerning Him. Because men have been blind and have sought to have a god after their own liking and being they have allowed themselves to be led into some of the most absurd follies. It is the Christian's privilege not only to know about God, but to know Him as well. We pity the poor heathens. Unregenerated people do that much, but they are little better than they, if they do not learn to know Him intimately. God is, is one of the greatest facts to be accepted, a greater is that God may be known.

We know there must be a God because everything of which we are conscious or know, must have had a beginning or a maker. Nothing ever happens without a cause, this cause may have been caused by another cause and that by another, but eventually we will be led to the first cause. Common sense and reason confirms this. But God is more than just the beginning of things. He enters into everything and everything shows that it was designed for the purpose it serves. Nature is a text book in which we may read about Him and learn that He is a provident Creator, that He is benevolent, that He sets laws that must be obeyed, and that His concern extends to the minutest thing we may know. Sad, that, in the words of the old hymn, the places where God does His greatest wonders in nature "every prospect pleases and only man is vile." We need more than nature in order to know God rightly.

God is known in the heart. Because man partakes of the nature of God he is in the possession of a sense of right and wrong. This sense may be cultivated by the sincere search of the soul for communion with Him and obedience to Him. It may be destroyed by continual persistance in wrong-doing and hardening of the heart.

God does not let man to the fate of feeling after Him without help from Him. He has given us revelation. The Word of God is our only safe rule of faith and conduct. It is through faith alone that we get a perfect knowledge of Him. The Bible is the true guide to our faith. Any kind of a faith not grounded upon what the Bible reveals only leads to our destruction. The Bible reveals Him as a God of law. We cannot understand anything about Him without a familiarity with His law, for this law lets us know just what is our relation to us and His relation to us. He is the God of justice, were it not for the Word we could not know that He was the God of Grace as well.

In Providence we must surely see that there is a God who makes all things work together to serve His purposes. Every life is in some way led that it may safely fulfill its destiny. Only the leading hand of God can do this. It was Providence that made this country a refuge for our fathers, it was Providence that gave us great leaders and protected us in time of danger.

God is to be known through love. If we only knew Him as the God of justice we would tremble at the thought of Him. As the God of love we come to Him as children to their parents. His greatest manifestation of His love was through His Son, our Lord. To one of His disciples He said: "Who hath seen Me hath seen the Father." The more we live lives of love the more we not only learn about Him, but the more we become like Him.

God comes to be better known through prayer, for that is the instrument by which communication is established with Him. In prayer His face is revealed. The Spirit of God is His witness to His children, giving constant proof that they are the children of God.

CONTRIBUTIONS

Received by the Executive Committee of Mission Societies During September, 1921.

Sew. soc., Henderson, Neb., Mrs. H. D. Epp, Girls' school, China, $50; do, famine sufferers, Russia, $25; do, Miss Agnes Williams' auto, $25; sew. soc., Inman, Kan., Mrs. H. W. Entz, do, $5; Grace Menn. Ladies' Aid, Miss M. Neuenschwander, do, $10; Dorcas soc., Freeman, S. Dak., Mrs. F. B. Wood, do, $5; Sr. sew. soc., Halstead, Kan., Miss Anna Dester, do, $10; Mr. and Mrs. L. M. Ledig, Upland, Cal., orphan Matabaya, India, $30; sew. soc., Bergtal, Pawnee Rock, Kan., Mrs. P. A. R. Unruh, Oklahoma stations Christmas, $15; do, famine sufferers, Russia, $20; do, lepers or other sufferers, India, $20; do, general mission treasury, $47.73; do, girls' school, China, $50; Mrs. D. C. Sprunger, Berne, Ind., for do, $5; sew. soc., Mt. View, Okla., Mrs. A. J. Krause, for do, $61; sew. soc., Gnadenberg, Whitewater, Kan., Mrs. Isaac Penner, for do, $74.40; sew. soc., Corn Okla., Mrs. Herman Horn, P. A. Penner sta., India, $26; sew. soc., Mt. View, Okla., Mrs. A. J. Krause, evangelist, India, $15; do, freight on box to India, $4.25; sew. soc., Elbing, Kan., Miss Anna Andres, India for Christmas, $25; do, China for Christmas, $25; do, Okla. stations for Christmas, $10; do, Rev. A. Wiebe's station, Montana, for Christmas, $10; do, postage et. of Ex. Com., $1; Christian sew. soc., Moundridge, Kan., Mrs. C. H. Goering, Okla, for Christmas, $10; do, relief work in Constantinople, $25; mission soc., Upland, Cal., Mrs. D. S. Dettweiler, two orphans, India, $45.; do, two Bibelwomen, India, $38; do, leper asylum, India, $15; do, rest home, India, $81.91; sew. soc., First Menn. ch., Newton, Kan., Mrs. J. H. Richert, Miss Williams' auto, $10; do, five Oklahoma stations, for Christmas, each $10, $50; do, Rev. P. J. Wiens' station, India, for Christmas, $10; do, two stations China for Christmas, each $10, $20.

Gratefully acknowledged,
Mrs. J. G. Regier, Treas.

FOR EMERGENCY RELIEF COMMISSION

Sept., 1921

For Russia: Hoffnungsau cong., Inman, Kans., $53.19; Gnadenberg Ch., Whitewater, Kans., $33.48; First Menn. ch., Upland, Cal., $17.45; A. W. Reimer, Newton, Kans., $10.00; First Menn. ch., Mt. Lake, Minn., $76.90; Bethel Menn cong., Mt. Lake, Minn., $100; Bergfelder cong., Mt. Lake, Minn., $36.84; D. W. Friesen, Altona, Man., $1, ditto, $4; Bergtal cong., Corn, Okl., 46.51; D. W. Friesen, Altona, Man., $5; Hoffnungsau cong., Inman, Kans., $17; Schweizer Menn. ch., Alsen, N. D., $25; W. P. Rempel, Pasadena, Cal., $100; Dietrich Becker, Ringwood, Okla., $25; collection at Reneta, B. C., $30.40; from a sister, Moundridge, Kan.-as., $10; sewing society, Henderson, Nebr., $25; sewing society, Pawnee Rock, Kans., $20; D. W. Friesen, Altona, Man., $4. Total, $640.77.

For Germany: First Menn. ch., Upland, Cal., $17.40; anon., Upland, Cal., $10 (for Lechfeld); Mrs. John H. Voth, Goessel, Kans., $10; Buhler, Menn. S. S., Buhler, Kans., $50; Buhler Menn. cong., Buhler, Kans., $60 (for Lechfeld). Total $147.40.

For Europe: Greenfield Menn. cong., Carnegie, Okla., $10.50; Ebenezer cong., Mt. View, Okla., $20.30; Menno Menn. cong., Watowa Okla., $20; Kinderfest near Freeman, S. D., $125; Menn. ch. and S. S., Lehigh, Kans., $24.34; sewing society of Christian ch., Moundridge, Kans., $25.00 (for relief work in Constantinople). $234.14.

For Syrian Orphan Home, Jerusalem: D. W. Friesen, Altona, Man., $1.

Gratefully cknowledged,
C. F. Claassen, Treas.
Newton, Kans., 5. October 1921.

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New Bible Picture Books

These Bible Picture Books contain eight full page colored illustrations and eight full page etchings. The Bible stories are from the New Testament, are related in simple language and are printed in a large and clear type. The books are 8x10½ inches in size and come in three series:

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The books in this series have 32 pages, bound in boards with cloth back and an attractive cover design in four colors. Following are the titles:

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MENNONITE BOOK CONCERN, BERNE, IND.

The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

VOL. XXXVI. BERNE, INDIANA, OCTOBER 20, 1921. No. 41.

IN MENNONITE CIRCLES

Communion has been announced for the Altoona City mission Oct 23.

A C. E. Society, which meets weekly, has been organized in the Barrville, Pa., Church.

The meetings at Upper Poplar Run, under the direction of Home Missionary Gerig, were a great blessing to the community. Twenty persons made confessions.

A Bible and Mission Conference is to be held in Napier Mennonite Church. Napier, Pa., on October 29th and 30th. All full and interesting program has been arranged.

Rev. Jacob Snyder, of Roaring Spring Pa., will be the guest of the Richfield, Pa., Church, of which Rev. B. S. Graybill is elder. Bro. Snyder will participate in the preparatory service on Sat. the 22 which is to be followed by the Communion on the following Sunday.

Bro. Daniel Gerig and wife closed a series of meetings at Smith's Corner, Pa., recently. A number of confessions are reported. Smith's Corner will celebrate its fall communion on Oct. 16, after which Bro. Gerig will be the regular pastor of that congregation.

Bro. G. M. Bergen, the new superintendent of the Altoona City Mission is expected on his new field about the last week of October. He left Moundridge, Kansas, Oct. 10 and expects to visit several churches on his way East.

The sixty-two young Mennonites detained at Ellis Island were finally permitted to land. Bond having been furnished that they will not become public charges.

WHAT ARE YOU GOING TO DO ABOUT IT?

The quarterly reports of the workers in our city missions and the scattered frontier settlements are quite encouraging. Souls are being won for Christ and the blessed life in Him. The missionaries are laying their plans for the winter campaign. They are looking forward, not backward. They are taking their hardships uncomplainingly. When because of the low ebb in our funds, they have to wait for their pay long over-due, they manage somehow. But why must we thus add to their burdens? The Spirit says, "Bear ye one another's burdens" not lay on some more.

Dear brethren and sisters of the congregations, let us send in our gifts in larger measure and more promptly. Do not compel the Board to take backward steps in the work that is bringing such blessed results. It is hard enough to have to turn deaf ears to the calls as they come for further workers in other needy fields. Let us come to the rescue and let the good work go on. What do you say?

Watch for the monthly statements from our Treasurer, Bro. J. E. Amstutz, Trenton, O., which he has been asked to publish in the Mennonite and Bundesbote. We have all been watching almost with bated breath, the growing improvement in the foreign Mission treasury during the last months. So be it all along the line!

Yours in the blessed service,
A. S. Shelly, Corr. Sec.

AN AUTHENTIC REPORT ON CONDITIONS IN SOUTH RUSSIA

Rev. P. C. Hiebert, chairman of the Mennonite Central Committee herewith presents a communication from our Russian Brethren with the following statement:

"The following official Communication to the Mennonite Central committee (translated by Rev. A. S. Shelly) has been forewarded by responsible parties who speak as representatives of the Mennonites in South Russia. In the original report names and places are fully given, but, since it is possible that some of our committee has seen fit to omit names.

Since the writing of this letter conditions have become very much worse, now that the anticipated famine in bread, clothing and fuel has become a reality. The winter approaches and every necessity is lacking. Unless energetic efforts are made from here misery, want and death will prevail in South Russia. The Friends and Mennonites have already commenced relief work, but special relief for our brethren there will be impossible unless we make sacrifices and promptly get to work.

A way of reaching our brethren seems to be opening and your committee hopes soon to be in a position to suggest ways and means by which assistance may be given. Until that time the matter of collecting money and clothing must proceed with energy."

July 25, 1921

To the Mennonite Relief Organization Scottdale, Pa., U. S. A.

Dear Brethren:—

With these lines we would bring to you the first reliable tidings our existence in Russia. We have tried before to inform you, but we have not heard whether or not the mails have served our purpose. The Southland has received two letters from W. N. of Reedley, written to his relatives, which have become the common property of the community. These brought a few warm rays of sunlight into the comfortlessness of our Egyptian darkness, sent by the Heavenly Father through the hearts of American brethren. How this caused hope to revive and strengthened confidence in an eventual happy solution of the problem of our existence. "Watchman, what of the night?" one is prompted to ask again and again.

In the summer of 1920 the brethren Miller and Kratz were in our midst. Upon the unexpected sudden departure of Wrangel into the Crimea, Kratz was taken unawares and arrested. Through the good offices of the Halbstadt people he was set free again. He was taken into other colonies, but not long after, he was apprehended again and in all probability transported to the north. We lack all further information regarding the fate of the American brother.

According to information received through the mails from America by way of Siberia, there is said to be room over there for a hundred thousand Mennonites, and that these could obtain the necessary machinery from the government under a guarranty given by the American Mennonites, etc., etc.

I will refrain from mentioning the many, often quite positive, rumors which kept the minds of the people in constant ebb and flow. Let what has been said indicate to you how longingly the gaze of the Mennonite world here is turned toward the brethren in the far west.

The other settlements had their ear turned toward the Molotschna. In the midst of the turmoil of the past winter, every now and then, there suddenly appeared deputies from otherwheres praying that they might not be left behind by the Molotschna, for report had it, they said, that the Molotschna people were about to board the emigration vessels. Letters of like import came from the north. The conviction is very general that a better future here is a lost hope. Many, very many, are so completely cut loose that should today a ship come to a South Russian port, they would tomorrow take their children by the hand to depart.

In this report it is our purpose not so much to present the sorowful past, but rather to give a survey of the equally dark present, out of which there will appear, with some degree of certainty, the prospect for the future immediately ahead.

Our Southland, Taurien, was the greatest sufferer from the miseries of the Civil war because here centered the conflicts which finally came to an end with the retreat of Wrangel, on Oct. 16 in the Molotschna, and in November in the Crimea. In more than ten alternating reverses and victorious advances, the colonies were overrun, and suffered great losses in goods and in lives, not to speak of the spent powers of soul and spirit that went with the trying experience. And

where the powers of endurance were not equal to the strain, there we had to see the gray hairs of our loved ones (and not always only the gray) brought to the grave. How needful that in this grievous time we be strong in soul and spirit, in faith, hope, and love-forgiving love. And we are not!

That great quanitities of material possessions in our colonies have been liquidated and confiscated-not to use a harsher expression-down to the last remnant, this must not be felt as the most painful of our experiences, at least it should not, and for many a one will seem as nothing compared with the decimation of the circle of loved ones. Besides this, I would lay emphasis upon the loss of possessions in ideals. If the erstwhile, on the everage, well-to-do Mennonites, now stripped of all outward means, could board the emigration vessel in full possession of their former mind and soul qualities, we should be glad, for then we would have lost little.

Again since fall there are quartered in our villages divisions of soldiers, whoseek to gain influence with the young people. Partly as an administrative measure, the so-called "Kulturproswette" were introduced, organizations for social diversion in theatrical performances, singing, instrumental music and the like. The Third International was to be sung, was, however, actually, sung in only a few places. Some of our people went into these organizations, largely with the thought that in this way possibly some things might yet be saved, as for instance the books and musical instruments, or that they themselves might thus escape compulsory service..

In the Northeast religious instruction was retained. As—the Mennonite teachers in a public meeting with a representative of the Government, flatly rejected, on religious ground, the practicing of the Third International in the schools. And it went.

Yet another side: The state's communal administration requires a precise statistical registration of all possessions, cattle, poultry, grain, flour, etc., for the purpose of levying on all surplus, and surplus incudes about all there is and as long as one has. You can hardly form an adequate conception of how every thing was noted down to the smallest and most unusual detail, and with endless repetition of the same, and how to this day they continue their oft-repeated requisition. In making the required reports to the statisticians conscience often comes in conflict with provident consideration.

Furthermore, in order to extort more grain, many hostages have been taken from the villages, who have been held or are still held in Halbstadt, Tokmak, and Alexandrowsk, in Tokmak more than 100 Mennonites, innocent people. They are held simply to compel their congregations to deliver up the possibly hidden grain, or shall we say, that the respective agents may obtain food for themselves. How in this way the hams, the butter, cheese etc., and many too, must make their journey into the dark! It is disgraceful to record, but terrible to be caught in the meshes of such a system. The dreadful demoralization of it all we shall realize only when once we shall be over there with you. Here we can not feel as men among men.

In case the poor victims get beyond Tokmak their doom, as a rule, is that they miserably perish. Of the eleven taken out of Halbstadt not all have been returned. Oh, what anxiety, pain, and tears are caused by such exercise of power! Consider that the grain agents in their work of terrorizing possess unlimited license even to the shooting down of those they deal with. And the staying of their hands with bribes can not much longer keep back the tears of suffering. About every resource has been pumped dry.

We proceed to the farming situation. This is such that if the state would leave us the small harvest for our needs, we would have bread for the winter and perhaps wheat sufficient for the fall sowing. The wheat in the fallow fields (schwarzbrache) is here our life saver. But ifeed we have none, neither for the cattle nor for the spring sowing. There was no hay made and there is no feed straw. If the rains which have now set in, will come in abundant showers, we may yet have some green forage. Of corn and millet we will have a fuller harvest. Yet all in all there will not be a sufficiency, and the inexorable dictate remains to cut down the already thoroughly decimated stock to a very small minimum.

For potatoes God gives us good hopes. The rain came in time for them. But how shall we get our meat supply for the winter? It will be very scant, for the heavier hogs have all been taken and those that are left must find their feed in the dry pasture, for the granaries have been swept clean and the last corn given up to redeem the hostages.

Moreover the things above mentioned are not yet ours. We ourselves are not free, not our own, and of these necessaries of life from 50 to 75 per cent is to go for social relief. They provide on the one hand for social distribution (with all sorts of accompanying developements which shun the light) and on the other hand cause social misery.

A buring question for the coming winter concerns the fuel that will not burn because it lacks existence. Where are the massive straw heaps of other year? Not even a sample to be seen. The small yield of new straw is not equal to one-fourth of the need. In other years much manure was turned into fuel and in this way one could help out a lot, but alas! the greedy minds in Tokmak are already calculating how many manure bricks per head of stock the farmer is to deliver. The forests of planted trees are already largely cut out. The Israelites in Egypt and the Mennonites in Russia furnish a striking parallel. Our wood, so badly needed, must be cut down by our young men in compulsory service, loaded on our teams and hauled to our oppressors. And for our own use we can gather the stubbles, the underbrush which the others have left. In the city of Alexandrowsk I saw many wooden fences torn down for heating purposes. So with us not only are the forests devoted to destruction but also the shade trees along the streets and the fences. And yet hunger and cold will be our portion.

In view of these things we should have an abundance of warm clothing. Already last winter there were not enough wash clothes to allow the necessary changes. The teachers in the schools complained of the louse-plague. And our wives strained and weakened their eyes over the incessant mending and remending of the same clothes by the poor light of the fat-candles so as to keep the school garments somewhat in shape, at the same time dreading the time when the last patch or yarn had been used.

Thus the questions come up,—What shall we eat? What shall we put on? How shall we be warmed and where shall we find shelter? Our Father in heaven knows. Well, if only He does know, and if only then we know that He knows. Do our brethren over there know it too? We wait. Oh, how many a one while waiting for the journey over to you, had to go on his journey into eternity instead, and how many more will yet go the same way!

One more matter belongs here. We have in the 59 villages in the two districts several hundred families entirely without means, people from Brassel, Schoenfeld, and Terek, from many larger and smaller estates, tossed about in the homes of strangers, finally becoming a burden to themselves and others. They have at one time seen better days and therefore feel their miserable condition today all the more keenly. Should you come to Berdjansk with the looked-for ocean steamer tomorrow, these people must be the first to go.

Because in the last years not a house has been built while a number of existing residences have been destroyed by fire (of accidental origin), and still the Biblical practice of 'marrying and given in marriage continues in force. The housing conditions have become very much crowded. become very much crowded.

A specially characteristic outblossoming of the present principles of state is seen when from among the Russian refugees out of the Wolhynian provinces who in the time of their distress were given refuge here, a marrying couple go out under the blessing of Soviet officialdom and "all these things are added unto them"-a house, furniture, bed and bedding, kitchen furnishings, flour, etc., etc. And where does it all come from? This domestic paridise the Mennonites and the other Germans must furnish. How many young couples not of this village may have been similary favored!

The economic situation in the Memrick settlement, government Ekaterinoslow, some ten villages, we do not for the moment know. Already last winter many of their families had to be content with barley bread. Their fall sowing of wheat was fortunately made. On the whole, the oppressive conditions have been less fierce there. Nevertheless the general situation makes it certain that want is not a stranger there.

The worst nursing conditions are found in the east and northeast. During our stay in Moscow we met brethren from the Ufa district, from Old Samara, The Tract, and Dawlekonowo, who are working for emigration. In those parts many are dying from starvation. As yet no Mennonites have thus died, but now their provisions are exhausted too and starvation stares them in the face. For this cause they have delegated several men with the definite commission to arrange for the emigration of a group of over 1000 persons. They want to be gone by October. If the Father in Heaven prospers their move, these people may get away yet this fall. Will in this

case Berdjansk prove to be the place for their embarkation? Brethren, have you a vessel for our hungering people from Ufa? We of the Southland must wait our turn that the Mennonites of the north and east, who are actually starving, may be first on the list to be rescued. I have heard reports here from Ufa, the Tract, and Old Samara, which indicate the situation to be simply desperate.

Even if you, dear Brethren, find it possible to furnish the needed relief for the 10,000 Mennonites in Russia, how about getting it to them under the utterly demoralized condition of transportation facilities? Is there really no possibility of intervention from America?

The Ukraine alone has taken up the problem of land ownership. According to the plan proposed there is a great surplus of land in our colonies. The former land owners are to retain each 21 Desjatin (This may in some cases possibly by the good will of the local Board be raised to 30; but for us this is not to be expected). The residue of the land is to be divided among individuals on the basis of 2.13 to each eater. The outworking of such arbitrary and complete dismembering of the whole farm system will show itself.

The intersourse by rail has become exceedingly difficult, for private communication simply impossible. And the rates according to the new tarrif of July are 400 times what they were before.

SUNDAY SCHOOL EVANGELISM

Catherine Niswander.

"He that winneth souls is wise." Prov. 11:30. "And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever." Daniel 12:3.

Some one has said that the purpose of the Sunday school is:

1. To bring the pupil to Christ.
1. To build him up in Christ.
3. To send him forth to work for Christ.

The first is necessary before the other two can be accomplished. The pupil must first be brought into the condition where character building of the right sort is possible. Many teachers tell the pupils about the land of Christ, about the miracles of Christ, indeed, all about Christ with never a thought that their first duty is the leading and winning of that soul to Christ. If therefore the Sunday school is not evangelistic, it is not really the Sunday school after all. As surely as the child is born in sin and shapen in iniquity, so surely does the child need the regenerating influence of the Holy Spirit.

Although it is not a work in character like that wrought in a hardened sinner, nevertheless it is just as real and definite, just how and when we do not always know, and can well leave that with God.

It is in the more plastic years when a soul is most easily led to an acceptance of Christ. It is estimated that about nine-tenths of all professing Christians become such between the years from twelve to twenty-one. The first high tide of decision come in the twelfth year, there is a slight ebb until the sixteenth year, when the highest number of decisions are made; from this period there is a rapid and continuous ebb until the twentyfifth year scarcely one per cent. make decisions for Christ.

During these twelve years the church gains eighty-four per cent. of its membership, the majority of these coming from the Sunday school.

In our public schools our boys and girls are being taught how to have a strong body and a strong mind, indeed they are taught everything that makes for strong bodies, trained minds and skilled hands.

The religious training is left to the church, and largely to the Sunday school, and if we fail to bring the child to Christ and to train him in his religious life, we will have in our next generation men and women with strong bodies, trained minds and skilled hands but without the motive power to use it in the right direction.

The Catholic church gives about seven hundred hours a year of religious training to their children, the Protestant churches give only about one hundred hours a year.

As a church we need to give more time to the religious training of our children.

It is the Word of God in the mind and heart of the child that leads him to God and afterwards to right action in life. The teachers' task is to plant this Word into the mind of the pupil.

The teacher need not do this work alone but has the help of the Holy Spirit, not only in knowing how to bring the truth to the child, but the Holy Spirit also prepares the mind of the child to receive it.

However, even though the teacher has the aid of the Holy Spirit, and the Holy Spirit often uses the Word in mysterious ways, yet this is no excuse for lack of preparation. God certainly will most likely use the Truth taught by a thoroughly prepared teacher, than that taught by one unprepared, for the former after having studied the Word with the aid of the Holy Spirit, knows more of the truth and can teach it with greater power and conviction.

Many teachers lay too great an importance on historical facts and fail to teach the truth contained in the fact; not that we should discard facts. When we desire to eat a nut the presence of the shell is quite evident to us and we realize its value, but after all having exposed the kernal we discard the shell and eat the kernal. Just so it is necessary to consider the historical facts, but let us not fail to get the lesson-truth out of it. Jesus in His teaching made constant use of facts, the well to the Samaritan woman, the wind to Nicodemus, the parable of the sower, the bread, the sheep, the lost coin, etc., but always leading out to the great truths of God.

The teacher needs to be in close touch with Jesus in order to pass on the thoughts, plans, and ideals of Jesus to her pupils. Not until she herself has gotten into close communion and fellowship with Jesus can she so hold Him up before the pupils that they will desire Him to become God and Lord of their life.

We must be sure to teach the Bible and not only nature stories, as is so often the case, especially in primary departments. For the truths of the Bible answer to our simplest needs. In our weakness it points us to the Source of strength. When a sense of guilt rests upon us, it points us to the way of escape from the power and guilt and sin, and in facing the hard problems of life the Bible has much to tell us of wisdom and where it may be found.

Especially should the teacher study most earnestly and prayerfully the question of when and how to point out to the pupil his duty to take the great step of accepting Christ and of a public confession of his faith in Christ. We need to be wise and to grasp the opportunity which arises to press home the question of decision. Sometimes the giving of a concrete illustration of some person who has taken that important step, and the result in their life of happiness and joy in service for Christ, will create an opportunity in some pupil's life to win him to Christ.

We need to strive so to teach the Word as to help bring the thought of God near the surface of the pupil's mind. Think of the growth of the consciousness of God in our own mind, after having given ourselves over to Him, yielded ourselves for His service and studied His Word, we found Him as it were coming from the margin to the center of our consciousness. He is no longer one of many persons, He has become the chief person, no longer one with whom we have a far-off relationship, but one with whom we have closest and most intimate companionship. He is no longer One who on rare occasions comes to our mind, but He is seldom absent from it, so that when we are busy about other matters the thought of Him is so near that it flashes into consciousness at any moment. As a certain small boy who was unusually fond of his mother. If you would see him at play, you would think his mnid to be entirely fixed upon his toy, but suddenly he would get up, run to his mother, throw his little arms around her and tell her how much he loved her. She was hardly ever absent from his thoughts.

When God thus becomes enthroned in the inner life, His will becomes the dominant influence in our life and love for Him will grow deep and strong. When we think of Him often we fear to disobey Him, it is when we forget Him and allow other things to dominate our minds that we so often sin against Him.

May we as Sunday school teachers so enthrone God in our lives that from our inmost being may flow a deep, strong, growing love for Him, letting the Holy Spirit make us so efficient and usable that we may not miss any of the many opportunities to win a soul to Christ.

COME TO JESUS

Two little girls came home from Sunday School, saying, "Mamma, our teacher told us today that we must come to Jesus if we want to be saved; but how can we come to him when we can not see him?"

"Did you ask me to get you a drink of water last night?" replied the mother. "Yes, mamma." "Did you see me when you asked me?" "No, but I knew that you would hear me, and get it for me," said the smaller girl. "Well, that is just the way to come to Jesus. We cannot see him, but we know that he is near us, and hears every word we say, and that he will get us what we need."—Apples of Gold.

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THE MENNONITE

Rev. S. M. Grubb - - - Editor
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EDITORIAL

The greatest orgy of smuggling ever known in the history of our nation is now carried on along our Atlantic seaboard. There are many—hundreds of them—vessels plying between the Bahama Islands and the United States bringing in liquors in great quantities which are then shipped by automobile into the interior of the country. There is no use denying the fact, the officials of our country seem to be helpless or unwilling to put an end to smuggling—one of the simplest crimes to detect and punish, if not to prevent altogether. This in itself would be reason for alarm but what is worse, the constitution is being openly and defiantly violated. A nation that will not uphold its constitution will soon be without a constitution. In the name of all that stands for law and decency what do the American people propose to do with their officials who stand by while the basic law of our country is being trod under foot?

If some one were to organize a society with the purpose of undermining and nullifying any other article of our constitution it would be regarded treason, yet we have come to the state where societies are being organized by saloon keepers and booze hoisters under the name "Association Against the Prohibition Amendment." It is reported that in many Eastern saloons signs are displayed urging patrons to join the association with the promise that it will secure the repeal of the prohibition amendment and bring back liquor within two years.

If some body of men, who do not like the negroes, were to institute an organization which had for its purpose the repeal of the amendment which gives the negro freedom from slavery, and if this organization aimed at having them slaves again within two years, we are sure there would be something doing at Washington and the party in power would step forth to champion the constitution. Just now it seems that there are no champions for our constitution in Washington and mighty few anywhere else.

The present hard times do not seem to abate notwithstanding the frequent reports that the crest has been passed and things are getting back to normal. Prosperity is always a spasmodic thing and never lasts indefinitely. It is of the nature of things that there should be a swinging from one high point to the high spot in the other direction. Conditions which were responsible for the depression were world-wide. It is impossible that three-fourths of the population of the world should indulge in a period of war, smashing what has taken centuries to build up, without humanity being compelled to pay the price for generations to come. If the lesson taught by this last war will not be learned and nations keep on getting ready for more and bigger wars, there is no telling how many centuries will be required to heal the sores made by the last war. The effort now being made by nations to bring about an understanding concerning the reduction of military enterprises in times of peace, which is being taken with more or less seriousness, may help some in reducing the burdens the people have to bear, but we fail to see any remedy for the costs of war so long as men and women are not filled with the Spirit of the Prince of Peace. In the meanwhile it is a mercy to us, even in the face of hard times, that we are so much better off than other nations. What seem privations to us now appear like luxuries to the starving ones abroad who cry to us for help.

CONFERENCE OF THE SOCIETY FOR THE CARE OF ORPHANS

The 17th annual conference of the Society for the Care of Orphans was held in the Hereford Mennonite church at Bally, Pa., on October 1st, 1921.

The meeting was opened by singing "Rescue the Perishing." This was followed by the reading of a Scripture lesson by the president, Mrs. H. D. Detweiler, and a prayer offered by Rev. D. J. Brandt, the local pastor.

It might be well to mention here that this movement had its origin about 17 years ago in the hearts of some earnest sisters of the 1st Church, Philadelphia, who felt the need of taking definite steps to care for the destitute children of Mennonite families. This work has been moving forward quietly and steadily (perhaps too quietly) until today we have a fairly well organized society with representatives in most of the Eastern Conference churches and cash on hand to the amount of $1,513.63. We feel that the time has come when this work should be brought before the churches in a more urgent way, so that the ultimate object, namely the building of an orphanage may become an assured fact in the near future.

The minutes of the previous meeting were read and approved. Election of officers resulted as follows: Pres., Mrs. H. D. Detweiler; Vice-Pres., Mrs. Moritz; Sec., Miss Ada M. Landis; Treas., Mrs. Charles Moyer.

Brief addresses followed by Rev. R. T. Landis of Souderton and Rev. J. J. Hagenbuch of Allentown. Both brethren commended the sisters for their efforts, suggested ways of increasing our efficiency. Rev. Hagenbuch urged us to have meetings oftener that people might become more familiar with this work. He said you women have mother hearts; this work appeals to you in a special way.

Rev. Hagenbuch then introduced his aunt, Mrs. Solt, of Bethlehem who spoke in part as follows: "You are all my sisters. We all belong to one body with different members. You are engaged in a work in which our Master has set us the example. Pure religion and undefiled before God the Father is this: to visit the fatherless and widows in their affliction, and keep himself unspotted from the world. James 1:27.

Jesus often visited Mary and Martha to enjoy their companionship and to rest. Mary was anxious to spend every moment with Jesus but Martha was more concerned about providing a good meal. Let us sit at the feet of Jesus as Mary did and then He will tell us just what to do and how to do it. "My sheep know My voice."

A beautiful Chinese girl had been converted before the Boxer uprising. When her pastor heard the mob approaching he told her to hide in the garden. When the mob leader came to the compound and asked for the girl her pastor refused to tell even when his life was threatened. At this moment the girl appeared before them saying, "I am ready to give up my life for Jesus." If so much could be required of this young convert how much more may He not require of those who have known Him so long.

"I beseech you, therefore, brethren, by the mercies of God that you present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." Rom. 12:1. Oh, that we may make a complete surrender of our lives to Him! Then we will seek to do all for His honor and glory.

A note of thanks was extended to Mrs. Solt for the helpful message so earnestly given, also to the ladies of the Bally church who had very kindly provided all the comforts of a dining room for their guests.

Invitations were received from the First church and the Germantown church, Philadelphia, to entertain the conference next fall. After the report of the auditing committee and the singing of several hymns, the benediction was pronounced by Rev. J. J. Hagenbuch.

Ada M. Landis, Sec.

CORRESPONDENCE

Barrville, Pa., Oct. 13, 1921. We are sending you an item from Barrville as nothing appeared from this place for some time. We have been getting along splendidly in the Master's service. Our acting pastor, Rev. G. W. Bradley of Altoona, has been coming regularly each two weeks and preaching Saturday evening and Sunday morning. Our services are well attended. The interest in the Sunday School is good. There were 67 present on last Sunday morning. We except, on the 16th of October, to have our Sunday School Rally and Harvest Home service when we will render a special program of thanksgiving and praise for the bountiful as well as spiritual harvest, as we have much to thank God for. The community is enjoying good health.

On Saturday afternoon, Rev. Jacob Snyder, accompanied by his wife and Brother Bradley came to our place, and on Saturday evening conducted our preparatory service and after communion Brother S. Moore was ordained to the office of Deacon, as we have no resident minister here, we were in need of some one to take the spiritual oversight. The counsel of the church was taken last spring when Brother Snyder was with us. Had communion on Sunday morning following the Sunday School. There were seven children consecrated, this being followed by baptismal service in which there were four baptized and two received on the confession of faith, making an increase in church membership of six members.

We believe every member present participated in the communion service. We praise the Lord for the assistance and cooperation we have received as a little band of workers from other churches of the conference. At the close of service, Brother Snyder, explained the support of the church at the charge in connection with the Richfield Mennonite Church is giving in supporting a Bible woman and her children in the foreign field. A collection was taken for foreign missions to assist in paying the Bible woman and the tuition in schooling their children amounting to $5.12. May the Lord continue to bless, and may we all be kept faithful until He comes.

West Zion, Moundridge, Kans. Forty members of the West Zion C. E. of Moundridge, Kansas motored to Halstead on Sunday evening Oct. 9th and gave an Endeavor program in the Mennonite church at that place. The topic for the evening. "How can we improve Our C. E. meetings", was given to a large and appreciative audience. Such meetings are a blessing and an encouragement to C. E. societies, and we await with pleasure a return program from the Halstead society.

Rev. D. J. Brandt of Bally, Penn., has accepted the call to the pastorate of the West Zion Church Moundridge, Kansas. The congregation is at present making arrangements to secure a home for Rev. Brandt and family.

Chicago Mission. Another quarter's work of the Chicago Mission has become history, and with it have been the passing into history of many and many an event, since our last message to the church papers, and as I write, I am reminded of the fact that life is really one eternal present, a word is no sooner said than it passes beyond recovery, and we are confronted with another and another and so on through life; tomorrow never comes, the past is dead and gone, hence life is one glorius "NOW". Now is the acceptable time, Now is the convenient season Now is the time of salvation, Now is the "tide in the affairs of men, which if taken at its turn will lead to fortune and to fame unknown." Since every deed, and every act, and every thought, become history momentarily, since every privilege, and every opportunity, and every open door, and every means of grace, are scarcely recsognized, till they are gone and gone forever, it behooves every believer in the Lord Jesus Christ, to act earnestly, carefully and prayerfully in the living present, "Heart within and God o'er head." By the help and grace of God that is what we are endeavering to do in these times that try men's souls, in a great metropolitan city, in many respects like the ancient city of Corinth; where Paul had a hard task and more than once evidently, Paul lost courage. "The city was big and strong; the opposition was fierce, and the converts were relatively few and weak; but in a vision, there loomed up before him, the Christ, speaking to him in no uncertain sound, telling him to keep on with his testimony fearlessly and all would be well in the end; this is always so. It is so here, antichrists are many, lovers of pleasures not a few, fierce oppositions on every hand, a very noticeable falling away, real conversions few and far between, yet with our ears to the ground, we hear the voice that only believers can hear; "Be not afraid, but speak, and hold not thy peace, for I am with thee, and no man shall set on thee to hurt thee." With such backing and assurance, we can push on and sing as we strive. From our point of view, we have nothing out of the ordinary to report, and yet there is nothing really ordinary when God is in it. The months passed are among the most difficult of the year in a place like this; to keep the interest in spiritual matters from dying out, when vacation is the word of the hour in church life. On the doors of one of our down town church was placed this notice "Closed for the season". Such a thought was never forged in heaven but below, and it hurts the cause of Christ's ministry, that should never know a pause, but to be instant in season and out of season." Ours here, is still a privilege as it was from the beginning, to sow, plant and water, leaving the results with Him who giveth the increase. At one of our Sunday evening services recently three young men took a stand for Christ, which is a worth while affair, should they hold out till sunset. One of these young men is blind, and is now and has been a regular attendant at our services. Our S. S. has had an average attendance throughout the quarter of 127. Total enrollment is 260. This includes the Home Department of 60, and the cradle roll of 30. Offerings received during the quarter was including the balance of $94.30, $339.84. For foreign and Mome missions, $100. Other expenses, 222.96. This does not include the offerings often made at the urgent appeals of those near us. Few of our dear people outside of a city like this unparalleld crisis. I thank thing about the privileges that are ours, to live a life of self sacrifice, thus learning the great lesson that only what we give, we really save, and that which we keep, we lose. "He that saveth his life shall lose it, but he that loseth his life for my sake shall find it." Our real deposits are those made in the bank of heaven. Never a greater need for such deposits as now; here in Chicago and throughout the world. Pray for grace to lend a helping hand in this unparalleld crisis. I thank God for the big hearted and whole hearted members of our Gen. conference, recently held in Pa., for movning, seconding and backing up by unanimnous vote, the Budget for world aid spiritual and material.

May God help every one of us, from coast to coast to swing into line and pay in full without a murmur. I presented the matter here before our little flock, and in the face of the many urgent appeals, and facing such a winter, that will mean much suffering at best, they all, welcomed the appeal as a privilege rather than a duty. Working girls stand ready to give double the amount necessary to be given per member in order to make up the budget. Our number is not large, but have had revealed to them, the glorious fact that "Sacrifice is gold in heaven." More I would be pleased to say, but not now, only this, Pray for us, we covet your prayers, because we know that there is power in prayer. With greetings to all the churches and missions, I am yours, in His mane,

W. W. Miller

1500 W. 72 Place.

NAMELESS CHURCHES

An Irish journalist traveling in America was so impressed with the gasoline-filling stations on the streets of every American city and town that on returning to Belfast he used it as the subject of an editorial. He makes note of the fact that these stations are neatly painted and brilliantly lighted. "All this is done to secure custom. It is a commercial enterprise and close attention is paid to the laws of commerce."

He did not make a similar complimentary comment concerning the care of churches to win the attention of the passers-by. Motoring through the rural communities of the United States he could not fail to note the contrast between the alertness of the commercial and the religious enterprises. Miles away from villages signs are conspicuously placed announcing garages, hotels, and stores. Upon arrival in these communities one finds the name of each business place prominently displayed. Not so with the church in the majority of villages. Methodist, Baptist, Universalist, Adventist and many others may be there without even a name in view to differentiate them. In some cases there is not even a marking on the cornerstone, or it is completely hidden by weeds. Strangers coming to the community either to reside permanently or for a brief stay have no trouble in knowing the grocery from the hardware store. They find no such clear evidence as to the type or denomination of the churches.

One of the means of building up church attendance would be to place before each of our churches an attractive announcement board giving the name of the church, the hours of service and a word of welcome. Many of the churches in the larger communities have already shown this enterprise, and also a few of our smaller societies. Many communities would find it profitable to display an invitation to the motorist to stop for divine service. Such a reminder would not be without result. Where the local initiative is not potent enough to see that the church is provided with an attractive announcement board, the district superintendents would do well to stimulate the Methodist societies thus to make known their presence and their welcome — Christian Advocate.

Lots of fellows have the right aim in life, but they are short of ammunition.

Be aggressive, -- the keep-agoing persistency of a well-ordered purpose will basket the highest plums on the fruit tree of achievement.

LIBERAL THEOLOGY

It has been well said that "liberal mathematics will wreck a bank and liberal theology will wreck a soul."

Liberal theology has wrecked many souls. A young man went to Garrett to study for the ministry. He imbibed the "new thought," drank in the semi-infidel teachings there and quit the idea of preaching. He lost his faith in the Bible and, therefore, felt he had nothing to preach. He went into money making instead of soul saving. Spurgeon, who did more to advance Christianity, to spread religion and save souls than all the "advanced" scholars from Astruc to Rall would do in a thousand years, said some strong things on advanced thought when he said:

"It is more than possible that modern thought is starting on another such progressive period. Those who are infatuated with novelties may make a dogma of a certain divine statement that 'more light is yet to break from the Word;' but we, without denying it, take leave to question the common interpretation of the prophesy.

"If it be meant that apostles, confessors and martyrs did not know the meaning of God's Revelation; that holy men of former years were ignoramuses compared with our present professors, and that Puritans and the like were all to be discarded because new lamps have eclipsed the old light, then we believe the statement to be one great, broad, pestilent lie. God has not left these nineteen centuries without His grace. He has not tantalized the ages with a Bible which can only be opened up by a succession of Germans with big pipes.

"We have measured the boasters who are the apostles of 'modern thought," and we are slow to admit that the truth of the Gospel was purposely involved in obscurity that their vast intellects might in due time develop it. Under their management our churches are famishing, and religion is falling into contempt, and yet we must daily wait at the posts of their doors, while their changeful oracles reveal to us the progressive theology." — Eastern Methodist.

New subscribers will receive the Mennonite or the Christlicher Bundesbote from now until January 1923 for the single subscription price, $1.50. The two papers to one address, $2.50. Subscribers who pay their subscription in advance will receive the Bundesbote Kalender or the Mennonite Year Book as a premium.

THE S. S. LESSON
October 30.

Strong Drink in a Nation's Life.
World's Temperance Sunday.

Golden Text: Woe unto him that giveth his neighbor drink.

Theoretically the United States is a dry nation. As a matter of fact liquor is still made and sold in vast quantities. Christian people should bear in mind that it is their imperative duty to use every effort to "Keep Rum Dead." The following article by Dr. Homer Tope is to the point and will furnish material for thought and instruction in connection with this lesson:

"In accordance with the thought of the fathers of our Republic, that the constitution should be amended whenever an overwhelming public sentiment demanded it; and through the methods devised by them for the adoption of such amendments, our people recently wrote into the constitution of the United States the eighteenth amendment of that instrument, declaring that, henceforth, so far as the manufacture of, or traffic in, intoxicating liquors for beverage use is concerned, prohibition shall be the law wherever our flag floats in authority.

Many of our people, perhaps a large majority of them, believe that in time this will prove to be the most beneficent piece of legislation ever enacted in this country. There are others who, for reasons satisfactory to themselves, oppose this legislation and are working for its repeal. It does not seem likely they will meet with success, but still there is a possibility of it, for in a Republic ultimate legislation is always in the hands of the people. Until the law is changed, however, prohibition remains the supreme law of this land and it is the high duty of all people living under our flag to obey it.

The supreme law of the sovereign American people should be the supreme law of every loyal American; the supreme law of every loyal state; and the supreme law of every loyal advocate of the government of the people, by the people and for the people.

When opportunity came to Socrates to escape the edict of death by the hemlock poison, and he was advised by friends to avail himself of it, and save his life, he refused to do so, and argued that to do so would be to violate the law that had sentenced him, and that as a teacher of the law he could not in honor, even to secure his life, become a violator of it. This sentiment should animate all citizens of a great free republic like ours.

Those of our people who are opposed to the eighteenth amendment are privileged to show their opposition and to use all legitimate means in their power to bring about its repeal. To take a stand against the enforcement of prohibition, however, is another matter. To argue against the enforcement of prohibition while it remains the law of our country, or even to show indifference towards this enforcement is to class oneself with the law-breaking classes. Such an attitude makes one an aid and abettor of bootleggers and smugglers and brings one into "particeps criminis" relations with them in their violations of the law.

The solid foundations of observance of law underlies the magnificent structure of our nation's greatness; on it American democracy has gloriously prospered; and without it we can reasonably expect nothing but individual deterioration and national decay. So long as prohibition remains the constitutional law of our land it behooves every citizen, every person living under our flag and the protection our constitution affords, and desiring a continued growth of our nation's greatness and prosperity, to support the eighteenth amendment with the same loyalty he gives to those articles in that instrument which are approved by his judgment.

Good citizens always obey the laws of their country. Those of our people who violate the prohibitory laws are not good citizens, nor are they who look with indifference on these violations. To refuse to obey law because it interferes with one's selfish enjoyments, because its violations puts money in one's purse, or for any other reason, whatsoever, is an act of disloyalty and the presence of persons who are willing to do this disloyal thing is a menace to law and order. That person, living in our midst, who does not honor our constitution and obey our laws, does not deserve their protection. He is a fit subject for action, prompt and decisive, on the part of the officials in charge of the deportation of undesirables.

A sharp line of demarcation is needed in this land today. It should be neither sectarian nor political, in a partisan sense. It is the line between the forces of law and order and the forces of lawlessness which makes for disorder.

It has always been the boast of our democracy that the minority, however strong, will yield gracefully, for the time being at least, to the will of the majority. In Mexico, we are told, those citizens who lose on election day, "pick up their rifles and start for the hills." It is not so with us. We grin and bear it and await our chance. We do this because we have faith in ourselves and in the eventual triumph of right through the instrumentality of our form of government. It is owing to this faith in ourselves and in our government, that we stand today before the nations of the earth, a self-respecting people, demanding and deserving their respect also.

The supremacy of our law and the majesty of our governmental authority are threatened by the forces that stand for lawlessness and disorder. These dangerous forces are chiefly made up of aliens; but whether of alien or of native birth, all people living under our constitution and flag must honor that constitution and respect that flag. We can permit no alternative, nor can we accept any compromise with these destructive forces. Rigid enforcement of our prohibitory, as well as of all other laws, is now in order. Not only that, such enforcement is an imperative need if we desire to maintain our own self-respect as a people, or to be worthy of the respect of the people of other lands."

THE C. E. TOPIC
Oct. 30.

How Can We Apply the Golden Rule Today.
Matt. 7:12.

Suppose we were starving, suppose disease was carrying off thousands of our fellow sufferers, suppose our babies were crying for the food we could not give them. Suppose our aged fathers and mothers were without sufficient clothes to give them warmth in a country where fuel was impossible to secure and the bitter winter was coming on, is it anything more than reasonable that we should be sending frantic calls to more fortunate lands for a little of the abundance they enjoy? Certainly, we answer, that is what we should do. And this is exactly what millions in Europe, particularly in Russia, are doing today, and among the thousands are many of our own brethren in the faith. The Golden Rule leaves us in no doubt as to what we all should be doing now. Added to this is the assurance of our Lord that whatsoever is done for the hungry, the thirsty, the naked and the distressed, whom He regards as little ones, is done unto Him.

The Golden Rule is given not only that it may be applied to men generally, but also that it may be applied to those who are nearest to us. Its best and most successful application must begin in the home. A home is only a real one that brings all the joys and comfort the word implies when every member realizes that it is his or her part to contribute everything that will add to its harmony. This means that unselfish love devotion and service to every member of the household must be given without reservation by all who are members of the family. One greedy, selfish, self-willed impudent or disrespectful member of the family may make the home anything but a place in which the Spirit of the Lord Jesus prevails.

The Golden Rule needs application in our church homes also. The same traits of character that can make the home a "heaven on earth" make God's house a joy to the soul and the same shortcomings on the part of the members are certain to make this rule impossible to carry out.

In his relation to the world the Christian is supposed to be like the Christ whose name he bears. What would Jesus Do? requires the same answer in our life and conduct that the Golden Rule requires of us. One of the reasons why people of the world do not take Christianity seriously is because they know that Christianity declares the Golden Rule to be the principle by which men should live. Christians so often do not live by that rule. It is not the power of evil so much that hinders the triumphant progress of the gospel but the inconsistency of professing Christians.

Nowhere does the Christian prove his worth so much in his contact with men as in the business world. A business should be conducted honestly with due regard to the rights of others to make their living and receive a just return for their efforts. It should be maintained with the highest regard for fairness and courtesy. No man has a right to expect more than his just dues and none have the privilege of giving less than is fair and right. Were all businesses conducted in this way the world would be better for it and its meanness and discontent would disappear. The only right way to start in business is with the Golden Rule as a foundation. We believe that those who do their business in this way are by far the happier and the most successful.

In life we come into contact with all kinds and conditions of men, women and children. There can be but one principle to guide us in our relations with others. The child, the aged person, the erring brother or sister, the unfortunate one and the one suffering from pain or calamity may have more or less of a claim upon our attention and sympathy but all by the nature of things and by the command of our Lord, may feel sure that they have the right to expect of us the consideration that the Golden Rule calls for. If we start each day with a determination, by God's help, to apply the Golden Rule to everyone we may be sure of a free conscience and the approval of our Lord.

STEWARDSHIP AND PARTNERSHIP

It is sometimes urged that stewardship is not the true conception; that the real relation between God and man in dealing with things is one of partnership rather than of stewardship. Such a distinction, however, conveys only a part of the truth. The fact is, that in this case the steward is made a partner; and his very partnership, involves also a stewardship, while it altogether excludes the possibility of absolute ownership. This is true because the Chief Partner, being for the time absent in person, has committed his own interest to the middle partner—the individual—making him his steward in the concern. Now the party of the second part can not carry out the will of the party of the first part without caring, likewise, for the interests of the party of the third part, namely, the community. As our Lord uses the term "steward" (oikonomos, from which Greek word comes the English "economist"), it glows with the warmth of the Orient, which we of the West are in danger of chilling as we touch it with our materialized thought. Stewardship according to the New Testament conception is not a menial position of servility but a confidential relation of trust. To be a steward of the interests of the Chief Partner in his absence is high enough honor.

But in the lavishness of his love our Father, having made us "the sons of God," has offered us the privilege of partnership. Having created us in his own image (Genesis 1:26), he made us partners (koinonoi) —"partakers of the divine nature" (II Peter 1:4). When he thus dowered man, he left him free to exercise the regal right of choice. He could be, not a steward only, as every man must be, but a partner as well, if he would. Oh, the tragedy of it that any should come short of that priceless privilege!

CONVENTION OF CHRISTIAN CITIZENS

To be Held in Washington, Oct. 30 to Nov. 2

A cordial invitation is extended to the readers of this journal to attend the Convocation of Christian Citizens in behalf of the limitation of armament, to be held in Washington, D. C., October 30—November 2. It is especially suggested that churches send their pastors, Bible school classes their teachers and other organizations their leaders.

A chorus of approval has met the proposal to hold such a Convocation, since it was suggested by the National Reform Association a few weeks ago. Scores of conferences, presbyteries, synods and other ecclesiastical bodies have formally approved the plan And the leading statesman of the nation have spoken favorably of the project. A remarkably strong program has been prepared and acceptances of places on the program have been received from such leaders of the moral forces of the country as Bishop W. F. Anderson of Cincinnati, Sam W. Small, the southern orator and evangelist, Senator Frank B. Willis of Ohio, Representative Clyde M. Kelly of Pennsylvania, Mrs. Thomas J. Winter of Minneapolis, President of the National Federation of Women's Clubs, Mrs. Deborah Knox Livingston, President of the Rhode Island State W. C. T. U. and Dr. James S. McGaw of Pittsburgh.

The program is in the hands of Dr. James S. Martin, who as General Superintendent of the National Reform Association has led in conducting with success three World Christian Citizenship Conferences.

No enrollment or other fees will be required.

RELIEF NOTES

(Conducted by Vernon Smucker)

After a number of special hearings in Washington last week, the sixty-two Mennonite young men, refugees from Russia, were at last given permission to enter this country, and at the present time arrangements are being made to secure their release from Ellis Island. There were times during the last month when it looked extremely doubtful whether permission would be given to enter, but the brethren who were responsible for looking after the matter never gave up hope and it is due only to their untiring and earnest efforts that the case was carried on through numerous appeals and hearings and finally resulted in this favorable decision. We hope to have more information next week concerning the men themselves. Meanwhile, we are sure that everyone who has been interested in the case, and they are many, will breathe a prayer of thanks to our Heavenly father who has answered the many prayers in behalf of these refugees who desire only that they be given an opportunity to prove their worth as free men in a free country where there shall be no more persecution or oppression. It would have been a tragedy indeed had they been compelled to leave this country to face, perhaps, hardship, starvation, and death.

The Central Committee is at this time considering several propositions which may lead to openings for actual relief work in Russia by a Mennonite Unit. There are a number of uncertain factors still in the case, but the outlook is hopeful. If this opportunity opens it will mean the privilege of bringing food and clothing to millions who are now on the point of starvation in that unhappy country and will perhaps present a challenge such as has not been offered to our church in the line of relief work. Since the war pressure is now off it may give us an opportunity to prove our sincerity and our professed willingncss to make sacrifices and bear burdens when it is for causes which we can consistently support. As soon as definite developments come they will be announced.

Bro. P. C. Hiebert, chairman of the central committee, spent some time in Philadelphia, Washington and Scottdale recently in the interests of our relief work, especially in helping to secure the admission of the refugees held at Ellis Island. He, with Brethren Orie Miller and M. H. Kratz gave much time to this cause. Miller and Kratz especially, made numerous trips to New York and Washington in behalf of the case. They were assisted by many Senators, representatives and memhers from the Society of Friends, for which the committee is very grateful.

The following is an extract from Sister Vesta Zook's orphanage report, coming with the general report of the work at Constantinople for August.

"A few months ago it was decided that by making some changes we could accommodate about one hundred and twenty-five children in the home. Plans were made accordingly but before the number was increased an epidemic of mumps began. This was soon followed by German measles and whooping cough. Because of these sicknesses the number of children in the home has not increased. * * At present the above named diseases seem to have been checked and we hope soon to be able to have more children in the home, for there seems to be a great need along this line. As winter approaches the parents are beginning to realize that they are almost entirely at the mercy of relief organizations."

Sister Weaver makes the following report concerning the Girls' Rescue Home of which she has charge:

"The contract which we had for the refugee home at Sourp Agop closes the middle of September and since the rent was very high we felt it advisable to find a new location. After considerable search we finally rented a furnished house in Yeni Kuey which is much larger than our present home and yet cheaper. This enables us to care for at least forty-five or fifty girls if the need is pressing, and if our funds will reach. The need for more space was at once evident by the number of really needy women who applied to us for help.

"The girls still continue their search for work. A few have been successful but in most cases their search has been in vain. Some relief organizations which had formerly given out clothing to be sewed have refused to give out any more and thus have taken away from a large number of girls their only means of earning even a few piasters. At the present time it does not look as though conditions would improve in the near future."

A letter from Bro. Stoltzfus, head of the unit at Constantinople, states that according to current reports the Red Cross expected to withdraw from Constantinople on October 1. The heads of the other relief agencies in that place have protested vigorously, stating that it would mean untold hardship and suffering. Many of the women and children still in the refugee camps are now subsisting on one meal a day, while the men are allowed to shift for themselves. Cool weather is coming on, the winter is before them, clothing is very much needed, and suffering will be intense even if all relief work is continued. But with an organization of the size of the Red Cross withdrawing the situation will be doubly acute, and calls for a prompt response from all who can possibly help to relieve the suffering of their fellowmen.

Oct. 3, 1921.

New Bible Picture Books

These Bible Picture Books contain eight full page colored illustrations and eight full page etchings. The Bible stories are from the New Testament, are related in simple language and are printed in a large and clear type. The books are 8x10½ inches in size and come in three series:

35c Series

The books in this series have 32 pages, bound in boards with cloth back and an attractive cover design in four colors. Following are the titles:

SEEK YE THE LORD
PRAISE YE THE LORD
Per Copy, 35c.

25c Series

The books in this series are of the same size and have the same contents as 35c series, but are bound in stiff paper cover, cut flush. The cover design is in four colors and of unusual attractiveness. Following are the titles in this series:

WATCH AND PRAY
TEACH ME THY WAY

Per Copy, 25c.

20c Series

The booklets in this series have 16 pages, with four full pages colored illustrations and four etchings. Bound in stiff paper cover, cut flush, and a charming cover design worked in four colors. Size, 8x10½ inches. The series contains the following titles:

COME UNTO ME
TRUST IN THE LORD
GOD IS OUR REFUGE
HE CARETH FOR YOU

Per Copy, 20c.

Twilight Series

This series is intended for children who are too old for picture books and too young for the average grade of juvenile stories. Each volume in the series contains several short stories, verses and poems which will interest the little folks and that can be read to them by parents or other members of the family. Each volume is elaborately illustrated and contains a frontispiece in three colors. The 32-page booklets have stiff paper covers with colored cover design, while the 64-page booklets are bound in board covers with cloth backs and colored cover designs.

The Sandman. 32 pages, cut flush. Single copy.....15c
Pastime. 32 pages, cut flush. Single copy.....15c
Sunbeam. 32 pages, stiff paper cover, cut flush. Single copy.....15c

Pastime Series

This series is intended for children 6-8 years old. Each volume in the series contains several short stories, verses and poems which will interest the little folks and that can be read to them by parents or other members of the family. They are mostly "bed-time" stories and verses. Each volume, elaborately illustrated, is 6¼x8¼ inches in size and has 64 pages. They come in two styles of binding, the one in boards with cloth back and cover ornamented in three colors and the other in limp, cut flush and decorated cover. Following are the titles in the

Board Edition:
PLEASANT PATHS
EVENING CHEER
Per Copy, 30c.

Limp Edition:
HAPPY HOURS
ALWAYS HAPPY
Per Copy, 25c.

Dreamland

Short stories, verses and pictures for little folks. Bound in boards with cover in four colors. 64 pages.

Per Copy, 25c.

Christmas Services for Sunday School

Christmas Echoes (L)
Worship the King (L)
The Gift of Love (L)
The Coming Messiah (L)
King Divine (L)
When Joy-Bells Ring (L)
Starlight and Song (L)
Glad Tidings (R)
Christmas Hosannas (R)
The New Born King (L)
Merry Christmas (L)
The Lord Is Come (L)
Glory, Peace Good Will (L)
Festal Bells (L)
Under the Christmas Star (L)
Christmas Memories (L)
King Forever (L)
The Royal Guest (L)
Hail to the King (L)
The Child Divine (R)
Gold, Frankincense and Myrrh (L)
Rosche's Christmas Classics No. 1

The price of the above services is uniform, as follows; postpaid, 8 cents per copy; 85 cents per dozen; $6.00 per hundred.

Cantatas for Sunday Schools

When the Savior Came
Thy Light is Come
The Tree of Promise
The Holy One of Israel
The Search for a King
The King of the World
Around the Manger
A Christmas Dream

Price, 20 cents per copy, postpaid.

Christmas Choir Cantatas or Semi Oratories

These Cantatas are all made up of choruses, solos, duets, men's choruses and women's choruses.

The Light of the World
The Christmas Adoration
The Prince of Peace
Redeemer and King

Price of each Cantata 60c per copy, net in quantities of less than 50 copies.

Sunday School Recitations for Christmas

Christmas Treasury No. 31—Recitations, Exercises, Pantomimes, Dialogs, Decorating Suggestions, Drills for Primary, Junior and Senior Scholars **(L)** 25c
Christmas Treasury No. 32—Recitations, Aerostics, Exercises. Motion Exercises, Drills, Dialogs, and Tableaux for all classes. (L) 25c
No. 24—Christmas Recitations and Dialogs for children and young folks..... 15c
No. 4—Recitations, Dialogs and Drills 25c
No. 5—Recitations, Exercises, Acrostics, Dialogs, Tableaux and Drills 25c

Christmas Chimes. Dialogs, readings, tableau, etc. **(L)** 35c
No. 3. 30 Recitations and dialogs 50c
No. 4. Recitations, exercises and dialogs 50c
No. 5. 30 Recitations, exercises and dialogs 50c
No. 6. 34 Recitations, exercises and tableaux 50c
No. 7—36 Christmas Recitations and Dialogs 50c
No. 8—31 Recitations and Dialogs for Christmas 50c

Christmas Anthems

These are the anthems that are most certain to make a hit with your choir and congregation.

No. 123. Calm on the Night. Parks (L) $0.10
No. 309. My Soul Doth Magnify the Lord. Fearis. (L) .. .10
No. 400. Sing to the Lord. Adams. (L) ..... .10
No. 402. Thou Didst Leave Thy Throne. Schnecker. (L) .10
No. 452. Holy Night. Lorenz (L) .06
No. 529. Break Forth Into Joy. Emerson. (L) ..... .10
No. 643. Glory to God in the Highest. Ashford. (L).. .10
No. 647. I Bring You Good Tidings. Wilson. (L) ..... .06
No. 894. Glory Be to God. Davis-Lorenz. (L) ..... .10
No. 928. And There Were Shepherds. Wilson. (L) .... .10

72. **Sing, O Heavens** (chorus, soprano or tenor solo. Obligato solo for soprano or tenor chorus) (II). Closing with "Oh, Come All Ye Faithful (R)..... L. O. Emerson .15
1. **Hallelujah Chorus** (from "The Messiah") (III) (R) ..... Handel .08
Simplified so as to be available for the average church choir.

The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

VOL. XXXVI. BERNE, INDIANA, OCTOBER 27, 1921. No. 42.

PUBLICATION DAY, NOVEMBER 6TH

Dear Brethren, Ministers and Deacons:—

At the last session of the General Conference the following recommendation by the Publication Board was accepted and commended to be observed by all our Conference churches:

"That the Conference authorizes the publication of tracts that shall have for their object to make clear to the world how the Mennonites interpret certain vital truths of the Holy Scriptures. But inasmuch as the publishing of such literature will entail considerable expense we urge that the first Sunday in November, in each year, be designated as "Publication Sunday;" that on this Sunday our publication work be warmly remembered by the pastors or leaders of our various churches, and that a collection be then taken."

Brethren, please take notice of this fact and warmly present the matter of our publications to the people in public service on this day; with special reference to our church papers, The Mennonite and The Bundesbote. Showing the great need of our papers in every home and read by every member. Without these papers all other activities of our Conference will fail. Special appeals should be made for subscriptions and urging the prompt payment of subscriptions. Last but not least, let there be a strong appeal for a very generous offering for the cause of Publication.

Very generous offerings are being constantly made for every branch of our Conference interests, for Home and Foreign Missions, for relief work of all kinds, but very few, comparatively speaking, are the donations that come from our people to our Publication house, and yet, without our Church Papers all these other interests could not be successfully carried on. The Publication Board is looking forward to November 6th, anticipating that every pastor and every member will do his part in making the offering a most generous one. Will you do it?

N. B. Grubb
President of the Board

COME, LET US BUILD

Neh. 2; 17.

As Nehemia of old was stirred in his heart to see the need of his people and of God's work, so our hearts are stirred when we hear of the great need of a Girls' Boarding School in China. Recently the Foreign Mission Board decided that this need should be met and since it is to be a Girl's Boarding School saw fit to entrust the raising of funds for said school as far as possible to the Womens Missionary and Sewing Societies. The cost of the building is approximately $5000.00 Thus far the women have given $1000.00 for said purpose. The question now is how to raise the other $4000.00. The Executive Committee after much thought and prayer would like to suggest as a goal $1.00 per member. While some members might find it difficult to reach the goal others who are blessed with this worlds goods can, and are willing to give more than $1.00.

All money should be sent to our treasurer Mrs. J. G. Regier, Newton, Kans.

The Executive Committee
Helena Liechty, Secy.

IN MENNONITE CIRCLES

On Sunday afternoon, Oct. 23, the home congregation of Bro. P. W. and Mathilda Penner at Hillsboro, Kan. arranged a farewell service upon their return to India.

Our former Editor, Rev. H. G. Allebach, writes from White Haven that he is improving in health and greatly appreciated the visit the brethren Rev. Boyer and Landis gave him several weeks ago.

On Oct. 1. Dr. Edison Mosiman former president of Freeman College began work under the Bureau of Social and Family Service, in Newark N. J. For several years prior to this Mosiman has been employed in similar work in Savannah, Georgia. Upon his leaving that field a testimonial dinner was arranged in his honor at which Judge W. W. Douglas and the Rev. Geo. Solomon D. D. were the speakers.

The management of the Bluffton College Glee Club is planning an extensive "From Coast to Coast" trip for the Club next summer. They expect to visit practically every important Mennonite Community in the United States between June 1st and August 13th.

Bro. Maxwell Kratz, of the Second Church Philadelpia, and a member of the Executive Committee of the Mennonite Central Relief Unit, spent Saturday and Sunday of last week in Lancaster Pa., looking in the interest of the work and the young men who recently arrived from Russia.

FOOD DRAFTS FOR RUSSIA

Mr Hoover made the following statement as Chairman of the American Relief Administration.

A cablegram just received from Moscow states that an agreement has been completed between the American Relief Administration and the Soviet Authorities covering the sending of food to relatives and friends inside Russia by persons in the United States and abroad who may wish to send them food.

There are at least two million Russians or Americans of Russian descent in the United States and probably one million in Europe outside of Russia, and there has been large demand from them to assist in providing for their relatives and friends in Russia.

The following plan has been established to meet this need and at the same time to provide additional support to the destitute children. Under this plan—

a) Anyone may remit funds by mail only, payable to the ARA on New York draft, money order, or certified check in sums of not less than $10 and in multiples of $10 through the ARA offices in New York, Washington and London for the benefit of any person or group in Russia.

b) These remittances must be accompanied by full name and address of beneficiary in Russia and such remittances will be advised to the headquarters of the ARA in Moscow.

c) The Moscow office will direct the various ARA children's warehouses to get in touch with the beneficiaries and deliver food to them corresponding in amount to the money paid.

d) If beneficiary cannot be found within 90 days, remittances will be refunded to the purchaser. Advice of the delivery of the food, will, wherever possible, be sent to the purchaser.

e) Food will consist of 8 selections according to stocks available, from the following commodities; flour, bacon, lard, vegetable oil, tea, canned milk, hominy, sugar, cocoa, rice, beans. Food will be furnished at cost, but one-quarter of the food purchased with each remittance will be handed to the canteens for the general feeding of destitute children; three-quarters being delivered to the beneficiary of the remittance.

f) The Relief Adm. has so far established wrachouses at Petrograd, Moscow, Samara, Simbirsk, Kazan and Saratov, and while orders will be accepted on other regions their execution will depend upon arrangments for extending the system. Further warehouses will be established in the course of extension of the general relief to children and if demands for food remittances warrant.

CENTENARY OF THE BIRTH OF SIR GEORGE WILLIAMS

Founder of the Young Men's Christian Association.

By Howard B. Grose, D. D.

A hundred years ago—October 11, 1821—a boy was born on a farm in Somersetshire, England, the youngest of eight sons of Amos and Elizabeth Williams. On that date in this centennial year that boy's name will be honored and his fame be celebrated in all parts of the world. It will be worth while to learn why, and the study of personality is always interesting.

There was no special mark

about the boy's life for the first thirteen years, spent on the farm with such schooling as the time and place furnished. Short of stature and not large of frame, he was physically fit as his long life proved. But he was not suited, had no liking for farming, and at fifteen he was apprenticed to a draper at Bridgewater. He says he was at that time a "careless, thoughtless, godless, swearing fellow."

But God had His plans for this life. It was not by chance but by divine appointing that there was a godly minister in Bridgewater, Rev. Evan James of the local Congregational Chapel, a great friend of young men. He found George Williams, and under his influence and ministry George found Christ as his Savior. His conversion was complete. He took for the keynote of his new life "to live not unto himself but to the glory of God and in the service of men." He united with the church in Bridgewater in 1838.

Apprenticeship completed, at nineteen we find the young man in London, in the employ of a draper's firm on Ludgate Hill, in St. Paul's churchyard, at a salary of £40 a year. He was a competent clerk, as he proved by going on till he became head of the great house and a rich man, incidentally marrying his employer's daughter in due time. But what was it that was to single him out from the thousands of other clerks in London, and finally gain him jubilee and centennial celebrations?

His story gives the answer. George Williams was filled with the evangelistic spirit. He saw the condition of his fellow clerks and wanted them to know the happiness he had found in his faith in Christ. One by one he put the personal touch upon his comrades and won them to the Savior. Soon he had a little group with him. He started a prayer meeting in his little third-story bedroom in the big warehouse, and there was the center of prayer and Bible study—the birthplace of the Y. M. C. A. also. As the work developed, the employes were formed into a simple organization called the Young Men's Society. By 1843 the religious movement thus started had changed the entire establishment, with its staff of 140, from the head to the youngest apprentice. Seldom has the power of a spiritual personality had finer illustration.

Then came to George Williams the idea of a larger work for young men. Why would not the thing that had worked such good in Hitchcock and Rogers' establishment accomplish the same results in every drapery establishment in London, and why should it not be extended to them all? He was crossing the famous Blackfriar's Bridge one day with his close companion Edward Beaumont when this idea inspired him, and he told his dream. "All right, you lead and I'll follow," said Beaumont. The result was a meeting of twelve young men on June 6, 1844. Three of them were members of the Church of England, three Congregationalists, three Baptists and three Methodists. They agreed to form an organization whose object was "to influence religious young men to spread the Redeemer's Kingdom amongst those by whom they were surrounded." And that was the beginning of the institution known the world around as the Young Men's Christian Association. The twelve were the vanguard of a great army.

From that day to the end of his life, sixty-one years later, George Williams devoted a large part of his time and energy to the organization he founded. He built up a large business, and always conducted a young men's Bible class, but he was never too busy to give the Association his best effort. And before his death he saw wonderful results. As early as 1851 the movement was brought over to North America, Associations starting in Montreal and Boston the same year. Then it spread to Australia and New Zealand and later to Continental Europe and on to the Orient, carrying blessing to all lands and peoples. The jubilee of the founding, celebrated in London in 1894, was made the occasion of paying signal honor to the founder. Queen Victoria conferred on him the honor of knighthood, the freedom of the City of London was bestowed on him, and deputations and messages from all parts of the world greeted him.

When the fiftieth anniversary of the Association's organization in North America was celebrated in 1901, Sir George visited this country, and his journey was like a triumphal march. And in Paris in 1905, when he attended the jubilee of the World's Conference of the Y. M. C. A. in Paris, he received such a demonstration of regard and affection as falls to the lot of few men. In November of that same year he died, and was buried in St. Paul's, among the great of England, and not far from that little upper room in his warehouse where the Association was born. He kept that room as a sacred shrine, and as such it has been visited by Association leaders from many lands. The last message he sent to the young men of America by Mr. Wanamaker was this: "Be faithful to Jesus Christ, keep together, pray much, go forward, keep sweet." At the age of 83 he passed to his heavenly reward, after a lifetime spent in the service of his fellow men, and in winning them to Christ.

When the founder died in 1905 there were 7,773 Associations in the world list, with 722,000 members. These world totals have now grown to over 9,000 Associations, with more than 1,500,000 members, and a property ownership estimated at $143,407,595. The Y. M. C. A. has girdled the earth with centers of Christian influence and helpfulness for young men and boys. Its leaders have held true to the evangelical principles and purpose of the founder, and to that fact it owes its power. Since the war special emphasis has been laid upon the religious work, with gratifying results. The report for the last year shows that there was an attendance on the Association religious meetings of 8,860,800 men and boys, a gain of nine per cent.; while there was a Bible class membership of 180,808, a gain of thirty-three per cent. This represents a vast volume of personal work, instruction and influence.

The growth of the Y. M. C. A. in this country has been steady and remarkable, the latest figures giving 2,195 Associations with 935,581 members, 4,608 employed officers, and property worth $123,548,900. This includes Canada. The war gave the American Y. M. C. A. an opportunity for world service which it was well equipped to undertake. This service was rendered in a manner recognized by the Allies and our own government as of inestimable value to the morale of the American and Allied armies. This service also opened up new avenues of approach to foreign nations not usually receptive to a Protestant organization, and thus Christianity has been brought home to multitudes of men. Indeed the Y. M. C. A. has exerted a strong international influence and made for good will and better understanding of the United States among many peoples.

In addition to the work at home, the American Associations are carrying on work in more than twenty countries, and their activities under other national auspices nearly double that number.

The foreign work in the Far East has been signally helpful during the trying period since the war, the Associations proving a stabilizing force and giving a trained leadership where most needed. The immigration department, with headquarters at Cherbourg, and stations at six other continental points, is helping in the process of selection and Americanization. The educational work has grown until Dr. Mott states that more young men and boys were enrolled in the classes of the Association last year than in all of the Protestant Christian colleges of North America. Taken altogether, a mighty engine for righteousness and the building of character is the institution founded by the young man George Williams, who gave his heart to Christ in the Bridgewater chapel, and determined then to devote his life not in getting for himself, but in seeking to win others to the service of his Master and Lord.

New subscribers will receive the Mennonite or the Christlicher Bundesbote from now until January 1923 for the single subscription price, $1.50. The two papers to one address, $2.50. Subscribers who pay their subscription in advance will receive the Bundesbote Kalender or the Mennonite Year Book as a premium.

CORRESPONDENCE

Quarryville, Pa., Oct. 18, 1921. Dear Editor and Friends: We, too, might say with the Psalmist, "Great is the Lord, and greatly to be praised; and His greatness is unsearchable. The Lord is righteous in all His ways and holy in all His works. The Lord is nigh unto all them that call upon Him".

We ought always to be thankful, but as the thanks giving season is again drawing nigh, we certainly have many things for which to be thankful. Especially, the Mennonites of this country; for if there is suffering for the necessities of life among our people I have not heard of it. While conditions of this country are not normal and we are affected to some extent with the problems of other nations, especially the labor problem; and most of the people have added very little to their bank account the last two years. Yet when we compare our condition with those out of employment, or those that are in need of food and clothing we can say with David. "The lines have fallen unto me in pleasant places; yea, I have a goodly heritage."

We, that have been worshiping at the tabernacle at Mechanic Grove, are very thankful that the church, which we have been looking forward too, is now being built.

Several years ago, shortly after the tabernacle was built, thru the efforts of Rev. Jacob Snyder who is one of the members of the Home Mission Board, the people here were promised aid from the Mission Board to erect a suitable place to worship. So an abandoned church was bought ten miles south of here, size thirty by forty-five with slate roof. Altho the building was built about forty years ago it was still in good condition.

Last spring we made arrangements with the Home Mission Board that we would have the building taken down, hauled here, and rebuilt if they would reimburse $2000.00 of the coast of it after building is completed.

Since we don't have a large membership and have done considerable of the work ourselves, as the farmers would have time to do it, the work has not progressed as it would have otherwise.

We hired a contractor to help us take down the building, and hauled it before spring work began. Then in June we dug the cellar and built the wall. The basement has been arranged so it can be finished and used for Sunday School room if necessary. Since the building committee decided to make two small additions to the main building, which consist of a vestibule 8x12 with belfry and a room 6x10 for pulpit giving more space for auditorium; logs were cut for frame and sheeting for additions and plaster lath for entire building.

For the hauling of the building which consisted of twenty-seven loads which as before stated was hauled 10 miles; hauling of 45 loads of stone for the basement and 40 loads of sand for basement and plastering; cutting and hauling of logs; and excavating and putting in walls of basement the treasurer has paid out less than $35.00. So we can also be thankful that the people have been so willing to help with the work. The church which was bought for $250.00 has been paid by the congregation and the young ladies of our church have raised more than $100.00 which is to be used for the purchase of a bell and the remainder to go toward the carpeting of the room.

On the 24th of July, Rev. S. M. Grubb was with us to officiate at three important services: Three were baptized on confession of faith and four were taken into the church by letter and one child was consecrated; Communion service was held and the corner stone of the church was laid.

Our Sunday school attendance this summer will average more than thirthy, it has increased more than 100% and most of the members have been attending all the services very regularly. We expect the church to be ready for dedication the latter part of December.

Pray for the people of Mechanic grove that the indifferent may be won to Christ and His name glorified.

Your Brother in Christ,
S. S. Amstutz.

Claysburg, Pa., Oct. 14, 1921. Dear Readers of the Mennonite: Oh, the depth of the riches both of the wisdom and knowledge of God! how unsearchable are His judgements and His ways past finding out. Rom. 6:33.

This my fellow pilgrims has been my experience in my walk with the Lord. Some fourteen years ago I surrendered all to the Lord and soon after in 1908 I found myself on the way to India. After a term of service in God's school of experince in the Mission field I returned home in 1917. Then followed a few years of quiet learning at the feet of devout men of God and now here I am in the Mts. of Pennsylvania. Who would have thought that God would lead that way. To say Good-bye to my mountian home some 40 miles only, from the Pacific Ocean and then to come to the people living almost on the boarders of the Atlantic Ocean. But God's ways are not our ways, and His ways are always the best ways. I'm glad the Lord did not let me plan my own life but taught me how to place my self into His care and keeping and let Him plan for me.

He has intrusted to my husband and me two charges, which makes the responsibility greater than other wise it would be. However God going ahead, all will be well. In His presence is fullness of joy, and they that wait on the Lord shall receive new strength. As far as the country is concerned I feel quite at home. The beautiful Mts. all about and the air so fresh and breezy. How vastly different from the plains of India. Daily I think of our dear ones there laboring in that awful heat, nearly the whole year thru! God bless them abundantly. Perhaps some of you are wondering why I did not go back to India, the only answer I can give you is because of ill health. God some how did not answer prayer for me along this line. The elders of the church have laid their hands on me and prayed earnestly. Twice I've been anointed but some how of no avail. On account of Indias climate I dared not venture out. Drs. too forbade me to ever go back to India again. However had the Lord opened the door by granting me good health I should have been ready at once to return to India. God did not lead that way, and here too, I say, "where He leads I'll follow and I'll go where He wants me to go."

My husband and I are happy in the service of the Lord right here in the Mts. of Pennsylvaina. There are many lost to be found, there are many sheep to be fed and many lambs to be brought in, we are glad to say that during the last month when a series of meetings was held there were quite a number who accepted the Lord as their personal Savior. At present we are organizing a Christian Endeavor, hoping to get all the young folks busy and interested in the work of the Lord and in the Study of His Word.

I have two Sunday School classes, one in the morning at this place and one in the afternoon in the church some 5 miles away, across the Mt., last Sunday they put me in as the Pres. of the C. E. and then you folks know how much work there is to be done among the women in the homes so you must all pray earnestly. We thank every one who is praying for us now. May God be your Rewarder. With sincerest greetings and prayers for you all, I remain yours, in His service,
Anna Gerig

Newhopedale, Meno, Oklahoma, October 15, 1921. This may be the first contribution in the English column of this nature; heretofore we had only an authorized contributor for the Bundesbote. In fact, we used the German language, as a rule, prior to a few years ago, when our services were held in English altogether for a while, then for another period both languages were used, until about six months ago, when Sunday school and church services were resumed in German.

On the 27th of last February twenty-one persons were baptized. Rev. Abr. Ratzlaff of Buhler, Kans, officiated as Elder, for we did not have an elder at that time. But soon thereafter Elder H. N. Schmidt of Vona, Colo, accepted the Eldership for a period of two years. Thus the church has three ministers viz: Rev. H. U. Schmidt, Rev. J. J. Ratzlaff, and Tobias Wedel.

Communion is scheduled twice a year. The spring communion was held Good Friday as has been customary.

The monthly Christian Endeavor is farily well attended; (English and German as perferred). Some of the young folks accepted the invitation from the Geary, Okla., Endeavor Society to visit them with a program. So they got out early one Sunday morning last spring, drove down and came back that evening.

Rev. J. B. Epp of Pretty Prairie, Kans. spoke twice, once in each church, while here visiting among friends.

Later, Rev. Ed. Smith from American Falls, Idaho, accompanied by Rev. John Lichti from Medford, Okla., his father-in-law, spoke in the interest of the hospital of that place.

Rev. Bestvater from Herbert Sask, Canada, of the Mennonite Brethren denomination spoke once in each church, while here visiting among Brethren of this denomination.

Mr. George M. Bergen from Korn Okla. destinated for the Mission field at Altoona, Pa., stopped in for one meeting while on their way to Kansas.

The Bible School at Meno, Okla. has commenced its term the 3rd of Oct. for this winter. John D. Warkentin and H. U. Schmidt are the present teachers. Twenty scholars have enrolled, with prospects of some more.

It has been rather dry and windy this fall out in this section of the country; there are some fields on which the sown wheat will not germinate before it rains. Several light frosts have also occurred.

Ben W. Koehn,
Ringwood, Okla.

CONTAGION OF FALSE DOCTRINE

Sin is like the bale of goods which came from the East to this city in the olden time, which brought the pest in it. Probably it was but a small bale, but yet it contained in it the deaths of hundreds of the inhabitants of London. In those days one piece of rag carried the infection into a whole town.

So, if you permit one sin or false doctrine in a church knowingly or wittingly, none can tell the extent to which that evil may ultimately go. The church therefore, is to be purged of practical and doctrinal evil as diligently as possible. That sour and corrupting thing which God abhors must be purged out, and it is to be the business of the Christian minister, and of all fellow-helpers, to keep the church free from it.—Spurgeon.

Your own renewal for 1922 and a new subscriber from now until January 1923 and a copy of Dr. Smith's "The Mennonites" for $4.75.

THE MENNONITE

Rev. S. M. Grubb - - - Editor
2936 N. 12th St., Philadelphia, Pa.

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EDITORIAL

THE REFUGEES ARRIVE

"Sixty-two Young Russian Mennonites Released from Ellis Island," read a newspaper dispatch that was carried to readers all over the country. Perhaps the fact that people leave Ellis Island in bunches would hardly be noted by the papers under ordinary circumstances, but, in this instance, there was an interest that commanded the concern of people in a dozen states, because the party was made up of remarkable persons brought together by a remarkable chain of circumstances and a great number of prominent men in public and private life, including a score of Congressmen, a New York District Attorney, business and professional people, as well as members of all branches of the Mennonite church generally were personally interested in seeing that these men should have an opportunity to enter the United States.

With the collapse of General Wrangel's resistance to the Bolshevik government of Russia, last fall there came a hord of refugees into Constantinople. These people brought nothing with them into the Turkish capital, their only thought was to get out of reach of the vengeful arm of their victors, who, drunk with fresh and bloody successes, would certainly have been merciless in dealing with them. As is the custom of warring nations, the population of the country under their control is impressed into their army. No exception had been made for the great body of Mennonites in S. Russia in this regard. Men capable of doing military service were impressed into Wrangel's ranks regardless of their willingness or unwillingness to bear arms. When his army went to pieces those who had been in his service would surely have been executed had the victors been able to lay hands on them. There was nothing for them to do but flee and after all, it would have been useless for them to try to get home, they had no way of knowing whether they would have found home and friends had they returned. The Mennonite settlements have been fought over, back and forth, at least a dozen times since the war commenced, during which time they have been ground between the upper and lower millstone until about all of what was once the most prosperous community in Russia has been ruined or destroyed.

It is, of course, well known that the Mennonite Relief Unit has long been waiting at Constantinople for a suitable opportunity to reach the brethren in the interior of Russia and that one of its workers has been lost in an attempt to open communications. When Wrangel's men came in the Unit "got on the job" and soon a considerable number of young men, as well as many Lutherans who had been their neighbors, were found and cared for. Needless to say, these fugitives, strangers in a strange land, came in with nothing but the clothing on their backs (and in some cases very little of that). Their prospects for getting just enough to eat to keep alive were slim enough but the unit managed to care for them after having received them. It is the aim of the Unit to give relief, but the men could not be kept in Constantinople indefinitely and relief money could not be used to support able-bodied men when so many helpless ones continued to cry for bread. Since there are large communities of Mennonites in the United States and Canada and many of these refugees had friends, relatives and acquaintances there it was but natural that their thoughts should lead them to look fondly across the Atlantic toward the place that might finally offer them a refuge. But how? Their only assets were their strong arms and their willingness to work. Would the Relief Unit loan them the money to make the journey to the promised land? The Unit was willing and therein lay the course of weeks of future troubles and worries. For it happened that, when passing through the immigration office, the young men frankly answered the question whether they had been assisted with an honest "Yes." Thereupon the immigration officials interpreted their having received a loan to pay for their voyage as a violation of law that subjected them to deportation.

Few people, unless informed concerning the men, realized what deportation to Russia would have meant. Those who did know were sure that if they were sent back it would amount to a death sentence. Surely the people of the great American nation, many of whom were refugees, like these boys, would not aprove of such a harsh and terrible measure.

Preparations had been made to greet the boys on the day they were expected to land. This was on September 3rd. Brother S. S. Friesen, under whom many of them had been students in Halbstadt College, in the happier bygone days, was on hand to take them to Lancaster, Pa. But the happy moment did not materialize at that time. Upon the very threshold of our "Land of Liberty" the door was slammed in their faces.

When the position of the officials on Ellis Island became known, one might almost say, in the face of the fate which seemed to threaten the men, there was consternation. Friends all over the country had to be reached and urged to use every influence through every possible channel in order to prevent immediate deportation and work for their release. It meant hurried trips to Washington, to New York and other places. Business and professional men had to sacrifice personal interests and devote their efforts toward getting a chance for these boys. But, "All's well that ends well." And finally on Oct. 15, the immigration authorities agreed to release them on a bond for $500 for six months. The formalities of finally making their stay in America sure will need to be completed a half year from now, but this is no occasion for worry. The great concern of the government about immigrants is that they may become public charges or undesirable citizens. We may be sure of giving satisfaction on this score. Our committee in Constantinople knew all about the character of the men before they started and no Mennonite, in any part of the world, ever becomes a public charge. We are proud of our reputation in this regard and will see that we maintain it.

It was a great day, when after six weeks of waiting, during which time rumors of all sorts alternately troubled or cheered them, they received the word that the bars would be let down and they were free to enter the land of their hopes. By this time the case had become a notable one. Papers were watching it. People, in any way interested in immigration, were concerned, and, in this connection, it is with gratitude that we acknowledge the hearty Christian sympathy and practical advice Lutheran and Episcopal workers among immigrants in Ellis Island, as well as many other disinterested people, lent. There was an unusual number of reporters present to see them off, the group was photographed for New York papers, one of them showing the group saluting the Statue of Liberty whose upheld flaming torch appeared to have been trifling with them for weeks.

Having been near New York for so long without being able to see anything of it, but the ugly outlines of the sky scrapers bristling up like so many spines on the back of a porcupine, they had, in the end, to leave it without giving it a closer inspection, as they were loaded on a special car from the New Jersey side and sent on to their destination. Perhaps they did not miss so much after all in being deprived of seeing New York from the inside. New York is not a typical American city, it is a world metroplis. It was late when they got on their way and the first view of America they received in daylight was one hundred and fifty miles away in Lancaster, the unique city lying in the heart of the golden garden spot of the United States.

The railroad gave a special car for the accommodation of the party. It was already late at night when the train left Jersey City. The next step was Philadelphia. Here Rev. S. M. Grubb of the Second Mennonite Church joined the party to bring them greeting and a welcome. Fortunately this could be done as trains make two stops in Philadelphia and at the last stop an hour's wait was scheduled. At 2 A. M. the train reached Lancaster and found many waiting to greet them including Bro. Maxwell H. Kratz, of the Executive Committee, and the brethren O. O. Miller, O. Hess, John Mosiman and Bro. Derstem. Arrangements for their lodging had been made in the nearby Hoffman House and soon the tired travelers were soundly resting and an eventful day in their lives had come to a close, long after another one had begun.

On Sunday morning Bro. Kratz addressed them in German, welcoming them to America and explaining to them the conditions under which they were admitted and what they are expected to do. Soon a company of automobiles gathered to take them to church, it was Sunday morning. Arrangements had been made to have the services in the Ephrata meeting House, fifteen miles away, conducted in the German language and, while on the way, the boys had opportunity to see the best of America's wonder-garden, Lancaster county, which seemed specially dressed up for the occasion in the wonderful colorings of its fall foliage. At the church the brethren O. O. Miller and A. A. Friesen made short addresses which were followed by singing by the group in both the German and Russian languages.

In no other place in the United States do housewives prepare such wonderful meals as in Lancaster county and the dinner served at the church for the boys was surely no exception, as they certainly will all agree. After the noon hour opportunity was given for them to circulate among the people and get acquainted and visit people on their farms, but at 6 o'clock they returned to Lancaster again in order to be present at the Mission church, where once more the language was German for their benefit and the group responded with the singing of hymns.

Next day, Monday, the distribution began and the men started for the farms where they will begin life in America. A special car left for the West at 9 P. M., taking a party of forty-two, while others had already journeyed off in other directions, one of the party had been released from Ellis Island several days before because he had a passport to Canada, and by this time was speeding off somewhere toward the northwest. Coming from a country which Mennonites had converted into the most productive in Europe, it was indeed a splendid fortune that permitted these boys to see first of all, the spot in America which Mennonites and their decendants had here made wonderful by their intelligent application of hard work to the soil. Following we give the names of the men and the states to which they were assigned:

Minnesota: Peter Toews, Aoron Toews, Abraham Rempening. Kansas: Philip Isaac, John Thiessen, Gerhard Wiens, Detrich Wiens, Nicholas Doerksen, John Martens, Gerhard Becker, Henry Braun, John P. Unruh, Henry Dick, Alex Cornies, Henry Cornies. Nebraska: John Sawadsky, John Hubert, Nicholas Schmidt, Jacob Sawadsky. California: Henry Epp, Gerhard Niebuhr, John Schroeder. Pennsylvania: Gerhard Lepp, Henry Wedel, John Friesen, Franz Braun, Nicolai Epp, John Leewen, John Wiebe, Abr. Neufeld, Peter Martens, John Duerksen, Nic. von Riesen, Henry Froese. Ohio: Abraham Koop, Jacob Heubert, Richard Krengel, Detrich Wieler, Abraham Hamm, Peter Huebner. Virginia: Nicholas Esau, William Siebert. Indiana: Henry Heinrichs, Peter Loewen. Illinois: Charles Friedberg, Henry Penner, John Dirks, Jacob Reimer, Cornelius Berg. Iowa: Abraham Klaassen, Heinz Dick. South Dakota: Nicholas Gossen, Jacob Dick, Abr. Lepp, John Wiebe, Peter Froese. Mississippi: Henry Richter, William Unruh, Peter Thiessen, John Penner. Canada: David Krahn.

SECRETS OF HAPPINESS

By B. H. G. E.

This is a little talk about making life interesting. Who wants to be happy? Here is the secret of it: Look for those things in life that are bright, pleasant and lovely. "Finally, brethren (and sisters), whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things."

So many people go through life looking at the sad, disagreeable and sordid things; and they generally find that for which they are looking. Like the two men in the couplet:

"Two men looked through prison bars, One saw mud, the other saw stars."

Even though you may have trouble within around you; cover it over, smother it, by setting your mind on those things mentioned above. Hunt for some bright spots. If you are not blind, the sunrise and sunset are yours, the beauties of nature, and the stars. As Emerson says: "The farmers may own their farms, but they do not own the landscape." The poorest can claim that as his. We have countless stars to look at. One poet says:

"If just one star were held in space,
We still would say,
How wonderful is God!
And yet 'tis myriad stars,
With orbits all their own,
He holds above."

Look for bright, cheerful faces. Associate with people who can smile and joke. There seem to be some people who cannot laugh. A good, hearty laugh clears the atmosphere of despondency and brithtens up the skies of darkness, making the gloomiest day to be bright, even as the sun shines through the dark clouds.

I have found a dear friend, seventy years old, who is surrounded by all the comforts and luxuries of life, living in a beautiful home. But she is blind! She has to be guided every step she takes in her own rooms. She cannot see to read, and she told me that books had been her idol—and to study had been her greatest joy.

Her laugh is contagious, and her many friends go there to be cheered by her. One said to her not long ago: "You seem so happy, Mrs. Peters. You enjoy life so well Explain it?"

She replied: "Down in my heart, deep down is despair. But I know that God is shaping my life, and giving me just what he thinks is best for me. I am making the best of every good gift that He bestows on me—and especially (since my reading is limited to a great extent) my Bilbe. He is drawing me closer to Him. Now, He is my joy and Comforter. I have many things to make me happy, and I am always looking for pleasant things and pleasant people, so am conforming my will to His will."

It is a real pleasure to go there to see her smiling, patient face, hear the wonderful words of wisdom and cheer that fall from her lips, and to hear her laugh. Within the last three years she has learned the Braille System, and is reading the Bible in that way, and committing the Psalms. She has a wonderful memory, and in her younger days, when she had her eyesight, she was a great student and committed to memory many parts of the Bible. These now fill her mind with beautiful thoughts and afford her great pleasure.

Under these circumstances, wouldn't it be hard for most any of us to keep cheerful and pleasant?

I have often heard my mother give this advice to people who came to her complaining of their hard lot: "Whenever I feel discouraged of troubled, and I can always find some brightness in my life, whereas I don't see a gleam of happiness in hers." When I tell you that this old widow, "rheumaticky and nearsighted, her husband having died a drunkard, had a son also a drunkard and lazy, her daughter a morphine fiend, and a grandson a consumptive, you can see that all of us have much for which to be thankful compared to her life. And yet, the old lady was cheerful, and even witty, to all whom she met.

My childhood recollections of her was her regular appearance at church, as, seated in the back seat, she held the Psalm Book or Bible close to her eyes. When you think your life is hard, compare it with some one worse off than you are.

Another interesting thing in life is to be looking for the pleasant surprise. Life is full of surprises, and would not be worth living if it were not.

We must cultivate a desire, and make an effort to look for the best thing.

If one is not in health, it is hard to feel pleasant, much less look pleasant. So often we must with Herculean strength endeavor to make our spirits predominate over our poor, frail, physical ailments.

The philosopher says that "Life is a train of moods." He compares them to a string of beads, and as we pass through them they seem to be many colored lenses which paint the world their own hue, and O, would that they were all pretty colored beads—or moods.

Then we would see poems in sunsets, see heroes and heroines in our familiar friends, see heavenly possibilities in the sordid dollars, see romance in the everyday incidents of our lives. Childhood is so enjoyable, beause it is the play-time of life. So, if you are grown-up and work, take off part of your time, to be spent in play. The old saying is just as true now as ever:

"All work and no play,
Will make Jack a dull boy."

You will live just as well, a little longer, and we are sure much happier, by following this rule.

(Sel.)

"THE EAGER EXPECTOR"

By Edwin G. Forster
In the Muhlenberg Messenger.

To many people, the drama of Life is full of interesting events and startling discoveries, while it is dull monotony to others. It is difficult to theorize the fundamental principle of success in this world of materialism, as Fate often intercedes and, like a flash, the ebb of life is completely changed. A man with brilliant ideas that often prove practicable may be thwarted in his endeavors by an unscrupulous villain, and by that cruel twist of fate may be a failure in life. While, on the other hand, an ignorant man may have all the "breaks" in life, and live in a round of wealth. So we bow to the hand of destiny.

Expectancy is the possession of every mortal, and may be classified in two types of people. They are pessimism and optimism. Invariably a man will be optimistic in some affairs and pessimistic in others. Human nature is the most difficult study in the curriculum of mankind, and perhaps the most interesting to many. In fact, many do not even know their inner self.

In one of the offices of a large corporation there is a young mar-

ried man who is an eager expector, with a tendency to be optimistic in several ways. He is a typical specimen of American grit, and is one of the many exceptions to the general rule. While he is guilty of eager expectancy, he is not wasting his employer's time in idle dreams. He is a conscientious and diligent worker. However, this young man is not speeding toward the true goal of his ambitions. The object of his expectancy is far greater than the inevitable results of his present occupation, but he is inwardly marking time as the valuable days are counting off one by one. Would it not be wise to put forth our daily endeavors toward the acquirement of our life purpose?

The building of "air castles" is a genuine pleasure to many, and we heartily approve of such a habit. What great man has not in his youth dreamed of wonderful achievements and noble deeds? We venture to say, none. Benjamin Franklin, that staunch patriot and marvelous inventor, spent many hours in dreaming about an idea that some day would electrify the world. A wonderful investment of time! Go forth, young man and woman, and heed not the jeers and ridicule of standers-by. Carefully plan your life purpose, imbue yourself with real American grit and persistence and plug ahead, an eager expector! We live and learn, and by the constant helping hand of God we will succeed. Nothing can stop us, and success will eventually be ours. Bear constantly in mind that it is not a sin or folly to be an Eager Expector!

WHY HE STRUCK

A smarting blow may be a good thing. It is that for a bad boy when it comes from a loving, disciplining parent. It is that for the Christian when it comes down from above as one of the perfect gifts from the Father of light (James 1:17). He "scourgeth every son whom he receiveth." We cannot sense the fact at the time, but the blow may save us from perils unseen and infernal foes that threaten our destruction. Lyell Rader, the chemist, brother of Paul, in a remarkable series of noon-day theater meetings held in Philadelphia recently, said that in his youth he went to school in Denver to a distinguished scientist. That teacher seemed almost cruel when his rod would come down on the knuckles of the students, as they were experimenting in the laboratory with their test tubes and chemicals, but that blow from above was meant to save them from explosion below! For in their inexperience they were sometimes in peril from heedless combinations of chemicals. That is why God sends his present light afflictions which are but for a moment and which work out for us a far more exceeding and eternal weight of glory, and what we should do is to ask him always to show us the reason for the blow, for it yieldeth "the peaceable fruit of righteousness to them that are exercised thereby." —The S. S. Times.

The Mennonite and Bundesbote to one address (old or new subscriber) for $2.50.

THE S. S. LESSON

Nov. 6.

Paul's Experiences at Jerusalem.
Acts 21:27-22:1.

Golden Text: God is our refuge and strength, a very present help in trouble. Therefore will we not fear. Psa. 46:1, 2.

Paul's return to Jerusalem involved, (1) the bringing of financial assistance to the saints, (2) a consultation with James and other elders in regard to the doctrine he had preached, and the attitude of the church toward Gentile converts, (3) the performing of a vow in the temple, (4) his being falsely accused of polluting the temple, (5) his being mobbed by fanatical persecutors, (6) his rescue from the mob by the Roman guards and (7) his address to the people.

Paul's presence was noticed in the temple. The world is not slow in observing whether a professing Christian consistently supports the service of the house of God. The temple was filled with those who hated him and were only too ready to seize an opportunity to do him an injury. A great many people, when they imagine their presence in the church is not welcome to others, stay away. Although there was a riot every time he went to church, Paul kept on going. One's going to the Lord's house is a matter between the Lord and ones' self. To allow outward circumstances to hinder one is wrong and shows a wrong conception of the privileges of the house of prayer.

Paul was wrongly charged with bringing Greeks into the temple. His accusers supposed it was true. They either were deliberately lying or they took the word of others without taking the trouble to investigate or they wanted to believe an untruth because they hated Paul. Most likely all these three things were contributing elements in their determination to attack Paul. People want an excuse to wrong others are seldom ready to investigate the truth of the charges they make and frequently do hurt for no other reason than that they suppose they have just ground for what they do. In all things the just way of acting is to be sure you are right before you go ahead, and not only take the words of others.

Paul, being a Jew, knew the law of the temple. He no doubt read the sign which forbade the uncircumcized within the sacred parts of the temple, and having been a prudent man, it is certain that he would not have gone so far out of the way to invite trouble to himself; troubles had a way of forcing themselves upon Paul uninvited.

Paul must have had many thoughts suggest themselves to him when the mob came upon him. It was no new thing to be mobbed. He had often suffered such things. No doubt he recalled the experience in the far off city in Syria, where he was left for dead. Maybe he thought of his own former days when he was an active participant in a similar mob that murdered Stephen. But, at any rate, his past experiences were an assurance to him that he was in God's hands and therefore had nothing to fear.

Mobs were not an unusual thing in Jerusalem. Though the city was the center of Jewish worship, it was capable of rising in disorder and riot at almost any time and its mobs were dangerous. Recall the mob that hounded our Lord to the judgment seat of Pilate. It had enough influence to make him waver and give a decision contrary to his own good sense and the advice of his wife. As these riots were expected, the Romans had a band of soldiers always ready to suppress them and a guard watching the crowd from a tower. When the mob broke loose they were determined to kill Paul. Mobs, when they are blood-thirsty, are without reason or restraint. No crime is impossible for them. Time and again, in this country and at this late date, we get a sample of the devilishness of which mobs are capable.

The appearance of the guard resulted in the arrest of Paul. As though he had not suffered enough already, he was loaded with chains. The commander assumed that he must have been guilty of something serious when everybody was against him. Hasty judgment always leads to rank injustice. It is a common failure with most men to be against the one whom everyone else is against. The mob could give no good reason for their acts, all they wanted was to kill Paul. When once a crowd of men is roused up to the extent of being blood-thirsty the only remedy is to call out the police. There is nothing that disorderly crowds fear so much as the officers of the law when they know that they mean business. Mob violence is always a defiance of law and order and the good citizen, and especially the Christian, will be willing and ready to allow the law to take its course, rather than take the law into their own hands.

Paul's attitude during the whole procedure is worthy of note: He did not resist violence. Many would have claimed claimed the right of self-defense, and probably lost their lives in asserting it. He was courteous to the official in making what seemed an unusual request but in so doing he soon proved that he was not what he was supposed to be—an assassin. He showed great courage and tact in making the occasion one in which he could address his fellow Jews. Under all this excitement he did not forget that he was a minister of Jesus Christ with a message to deliver in His name.

THE C. E. TOPIC

Nov.6

Thy Will Be Done. V. With My Money.

Matt. 6:7-15.

Everything we have is given to us by God—even our money. We are taught in the Word that the love of money is the root of evil. This is so because, like Israel, we make a golden calf our god, when we should be using our gold and silver in the service of the Lord. Jesus lays emphasis on how hard it is for a rich man to enter the Kingdom but he also suggests that as all things are possible—a miracle is possible. What is that miracle? The miracle of grace, whereby the heart is regenerated and with the true conversion of any one, his gold, or whatever else he possesses, suffers a conversion to, and is put to a use, that glorifies God.

If money were the only end of our lives in this world we would be the most miserable and helpless of all men. There was an ancient King, the fabel says, who wished that everything he touched might turn to Gold. His wish was granted and everything, even his food and his friends became gold and his end was misery. Gold has been the damnation and destruction of many who made that their master. Years ago the ship LaGascoyne was wrecked in a collision at sea. Aboard was the famous wrestler Yousoff. He carried a great belt full of Gold which represented his earnings and which he was taking home with him. He was a strong swimmer—perhapes the best swimmer aboard and, while many were rescued, his gold carried him to the bottom of the sea. If gold is more precious than the life God wants us to live, it will carry us down.

But God provides a way by which his people may praise him with the money he places in their hands. It is not a matter of having much of it but a matter of using that which we have rightly, be it little or much. See this illustrated in the parables of the pounds and talents. We are to hold it as stewards and use it, remembering that an accounting will be required of us. The Bible gives us the example of many rich men such as Abraham, Jacob, Job, and Nicodemus, but it also portrays the poor to us who used what they had rightly. There was Dorcas, just an ordinary widow, but the way she used her little, made her a saint. There was the poor nameless widow with her two mites. She has more than a million to her credit in heaven just now. Our Lord was of the poorest of the poor, but He set us an example of using our all to the glory of God and in the service of humanity.

We get an idea of how that our money may well be spent in God's service from the way they did things in the primitive church, The first congregation at Jerusalem was so filled with the love of the cause that they put their all into one common fund. No doubt their enthusiasm was great and their sacrifice deserved commendation, but, if the Spirit's leading in the later churches is to be an indication as to how we should conduct ourselves in this repect, we must conclude that the community of goods applied only to the church at Jerusalem, at that particular time. The way the churches used their money at a little later period serves better as a practical guide. In reading the Acts of the Apostles and several of the Epistles we learn that collections were taken for the purpose of (1) supporting the ministry (2) relieving the poor, particularly at Jerusalem. In principle these two needs remain to be supplied today, namely, the extension of the Gospel and the relief of the poor and distressed, by all sorts of benevolences. There are many calls upon the Christians of today for financial assistance but, when analized, all the getting at claims resolve themselves, into these two classes. These needs are always as great, and greater, than our ability to give, nevertheless, most of us must confess that we seldom give to the extent of our ability.

How much shall we give? Some people believe that we should give one tenth, as did the children of Israel of old. Well, a tenth is better than less than a tenth, but, having given that much there is no reason for stopping there. To most of us it means a matter of giving at least a tenth, if not more. A rich man's tenth is not nearly so great a sacrifice as a poor man's tenth. In the matter of giving let us never get into the state of mind where we will always be asking, "How much?" Let us give in the spirit of love that gives because it must give and never concerns itself abut the smallness or the greatness of the gift.

In giving let us do it systematically. It means that our money goes farther if we do and it creates a habit in us that certainly is a worthy one.

More over, in giving, we need to keep in mind that we should give as the Lord has prospered us, that is, proportionately.

THE CONVOCATION OF CHRISTIAN CITIZENS IN BEHALF OF LIMITATION OF ARMAMENT

Tentative programs have been issued for the Convocation of Christian Citizens in Behalf of Limitation of Armament which is to be held in the Central High School and new Masonic Auditorium, Washington, D. C., Sabbath, October 30 to Wednesday November 2. They may be obtained by addressing the National Reform Association, Pittsburgh, Pa., which has taken the lead in calling the Convocation, to which individuals as well as representatives of religious and civic bodies will be admitted without enrollment fee or special credentials.

Those attending the Convocation will take part not as ecclesiastics but as citizens. The emphasis will be put not so much upon the economic as upon the Christian argument against militarism.

Among the subjects to be discussed at the Convocation are: "The Golden Rule in International Politics" by Hon, M. Clyde Kelly, Representative from Pennsylvania; "Applied Christianity in Relation to War" by Mrs. Deboarah Knox Livingston, Superintendent of the Chrsitian Citizenship Department of the National W. C. T. U., and "Let America lead in the Limitation of Armament" by Bishop William F, Anderson of Cincinnati.

"Dragon's Teeth" is the striking caption chosen by Henry Van Dyke for his address at the Tuesday evening session of the Convocation and "The Next Great Event: Disarmament" is Clinton N. Howard's optimistic subject for the session that afternoon.

The practical side of the disarmament question will not be neglected as evidenced by the topic announced by Hon. Frank B. Willis, Senator from Ohio, who speaks Monday evening, October 31, on "Limitation of Armament and Business Revival." Another economic theme is "International Development Hindered by Militarism" by Mrs. Thomas G. Winter, of Minneapolis, President of the National Federation of Women's Clubs.

RELIEF NOTES

(Conducted by Vernon Smucker)

It may be interesting to readers of these notes and to the church in general to know something of the difficulties which were encountered in securing permission for the sixty-two Russian Mennonite refugees who have so frequently been mentioned in these columns during the past weeks and who for the past five weeks have been held at Ellis Island, New York while their case was being appealed to the authoritics in Washington after the men had been refused admission by the Board of Immigration at Ellis Island. Not all of the details with reference to the procedure can be given here, but enough to convey some idea as to the principles involved.

By law no aliens can be admitted into this country whose passage has been paid by another party, whether an individual, a corporation, or any other agency. This is designed to keep vagabonds and the shiftless class in general from entering the country. It is assumed that any worthy immigrants should at least be able to produce the money with which to pay their own passage to this country, and a small sum besides. The law, of course, did not take into account refugees who were driven from their homes after the latter in many cases had been practically destroyed and who were unable to carry any money with them. Such was the case with our Russian brethren.

Our Relief Unit at Constantinople sought to make it possible for these men to come to America and after much delay the necessary passports and permits were finally secured. But a passport does not admit a person into the country unless all the other laws are complied with. Since these men were penniless, our Unit advanced the money necessary for the trip to this country, and took in return promissory notes from the men which bound them to repay the money to the Relief Commission as soon as it could be earned in America. In this way the men were "assisted" financially to come, though not given the money outright. It is very probable that every cent of it will be repaid.

When the men went through the regular examinations at Ellis Island they were of course questioned as to how they came to the United States. They stated that they were given money by the Relief Commission and that they were promised work on farms. This at once brought them into conflict with two laws. The officials ruled that since they had been "assisted" they could not enter, and that according to the contract labor law they could be likewise excluded. The latter law makes it illegal for any person to come to this country under contract to perform any specified labor or piece of work.

At this juncture the Central Committee took up the case. It was soon explained to the satisfaction of the officials that the case did not come under the contract labor law since the men came merely to work, presumably at farming, and no contracts or specified agreements of any kind had been made in this respect. But the officials still held that although the money for pasage had only been loaned to the men, they were, according to the law, "assisted" and therefore barred. This was the technical point on which the case was held up.

It should perhaps be stated that as a rule officials were very courteous and sympathetic with reference to the situation, and appeared personally to be convinced that the men were worthy of admission to the country, but they were there to uphold the law and could not see their way clear to evade a point which clearly came under the law. The different officials consulted all agreed that they could not be admitted unconditionally without a direct violation of law. They were reluctant to decide against them, but did not see their way clear to admit them.

After it seemed certain that the men must be deported, application for their admission was made under a law which makes it possible for individuals who seem desirable but for certain reasons can not he, to be admitted conditionally under bond. The case was again taken under advisement with the result that the men were admitted conditionally for six months under $500.00 bond each. While there is no definite decision as to what will be done when the six months are up, the committee is very hopeful that the government will in some way see its way clear to allow the men to remain indefinitely. It may be necessary to renew bond at that time, and no doubt the final outcome will depend in great measure upon the record which the men themselves make here in this country.

Great credit should be given for the favorable decision to the strenuous efforts of Brethren Orie Miller, M. H. Kratz, A. Friesen, P. C. Hiebert, Levi Mumaw and others connected with the various committees. Also to some of the prominent members of the Society of Friends and to a large number of Congressmen who interested themselves in the case. Special mention should be made of Senator McLaughlin from Kansas, and Representative Hoch from Kansas. These rendered service of the highest order, were present at most or all of the numerous hearings, and made every effort to bring about a favorable decision. No doubt the prayers of many of God's people had their share in the final outcome.

MARRIAGE

Rhea-Gering.—On Oct. 6, in the Menno church near Schrag, Wash., Miss Clara Gering, member of the Menno church, to Rev. William C. Rhea, member of our Mission church in Los Angeles, Cal. Rev. M. J. Galle officiating.

New Bible Picture Books

These Bible Picture Books contain eight full page colored illustrations and eight full page etchings. The Bible stories are from the New Testament, are related in simple language and are printed in a large and clear type. The books are 8x10½ inches in size and come in three series:

35c Series

The books in this series have 32 pages, bound in boards with cloth back and an attractive cover design in four colors. Following are the titles:

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PRAISE YE THE LORD
Per Copy, 35c.

25c Series

The books in this series are of the same size and have the same contents as 35c series, but are bound in stiff paper cover, cut flush. The cover design is in four colors and of unusual attractiveness. Following are the titles in this series:

WATCH AND PRAY
TEACH ME THY WAY

Per Copy, 25c.

20c Series

The booklets in this series have 16 pages, with four full pages colored illustrations and four etchings. Bound in stiff paper cover, cut flush, and a charming cover design worked in four colors. Size, 8x10½ inches. The series contains the following titles:

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TRUST IN THE LORD
GOD IS OUR REFUGE
HE CARETH FOR YOU

Per Copy, 20c.

Twilight Series

This series is intended for children who are too old for picture books and too young for the average grade of juvenile stories. Each volume in the series contains several short stories, verses and poems which will interest the little folks and that can be read to them by parents or other members of the family. Each volume is elaborately illustrated and contains a frontispiece in three colors. The 32-page booklets have stiff paper covers with colored cover design, while the 64-page booklets are bound in board covers with cloth backs and colored cover designs.

The Sandman. 32 pages, cut flush. Single copy.....15c
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Pastime Series

This series is intended for children 6-8 years old. Each volume in the series contains several short stories, verses and poems which will interest the little folks and that can be read to them by parents or other members of the family. They are mostly "bed-time" stories and verses. Each volume, elaborately illustrated, is 6¼x8¼ inches in size and has 64 pages. They come in two styles of binding, the one in boards with cloth back and cover ornamented in three colors and the other in limp, cut flush and decorated cover. Following are the titles in the

Board Edition:
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Short stories, verses and pictures for little folks. Bound in boards with cover in four colors. 64 pages.

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Christmas Echoes (L)
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The Lord Is Come (L)
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Festal Bells (L)
Under the Christmas Star (L)
Christmas Memories (L)
King Forever (L)
The Royal Guest (L)
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Rosche's Christmas Classics No. 1

The price of the above services is uniform, as follows; postpaid, 8 cents per copy; 85 cents per dozen; $6.00 per hundred.

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Christmas Treasury No. 31—Recitations, Exercises, Pantomimes, Dialogs, Decorating Suggestions, Drills for Primary, Junior and Senior Scholars **(L)** 25c
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Christmas Chimes. Dialogs, readings, tableau, etc. **(L)**..... 35c
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These are the anthems that are most certain to make a hit with your choir and congregation.

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No. 400. Sing to the Lord. Adams. (L) ..... .10
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No. 452. Holy Night. Lorenz (L) .06
No. 529. Break Forth Into Joy. Emerson. (L) ..... .10
No. 643. Glory to God in the Highest. Ashford. (L).. .10
No. 647. I Bring You Good Tidings. Wilson. (L) ..... .06
No. 894. Glory Be to God. Davis-Lorenz. (L) ..... .10
No. 928. And There Were Shepherds. Wilson. (L) .... .10

72. **Sing, O Heavens** (chorus, soprano or tenor solo. Obligato solo for soprano or tenor chorus) (II). Closing with "Oh, Come All Ye Faithful (R).....L. O. Emerson .15
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Simplified so as to be available for the average church choir.

The Mennonite.

"Other foundation can no man lay than that is laid which is Jesus Christ.

VOL. XXXVI. BERNE, INDIANA, NOVEMBER 3, 1921. No. 43.

IN MENNONITE CIRCLES

Two delegates from a Russian "Mennonite Congress" arrived in Germany on Oct. 6. The exact nature of their mission is not clear but no doubt has to do with the great needs of their brethren in their homeland.

Rev. Kukebbeker, a Dutch minister, representing the Mennonites of Holland, has received permission from the Russian government to enter and work in the interests of Mennonite relief.

The Mennonite Central Relief committee has instructed Bro. Miller, now at Moscow, to proceed immediately to the New Samara settlement and ascertain conditions and make arrangements for future distribution. Food drafts to the amount of $5,000 were placed at his disposal immediately.

The friends of our missionaries, Brother and Sister Steiner of Korba, India, have been delighted with the news that a little daughter was born to them Sept. 20, 1921, in the Eden Hospital, Calcutta. She has been named Anita Elizabeth.

On Oct. 8th the Mennonite Mission church of Los Angeles, Cal., gave a picnic at South Park to the students of the Bible Institute, at which about seventy-five were present. The purpose of this was to welcome the new students as well as the old, and to show appreciation for their assistance in the church, and to tie more closely the relationship of the different branches. The time was spent in social ways. The day's program closed with a devotional period at which short talks, testimonies and favorite Bible passages were given. C. N. Hiebert gave a very interesting talk on his colporteur work in Canada. The Emmanuel male quartette from Reedley furnished excellent music. Everyone enjoyed the day and felt that it was profitably spent.

Rev. Jacob Snyder of Roaring Spring, Pa., conducted services in Richfield, Pa., Oct. 22 and 23. He will hold a series of meetings in Bedford county, Pa., during the second week of November.

OUR ARIZONA MISSIONS

Moen Copi Mission,
Tuba City, Ariz.,
Oct. 18, 1921.

"Let us consider one another to provoke unto love and unto good works; not forsaking the assembling of ourselves together * * * but exhorting one another: and so much the more, as ye see the day approaching." Heb. 10: 24, 25.

The time of the annual Southwest Bible and Missionary conference which is held in August at Mt. Eldon near Flagstaff, Ariz., is always a season of refreshing for the missionaries in this part of the country. About seventy-five missionaries from among the Navajoes, Apaches, Piutes, Shoshoneans, Mohaves, Walopies and Hopis, attend, together with a large number of native Christians from these various tribes. We have sweet fellowship one with another.

This year we were privileged to have with us Dr. French E. Oliver of Los Angeles; Rev. H. A. Ironside of Oakland, Cal; Rev. J. R. Smith ("Railroad Jim") of St. Louis, Mo., as Bible teachers and Mr. and Mrs. Robert Harkness of Australia as music leaders.

The sunrise prayer meetings are always well attended. Here the difficulties of the various fields are unitedly brought before the throne of grace—where we are invited to make our requests known. (Heb. 4:16.)

In the forenoons we have sectional meetings for Navajo or Hopi language study, S. S. methods and children's Bible story hour, and then we meet together for a Bible lecture. In the afternoons the problems of the mission fields are discussed after which special talks are given to the native Christians.

At six o'clock there is an open air meeting held on the streets of Flagstaff where lumber jacks, miners, railroad men, cowboys, ranchers and others, who seldom or never attend church, hear the gospel.

After the evening Bible address in the auditorium at the conference grounds we gather outdoors around a large camp fire of pine logs where songs in various languages are sung and the native believers tell of their wonderful conversions. How often we wish that the dear mission friends in our home churches might hear these thrilling testimonies and the touching appeals for prayer for their relatives who are still on the downward road to everlasting destruction. As usual several conversions took place during the conference this year.

Following is a Statement of Belief as adopted by the Conference:

1. We believe in one God, Father Son and Holy Spirit, three persons.

2. We believe in the Deity of Jesus Christ; His virgin birth, substitutionary death for sin; His bodily resurrection and ascension and His imminent personal return.

3. We believe in the indwelling of the Holy Spirit; and that He is the author and only infallible teacher on the inerrant Holy Scriptures as originally given.

4. We believe that Satan is a person, and that he is the great deceiver of the whole race, and the Prince of the present evil age.

5. We believe in the utterly sinful, lost and ruined condition of the whole race, without hope apart from divine grace, and that the doom of unregenerate humanity is conscious eternal punishment in the lake of fire.

6. We believe in the new birth; that salvation and sonship are received only by faith in Christ; that believers should be baptized in the name of the Father, Son and Holy Spirit, and should maintain good works.

Arrangements are being made to get the Bible teachers for next year's conference. Pray for this phase of our mission work.

From October 2 to 12 special evangelistic meetings were held in the Hopi village of Oraibi, Hotevilla and Pakawi. The missionaries and about fifty Hopi Christians from the Baptist and Mennonite stations took part in these meetings. At the forenoon and afternoon sessions the missionaries instructed the native Christians in the Hopi language or through an interpreter. At the street meetings in the evenings three or four Hopi Christians spoke. There was no opposition manifested on the part of the heathen leaders. The people seemed to listen very attentively. May the seed sown bring forth fruit abundantly to the glory of God.

Beginning with November 8 evangelistic meetings are to be held at Moen Copi. We ask your earnest prayers for these services. Might there not be some one who is willing to **give one hour** daily for prayer for the salvation of the people in Moen Copi? Let us not limit the Holy Omnipotent One by our unbelief or perchance by our indifference.

Yours in His service,
Caroline Burkhalter.

MENNONITE MISSION OF LOS ANGELES

"In the morning sow thy seed and in the evening withhold not thine hand for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good." Eccl. 11:6.

I am indeed glad of having the privilege of sowing seed for the Master. Coming in contact with so many people I have wonderful opportunity for sowing and it is my hope and prayer that it shall prosper.

During the month of July our mission with the Baptist mission here in the district had Daily Vacation Bible school. The children showed great interest in attendance and learning. It was a real inspiration to hear on the evening of the last day the many passages of Scripture and songs the children could give by memory. May I say here, many of these children come from non-Christian homes and do not receive the encouragement that probably you and I had received, rather the contrary. A great per cent. of the people here seem indifferent to the gospel of God. They prefer to go on in their sinful ways or listen to a gospel of man. A few days ago I called on a home from where a girl had come to our Sunday school for a few times. While in the home I asked to see the moth-

er of the girl, but soon learned that she was not there and that the grandmother was taking care of her. When I asked if they were Christians the reply was "yes," questioning still further to find what church they belonged the grandmother replied, "Frances' mother does not go anywhere, I occasionally go with my mother to the Millenial Dawn, have been going already to the 7th Day Adventist church." In another home from where two of the children come quite regular into our Sunday school when inviting the mother to our services, she replied that she goes to her own church "The Truth Seekers." After further conversation I found out that it was spiritualism. One other home where the girl comes now and then, I found that her sixteen-year-old sister and nineteen-year-old brother were never to a Sunday school yet, and just a few times inside of a church. These people are all what we call respectable Americans. Again I come to other homes where the mothers are not at home because they had to be out and work. Their children live on the street and none except those that live in great cities know what temptations befall such children. It is pitiful. When will all these wake up to see their danger. "In the morning sow thy seed and in the evening withhold not thy hand."

I am glad that I can see some of the seed prosper. In one home where the mother was studying New Thought and the other members indifferent I was privileged to leave the Word of God which was very much appreciated. From time to time this old mother comes to our services and her granddaughter to Sunday school. In another home I found the mother sick with cancer, humanly speaking she cannot live long anymore. She has spent most of her life in spurning God and living a debauched life but is now beginning to think of God and her future life. Although I have not the privilege to speak as openly as I would like the short time I could talk, I read to her passages that give the plan of salvation also left her some literature. She says she believes that all her sins are forgiven but sorry to say her talk and action are not what they might be. Will you not pray much for her?

Another family I wish you would remember is where an eight-year-old girl came to S. S. a few times has died. As much as I know this was the only place where she got Christian training. A few weeks ago when I wanted to call on her home I found a sign "Scarlet Fever" and the neighbors said that Angeleno had died. Neither the father nor the mother are Christians. As soon as I feel that it is safe in going into their home I wish to deal definitely with them in regard to their soul salvation.

The Lord is also blessing wonderfully the street meetings which we hold most every Sunday afternoon.

I will try to be faithful in sowing the seed. You follow up the work with your prayers.

"Sowing the seed by the daylight fair,
Sowing the seed by the noon-day glare,
Sowing the seed by the fading light,
Sowing the seed by the solemn night.

"Sowing the seed by the wayside high,
Sowing the seed on the rocks to die;
Sowing the seed where the thorns will spoil,
Sowing the seed in the fertile soil.

"Sowing the seed to an aching heart,
Sowing the seed while the tear drops start,
Sowing in hope till the reapers come,
Gladly to gather the harvest home."

Yours in His service,

Levina Burkhalter.

2125 Manitou Ave.
Los Angeles, Cal.

OUR WOMAN'S WORK

ROBERT MOFFAT
Missionary to South Africa.

(1817-1870)

Is it not wonderful to think of doing one thing for over fifty-three years? That was keeping at it faithfully, indeed. Robert Moffat was a hero missionary in South Africa for as long a time as this, and never once said he was tired of it and would give it up.

This brave missionary came into the world December 21, 1795, in a little town in Scotland. His parents were poor in this world's goods, but rich in having seven children, and they were sturdy, honest, good people.

When the little Robert began to go to school he had no text-book but the Westminster Shorter Catechism, with the alphabet on the title-page. He did not care very much about study, and the master sometimes tried to help him with his rod. When he grew older, he longed for "a life on the ovean wave" and ran away to sea. He had hard times, and several narrow escapes, which made him glad to give up a sailor's life. He then attended a school which pleased him better than the first one, and studied bookkeeping, astronomy, geography and mathematics. It was well that he gave his mind to these studies then, for in six months his school days ended. At fourteen the boy became self-supporting, being set to learn gardening.

Robert's mother, good, earnest Christian Scotch woman that she was, did a great deal for her son. She was very much interested in missions, and it was from her lips that he first heard about the heathen, and the work of helping them. The mother talked cheerfully and wisely to her children, as they sat about the fire in the evenings, all knitting busily. The boys as well as the girls used to knit in those days. What do you think of that? Certainly it was a useful thing to do.

The gardener, to whom Robert was apprenticed, was a hard master, and it was then, when it was so hard to get, that the boy began to long for a better education. He joined an evening class and began to study Latin and geometry. He also learned to use blacksmith's tools at this time, and how to play on the violin. His music was a great comfort to him long afterwards, and everything he learned was of use to him as a missionary. At sixteen he went to England. His mother asked him to promise to read the Bible every day. He gave his word and kept it. In England Robert the gardener found a good place, and his master, seeing that he was anxious to learn, encouraged and helped him to study. Not long after beginning the life in England, the young man was invited to some special meetings and gave his heart to the Savior. He was so happy that he wanted to tell everybody, and then an intense longing came into his heart to carry the news to the heathen. But he was not yet fitted to be a missionary and the London Missionary Society refused to send him. But one of the officers became interested in him, and advised him to come to Manchester, and study under his care. A Mr. Smith, who was interested in missions gave the young man a place in his nursery garden. It was a very good place, and more than that, gave him a chance to know Miss Mary Smith, who afterwards became his devoted and helpful wife.

By and by Mr. Moffat was accepted by the Missionary Society and began to prepare for his life as a missionary. When the time came, he had to go alone to Africa, as Miss Mary Smith's parents felt that they could not give up their bright young daughter, though she was willing to go as the missionary's bride to the dark land so far away. Mr. Moffat set forth on his lonely way. Arrived in Africa, he had all sorts of trials and dreadful experiences for more than a year before he reached the station in Namaqualand, known as Afrinaker's Kraal, north of the Orange river. Afrinaker had been a fierce and cruel chief, but some missionaries had led him to Christ. He now welcomed Mr. Moffat and said he must stay. He bade the women bring materials for a kraal, or house of poles and mats, plastered with mud, and shaped like a bechive. In half an hour the kraal was finished, and the missionary lived in it for six months, though it was not very comfortable to have the hungry dogs running in and out, and snakes dropping down any time.

One of the first things Mr. Moffat taught the people was to wash themselves and put on decent clothing, while he told them of Jesus who would take away their sins. The chief gave him two cows which saved him often from going hungry to bed, as his salary was not quite $120.00 a year and how could he get everything needful with that sum?

After two years and a half Miss Smith's parents consented to her going to Africa, and after a long voyage of several months she arrived, and was married to the good missionary. The two opened many stations, and did their work under the greatest difficulties that you can imagine. It was very hard to learn the language, for it was not written and there were no books. The interpreters took pleasure in telling them the wrong words, which made it harder. At last Mr. Moffat was able to write a spelling book and have it printed in England, afterwards writing a catechism, and translating parts of the Bible. Nine years passed before there were any great signs of success, but then there was a wonderful awakening among the Africans, and a new church had to be built to hold the converts, while the sound of praise and prayer came from many homes. After twenty-three years of service, Mr. Moffat took his wife and returned home for a visit. After telling his story, and receiving great honors, he went back with Mrs. Moffat to the work they both loved. After thirty years more, they returned to England. The next year Mrs. Moffat died, and twelve years later, aged eighty-seven, the husband followed. He who once said, "I have sometimes seen in the morning sun the smoke of a thousand villages where no missionary has ever been," went to many of them with the true light that still shines.

DR. MARY STONE
Native Medical Missionary in Kiu Kiang, China.

Imagine a frail little woman of less than a hundred pounds avoirdupois, with a parish of many thousand souls and bodies, with no other physician to minister to their bitter needs with medical and surgical skill. Hear the secret of her marvelous endurance, unfaltering courage and loving service: "How is it," asked a friend, "that you can possibly bear the tremendous responsibilities that rest on you all the time, and keep on with your work, day after day?" This was her answer: "I could not keep on, but for the fact that every morning, before the duties begin, I manage somehow, to get a look into the face of Jesus first, and everything grows easy then."

MISS MARY REED
Missionary to Lepers in India.

The world that remembers Father Damien's isolation of himself for the sake of service among the outcast lepers, cannot forget this gentle, but lion-hearted woman, loving and laboring among the same class. Few have not heard of her discovery of the disease in her own body, when home on furlough from her India field, and the heroic leave-taking without a kiss of goodbye, as she returned to devote herself to the lepers, sharing the secret with one sister only, that she might explain afterwards, the dread reason for the sudden departure from home and friends.—Fifty Missionary Heroes Every Boy and Girl Should Know.

SEEKING HOLINESS
A Wrong and the Right Way

(An Exposition of Rom. 7 by Theodore Jellinghaus in his work entitled, "Das voellige gegenwaertige Heil in Christum."

Excerpts made, pieced togather, and translated by A. S. Shelly).

When one seeks to encourage Christian people on the ground of Scripture to enter into a fuller life in Christ, the counter argument is often advanced that even the Apostle Paul in the 7th chapter of Romans confesses, "What I would not that I do" and that accordingly a constant victory over the flesh is not to be expected here on earth. For this reason it is well that we get a clear understanding as to whether the Bible, and the 7th of Romans in particular, teaches such an inescapable, even though only partial, being bound under the power of the flesh and of sin on the part of the believer.

The 7th chapter of Romans has been variously interpreted and its application has been a bone of contention in the church. For an answer to the question as to which is the right interpretation we need to take into view not simply this passage by itself, but the whole Pauline and New Testament teaching regarding justification, conversion, regeneration, and sanctification.

Viewing together the whole teaching of this epistle and all that the Scriptures have to say regarding the condition of the unconverted on the one hand and the children of God on the other, and letting in the sidelight of experience out of the testimony of believers, we arrive with increasing certainty at the conclusion that here in this chapter we have not set forth the normal (right) condition of the regenerated, nor on the other hand the state of one spiritually dead under the law before he has entered the realm of grace.

As distinguished from either and both of these, we understand this chapter to set forth the condition of a Christian who has been saved by grace, but has fallen into a legal way of starving after sanctification by the keeping of the law instead of the evangelical way of following after holiness in the power of grace in Christ. Thousands of Christians, having themselves fallen into this error of legalism, have found in this chapter an exact description of their experience. It seems also very probable, indeed quite apparent from this passage, that Paul himself after his conversion, his entrance into life, his justification and regeneration, probably while in Arabia (Gal. 1:17), before he entered fully upon his Apostolic work, passed through the experience here described. And it is to be assumed that his oft repeated warning in his epistles to the regenerated believers against seeking their righteousness and sanctification through works of the law, and his clearest of all Apostolic presentations of the death-dealing and sin-promoting working of the law, has its background in his own personal experience.

Let us see then how the chapter with its connections sets forth such a working of the law, and under the law, in the case of believers.

As one freed from the curse and lash of the law, the Christians normal attitude is that of yielding himself into the full ownership and service of Christ, now no more seeking to work out for himself his righteouess and sanctification after the law, but through his life in Christ as a bond-servant and member of Christ. Thus in chapter 6:14 we read, "Sin shall not have dominion over you; for ye are not under law but under grace." Anticipating that this might be twisted into a wrong application, Paul at once puts such argument in the question of verse 15, "What then, shall we sin because we are not under the law but under grace?" and in what follows his object is to prove that freedom from the power of sin (he no longer speaks of the guilt of sin) is not to be acquired under the law, but is obtained under the reign of grace in Christ.

To this end he uses the parable of wedlock (7:1-6) to show that under the law no freedom is possible and that the liberty in Christ, the blessed union with Him as in a marriage covenant can be attained only after the soul has been freed from a prior union through death. The thought is like this: A woman can be freed from the law of her husband only by death. Only after the death of the man can she rightfully become the wife of another. So also the soul, being joined to the sinful flesh, or old man, like the woman to an evil husband, by the law, can be freed from the commanding and condemning law only through the death of the old man with Christ, so that being joined and belonging to the risen Christ, she may in Him and through Him (who indwells and leads) live a righteous and holy life.

Let us now see how the rest of the chapter (verses7-24) sets forth the experience of a soul who having thus become freed from the law by death with Christ to be united with Him in His resurrection life, becomes entangled again in a legal striving after holiness by the precepts of the law.

It is often the case that the newborn Christian in his early experience of the love of God in his heart, is in his inner consciousness so loosed from sin that he does not realize what power sin still retains the possibility of bringing to bear against him in his newfound life. (The term sin as used here and in this chapter is to be understood as referring to the sin-nature dwelling in the flesh. See v. 16; also I John 1:8). But if now the young Christian in his zeal for a holy walk, lured out of his stronghold of childlike faith in Christ, begins to try in his own strength and by his own initiative, to bring himself up to the high standard of inner purity demanded by the law, as for instance the commandment against coveting (lusting), at once the lust within him, and with it sin by reason of the law, is aroused. He finds that now in the very face of his desire and determination to live according to God's holy law and to purify himself, sin (that is the sin-power still present), which he had thought was crucified with Christ, stirs up all sorts of evil lust within him.

It may be said in general that whenever a Christian turns his attention to any prohibition in the law and in the confidence of his strength goes to work to purge himself in regard to it, the evil lust which he counted already dead, comes back with unsuspected power. Sincere believers have experienced that even phases of lust of which in their unconverted state they had been comparatively free, now when tackled with a view to their complete eradication according to the spirit of the law, were found to manifest a strength, vehemence, and virulence unknown before. For this reason experienced men of God have given the advice never to start a fight with subjective sin or objective enemies which at the time are, as it were, dormant, because by so doing one may easily become entangled in sin.

Thus Paul here may want to say of himself: After my conversion and the new birth in Christ, I did not know sin and the flesh in their terrible power, not until I fell into a legal striving after holiness and the demands of the law stirred into activity all sorts of evil passions. For where the law is not brought in again causing confusion, sin is dead in the one who is in Christ, crucified and risen again. It is quite in keeping with Paul's language in many passages where he speaks of conversion and justification and the new state in Christ as a being sanctified, a being washed, a blessed emancipation from sin (I Cor. 6:11; Rom. 6:1-11; Eph. 2:3-9). when he here speaks of his own condition following his conversion as one in which sin was dead and he knew nothing of coveting (lust).

Accordingly the sense of verse 9 is best understood thus: I once lived (happy in my faith in Jesus my Savior) apart from the law; but when (through my seeking holiness by works of the law) the commandment came, sin revived.

The meaning of the word revived clearly indicates that there was a time before, when sin had been alive, followed by its death and now its coming to life again.

(Continued on Page 5.)

Your own renewal for 1922 and a new subscriber from now until January 1923 and a copy of Dr. Smith's "The Mennonites" for $4.75.

THE MENNONITE

Rev. S. M. Grubb - - - Editor
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EDITORIAL

SIXTEENTH INTERNATIONAL S. S. ASSOCIATION CONVENTION

The Sixteenth International Sunday school convention will assemble in Kansas City, in June of next year with probably 8000 delegates present, representing 54 State and 9 Provincial Sunday School Associations in the United States and Canada. Delegates will be apportioned on the basis of one for 4000 enrollment. An interesting exhibit in connection with the convention will be the presentation in historical order of the chief developments in Sunday school helps from the beginning of uniform lessons one hundred years ago. Part of the convention time will be devoted to Bible study. The scope of the convention will be unusually broad, as for the first time in the history of Sunday school work all the forces interested are uniting, the International Sunday School Association and the Sunday school council of Evangelical Denominations having merged their aims, plans and activities. The new educational committee of this body will make its first report at this time, a report which will mark a new era in religious education for both the United States and Canada.

The Commission on International Justice and Good Will offers the following in connection with the movement for reduction of Armaments holds out the following Challenge which we are pleased to pass on to our readers:

A CHALLENGE TO PRAYER

(1) For a Warless World

Let us give thanks:

For the growing conviction that war is an unmitigated curse to humanity and that it can really be abolished;

For the earnest men and women who, in every land, are working to secure a far-reaching reduction in armament, as a first step toward a warless world.

Let us humbly confess our sin:

In not having realized more fully that every battlefield is a Calvary on which the Son of Man is crucified afresh;

In not having set ourselves more firmly against the method of war and in having been too easily content to rely on the mailed fist more than on the power of love.

Let us pray:

That the spirit of Christian brotherhood may so fill our hearts that war will be more clearly seen to be a denial of the gospel;

That ways now be found for the pacific settlement of every international dispute.

(2) For a Far Reaching Reduction in Armaments

Let us humbly confess our sin:

In having shared in the suspicion and distrust that have led to the big armaments of the present day;

In squandering millions in a riot of expenditure on battleships, at a time when all our resources are needed for constructive tasks and even when great masses of our fellow-men are dying of starvation.

Let us give thanks:

For the deepening conscience on the evils of competitive armaments in creating a state of mind from which wars easily spring;

For the sincere effort of national leaders to find a practicable way of reducing armaments.

Let us pray:

That the representatives of the nations may come to the Conference at Washington with steadfast and unselfish purpose to secure a sweeping reduction of armaments;

That the Spirit of God may so guide the Conference that rich results will be achieved.

SOUTHERN WOMEN APPEAL FOR JUSTICE TO NEGRO

No more hopeful indication of a new spirit in the relations of the white and the colored races has appeared than a recent notable utterance of a group of Southern churchwomen. They protest strongly against lynching or mob violence for any cause whatever. They insist that it is never necessary "for the protection of womanhood" and desire that this excuse should no longer be offered.

The group which has made this statement are prominent citizens of Georgia, assembled to form a woman's section of the State Inter-Racial Committee. Part of their fine utterance is as follows:

"We have a deep sense of appreciation for the chivalry of men who would give their lives for the purity and safety of the women of their own race, yet we feel constrained to declare our convictions concerning the methods sometimes employed in this supposed protection.

"We find in our hearts no extenuation for crime, be it violation of womanhood, mob-violence, or the illegal taking of human life.

"We are convinced that if there is any one crime more dangerous than another, it is that crime which strikes at the root of and undermines constituted authority, breaks all laws and restraints of civilization, substitutes mob-violence and masked irresponsibility for established justice, and deprives society of a sense of protection against barbarism.

"Therefore, we believe that no falser appeal can be made to southern manhood than that mob-violence is necessary for the protection of womanhood, or that the brutal practice of lynching and burning of human beings is an expression of chivalry. We believe that these methods are 'no protection to anything or anybody but that they jeopardize every right and every security that we possess.'"

This action of the Georgia women has been followed by a similar pronouncement from a group of Alabama women who have also organized a woman's section of the Inter-Racial Committee in that state.

CORRESPONDENCE

First Mennonite Church, Aberdeen, Idaho, October 22, 1921—Dear Readers: The days are getting shorter and the evenings longer which gives the busy business man a greater opportunity to attend to some of his other duties more promptly.

First of all am I glad to report that our pastor, Rev. E. D. Schmidt, who was on a collection tour in the central states for the hospital in American Falls, is back home safe and sound. We are surely glad to see him back home again. Mrs. Schmidt had accompanied him to visit friends and relatives.

Also must I not forget to mention that we had the honor having Rev. J. H. Langenwalter in our midst on October 2, 1921. In the morning before Sunday school he brought us the gospel in the German language and after Sunday school he preached in English. In the evening of the same day he preached to a full house in the Homestead church.

His mission was mostly for the interest of Bethel College. From here he visited the Pacific states and the Pacific Conference in Pratum, Oreg., from Oct. 9 to 12.

Since our churches by and in Aberdeen, Idaho, are somewhat isolated we have not often the honor of having visiting preachers in our midst. We are therefore very glad when newcomers serve behind the pulpit. Come again.

The services in our church are conducted in its regular manner, morning services in German, Sunday school and then English services. Sunday afternoon Rev. Schmidt has a class in satechism and in the evening we have Christian Endeavor and another sermon in English.

The health conditions as far as the writer knows are very good. Also has the weather been most favorable to harvest the bounteous crops the Lord has given us this year.

Nearly every day is as warm as the month of June.

Wishing all readers the Lord's greatest blessings, I am lovingly yours.

G. A. Bartel

EAST SWAMP CHURCH SHOWS ACTIVITY

The readers of the Mennonite who have visited the historic East Swamp church in the past would be agreeably surprised were they to step across the threshold of its doors today.

An electric light plant has recently been installed by the congregation which brilliantly illuminates the building, both inside and out: On approaching the building the visitor is impressed by the beautiful fixture which now adorns the front of the church throwing a bright glow all around for many feet, making the approach as bright as your would expect at a city church.

On entering the vestibule, instead of a smoky oil lamp, one sees a beautiful electric fixture and light, which brightly lights every corner.

A few steps further and the main room is entered and the change from the old chandelier with its old fashioned oil lamps, sixteen in number, to the brilliantly lighted room with its high power electric lights in their pretty, semi-indirect bowls, would indeed be an indication that the congregation had taken a step in the right direction.

These improvements are worthy of note but there are other

things that show that the people at East Swamp are still hungry for the Word of God and the Gospel of Salvation.

A Bible Study Class has recently been organized which meets every Thursday evening, to study, in a systemtic way, using the well known Scofield Bible Course as a guide for research in the Word.

The attendance for the past five months has been nothing short of remarkable, as many as fifty people gathering and an average of more than thirty-five regularly attending. Considering the community this is a wonderful evidence that the congregation is really interested.

The choir too, must not be overlooked, for by their hearty cooperation, they have become a well trained body of harmonious singers of which no church need be ashamed: Much credit is due to the untiring efforts of our able and efficient chorister Prof. Horace Bourse under whose training the choir has become the efficient and melodious aggregation whose music is inspiring to say the least.

A class of ten Catechumens will be received into church membership in the next few weeks, these young people having been instructed by the pastor, Rev. V. B. Boyer, for the past six months in the fundamentals of the faith and in the doctrines of the church.

The Sunday School and Young People's Societies, both Senior and Junior, are flourishing.

REPORT OF THE S. S. CONVENTION AT PRATUM, OREGON

The Sunday school convention of the Pacific District Conference was held Oct. 11, 1921 at Pratum Oreg.

The first theme for discussion, "The Type of Literature to Be Used by the Classes," was sent in by S. R. Aeschliman of Colfax, Wash., and read by Rev. P. R. Aeschliman. In it was suggested that good song books be used in order to make the song service attractive, that the S. S. library consist of well selected books which will tend to elevate the minds of the readers. The lesson helps recommended were those given in the Mennonite and Bundesbote, The Gist of the Lesson by Dr. Torrey, The King's Business, and the Sunday School Times.

The theme following sent in by Herman Neufeld of Reedley and read by his sister, Talitha Neufeld, was, "The Teacher's Daily Life." The main points discussed were his devotional life—faithfulness in Bible study, and prayer; his practical every day life as an example to the class; and his personal interest in the individual members of the class manifested by personal interview with the members in regard to their personal relation to Christ.

Then followed a theme of no less importance namely, "Monthly or Weekly Teachers Conferences," given by D. J. Steiner of Pratum, Oreg. He emphasized the importance of having teachers' or Christian workers' meetings at least once a month, which would result in better cooperation among the same.

Attention was also called to the importance of having a missionary program arranged for at least twice a year in order to deepen the missionary interest among the members of the entire congregation.

REPORT OF THE C. E. CONVENTION AT PRATUM

The Christian Endeavor Convention of the Pacific District Conference was held Oct. 11, 1921 at Pratum, Oreg. It was opened with a short testimony service, conducted by J. J. Siemens, present field worker for Bethel College. The testimonies were given along the line of "what the C. E. has done for me, how it is being conducted in my church", etc.

Rev. M. J. Galle of Menno, Wash., then took the chair and called the roll of the C. E. societies, who responded with Scripture verses. Ten different societies were represented.

The first theme for discussion, "How can the C E. society make itself a blessing outside the Endeavor room?" was given by Rev. M. Horsch of Upland, Calif. among the different ways mentioned were, the scattering of cheer by its members taking flowers to the hospitals and singing to the patients, also in supplying the church regularly with flowers.

The second theme, sent in by Miss Elizabeth Funk from Aberdeen, Idaho, and read by J. J. Siemens, was: "The necessary qualifications of a C. E. officer." This emphasized the importance of the officer being a good student of the Bible, that he live a faithful prayer life and be an example to the society, in attendance, promptness, enthusiasm, usefulness, responsiveness, earnestness and loyalty.

The third and last very important theme: "What should be the aim of a C. E. society?" was given by Rev. D. B. Hess of Upland, Calif. The outline in full was as follows:

Toward the unconverted—

Awaken a realization of the need of a Savior.

By the members being a living example as a result of regeneration.

By holding before them a crucified Savior.

Toward the converted—

Get them to do the will of Christ.

Get them to study the Word daily and to pray daily.

Encourage them to lead a true Christian life.

Enourage denominational loyalty—

In church attendance—Sunday and midweek.

In financial church support.

In denominational missions.

In denominational schools.

In denominational doctrines.

In demoninational periodicals

Encourage systematic giving.

Cultivate interdenominational fellowship.

Elizabeth Braun

Dallas, Oregon.

REPORT OF THE LADIES SEWING SOCIETY OF THE PACIFIC DIST. CONF.

Oct. 11, 1921

Opening song by the congregation—If Jesus Goes with Me.

Select Scripture reading by the chairman, Mrs. Baumgartner.

Prayer by Mrs. J. Sprunger.

Recitation—Welcome, by Agnes Wellmann.

Roll call—whose name was called responded with a Bible verse.

Song by Dallas Sewing Society.

Then followed a topic from Reedley Society on Gal. 6:10, read by Elizabeth Wenger. Main thoughts were—our duties toward our fellowmen. Give courage and sympathy to the needy. Always lend a willing hand.

A letter from Sister Kliewer, Hammon, Okla., was read by Mrs. Dan Steffen.

The writer reported how they spend the Sunday with the Indians.

Song—From Pratum Willing Workers.

A letter from Sister Anna (Braun) Gerig, Claysburg, Pa., was read by her sister Elizabeth. It was a report of their trip to their future home and their first experiences there.

Then followed a topic from Mrs. Haury, Upland, Calif., on the subject, How can the sisters of our Conf. show their gratitude for the liberty and their high social standing, read by Mrs. John Welty.

Song by Colfax Sewing Society.

A letter from Sister Petter, giving conditions among the Indians and soliciting our help and prayers, was read by Mrs. F. F. Wedel.

Quartette by Pratum Willing Workers.

Sister Neufeldt gave us a talk on Chinese customs and answered questions concerning her school after which an offering was taken which amounted to $27.65 for the girls' school in China.

Sister Elizabeth concluded with prayer.

Esther E. Nafziger, Sec.

SEEKING HOLINESS

(Continued from page 3)

In the unconverted, who are dead in trespasses and sins, sin is very much alive. In conversion the old man of sin is given into death, through faith in the power of Christ's death. Paul could say of himself by virtue of his conversion, Christ liveth in me and sin, being crucified with Christ, is dead. But when he resorted to works of the law to perfect by his own efforts the life of holiness begun in the Spirit (Gal. 3:3), the power of sin revived, "and I died."

This dying is clearly a going down in defeat, despair, and the pangs of death, in what he calls "the body of this death" (v. 24). The sin-nature in the Christian finds occasion through the commandment (v. 11) and the effort after holiness under the law, to manifest its power. It beguiles the Christian in that it induces him to take up the conflict for a holiness of life with the help of the commandment instead of in Christ. Thousands of God's children have had the experience of being brought down into spiritual defeat and despair as a result of their seeking sanctification in a legal way, in the thought that they must and could destroy one after another the roots of sin in the old Adam, but finding that instead of their gaining ground the power of sin within them kept growing stronger through the law. Thus Paul sees it as the work of cunning strategy when the Christian is drawn out of his tower of strength provided in the power of Christ's death and resurrection, to take up the combat for himself in the power of the law. Thus is seen both the maliciousness of sin on the one hand and on the other the holiness of the law, the exceeding sinfulness of sin (v. 13) and the uncompromising righteousness of the law. "For we know that the law is spiritual; but I (aside from the power of God's grace) am carnal, sold under sin" (v. 14).

It is striking that in this whole

description of the inner conflict there is no mention of Christ, nor of the Holy Spirit, nor the Word of God; no mention of grace or prayer or faith. It can therefore not possibly be a description of the normal Christian conflict of faith. It is the experience of a real Christian, but not a normal Christian experience. It presents an experience of painful, exhausting, yet fruitless exertion, issuing in the cry almost of despair, yet of deepest longing for one to save.

This Savior Paul found, and thus holds out the hope for others to find, in Jesus Christ our Lord (v. 25). The crucified and risen One, He saves. His death upon the cross brings death also to the old man and the indwelling sin, and the power of His resurrection if we claim it, is for us, the power for victory over every sin.

And here we rest. We thus know that there is not only the possibility but the definite plan and provision of God for a victorious life on the part of the one who by the exercise of faith is in Christ Jesus. As we go forth to "wrestle not (only) against flesh and blood, but against the principalities, against the powers, against the world-rulers of this darkness, against the spiritual hosts of wickness in the heavenlies", which includes the heavenlies of our personal life as the redeemed of the Lord, the victory is already won. The putting on of "the whole armor of God" (mark, not anything of our own), every part of which is provided in Christ, this is equivalent to claiming the victory before the fight begins. It's going into the battle with the shout of victory.

The Mennonite and Bundesbote to one address (old or new subscriber) for $2.50.

THE C. E. TOPIC

Nov. 13.

Bible Examples of Personal Evangelism.

Matt. 4:18-22; 9:9, 10.

The Bible presents us many great preachers—men with a message to their times. Noah was such a one. What would have been the course of history had the world listened to him? Moses was such a messenger. His law thunders down the ages as a mighty expression of the righteousness of God. But centuries of trial only proved that the law was a school master to lead to something higher and better, namely Christ. The prophets were great preachers. As ministers of God they were great successes, but they seldom saw the masses respond to their messages. Jonah had a convincing message that turned the heart of a wicked heathen city—but only for a little while. Peter, Paul, Stephen and the other disciples brought wonderful messages to the masses with wonderful power and our Master frequently delivered general discourses, but, in the end, the nation that should have crowned Him King nailed Him to the tree. All this does not mean that the appeals to the masses made by messengers of God are to be discounted when it comes to estimating results, but it does lead us to a consideration of the other means of declaring God's message to men which the Bible presents to us, namely, personal evangelism.

God sets great store on the personal element and, in the end, we will find that all responsibility for accepting His offers or complying with His requirements is personal responsibility. He deals individually with every man whether it is to call him to a great task, as with Moses, Elisha, David, the apostles, Saul of Tarsus, etc., or to pronounce judgment as with Belschazzar or Ananias, or to hold out eternal reward as in the case of Elijah or Daniel.

Jesus made personal evangelism characteristic of His work. We note His interview with the notable Nicodemus. Here He was ready to meet him at an unusual time, to reveal to him the secret of God's love in the redemption through the Son and the mysterious power of the Spirit of God. He found men at their daily tasks and called them, the fishermen, to become fishers of men, the taxgatherer to gather in precious souls, the housekeeper had revealed to her what is the "good part" to choose. When He went down to Samaria he even went out of His way because the destiny of a soul was at stake and so we find Him at the well-side proclaiming the gift of a water that satisfies, touching the sins of a great sinner and bringing her to a confession and finally using her as an apostle of His fame. We meet Him dealing with the rich young man or facing the opposition of the scribes and Pharisees as man to man. There is but one text book for evangelism: It is the Bible. There is but one really worthy example of evangelism: It is our Lord Jesus. This evangelism of Jesus was not always conducted under favorable circumstances, as we regard favorable circumstances. He spoke of the kingdom, not of this world, in Pilate's judgment hall and he dealt with the soul of the dying thief from the cross. Indeed, in so far as the Spirit of God deals with men in their evangelism His work is always personal for we are only certain that we are the children of God when His Spirit gives witness to ours of that fact.

When we read the Bible, especially the Gospels and the book of Acts, we find numerous examples of personal evangelism that serve to guide us in our effective work for the Master and the salvation of the souls of men. Note the case of Peter and Cornelius—two men vastly different in their lives and manner of thought, but they came together because prayer was a guiding element in their lives and they found that with all their differences they could serve the same Master. Observe Philip and the eunuch. Though Philip was doing a great work in Samaria he went into the desert because it was God leading him and he found a ready convert in the eunuch because he had an open mind and a willing heart. In the life of Paul we find numerous instances of great results of personal evangelism. Along all of his missionary journeys he found many opportunities for preaching in synagogues, but nearly everywhere he won and held his converts to Jesus by personal contact. Here was the jailor, hardly a good prospect at first, but Paul was ready to point him to Jesus the very moment the opportunity presented itself. Take the example of Lydia. Her devotion led her to seek God by the riverside. Paul's faithfulness led him to lead her to Jesus when he learned to know her. There was the case of Onesimus. Paul found him a faithless, runaway, thieving slave. He sent him back to his master, Philemon, a brother beloved.

THE S. S. LESSON

Nov. 13.

Paul Before the Roman Governor.

Acts 24:10-27.

Golden Text: Herein do I exercise myself to have always a conscience void of offence toward God, and toward man. Acts 24:16.

After Paul's arrest there was a conspiracy, which had for its purpose the murder of Paul. His nephew, discovered the conspiracy and reported it to the authorities who, in order to give Paul the protection due a Roman citizen, arranged for his immediate transfer to Caesarea and a hearing before the governor, Felix. We may imagine the chagrin of the conspirators who had sworn on an oath to fast until Paul was killed. Like all oaths to do evil, no doubt the conspirators felt themselves released when their determination to do evil failed. At any rate, we do not learn of their having starved themselves to death.

The trial before Felix is characteristic of those who appeal to law in the interest of an unholy cause. A noted lawyer was engaged, no doubt for a fat fee. A study of the charges brought against Paul by the lawyer Tertullus will show that they had no base on fact and Tertullus was mixed up in a bad case. In pleading he resorted to the trickery of a third-rate lawyer and tried to honey his words with flattery when everyone knew that both the rule and the character of Felix were notoriously bad. The charge he made was that Paul was (1) a mover of sedition, (2) a ringleader of the sect of Nazarenes, (3) a profaner of the temple.

Paul's reply to the charges before his judge is characteristic. Paul was always courteous and always found something worthwhile in every one whom he addressed. A study of his epistles will show that he found something praiseworthy to say. He never forgot that as man to man it was his business to be and act the gentleman. Back of all that Paul did and said was the supreme desire to win men for Christ and it was but the common-sense thing for him to avoid all courseness and boorishness. Abuse, merely uttered for the purpose of humiliating or insulting people never gets anything but abuse in return. Remembering the word of his Lord, Paul was as wise as a serpent and as harmless as a dove.

In replying to the charges Paul goes on to show how impossible they were. He had only come to Jerusalem twelve days before and therefore in so short a time could not have become a dangerous mover of sedition, a ringleader of the sect of Nazarenes, or a profaner of the temple. It was absurd to press such a charge against a stranger in the city. Paul began his denial with a compliment to his judge, Felix, whom he presumed to have an intelligent understanding of the situation. He positively denies that he had stirred up the people either in the temple or in any of the numerous synagogues in the city and he insists that he did not pollute the temple. The specific charge in this instance was that he had taken a non-Jew into the holy bounds where none but Jews were allowed upon pain of death. This was not true, as the facts of the case showed.

Now these being the charges, which Paul denies, he defied his accusers to bring their proofs. It seems that the only proof they relied upon to win their case was the oratory of Tertullus and that made their case hopeless, if it was to be conducted along lines of

justice and right. The high priest was present to a party interested in a matter of grave injustice. It is always sad when professing Christians are not on the side of right, but it is sadder when ministers of religion are on the wrong side because they, by their influence lead many unthinking ones astray. We have had many samples of this kind of wrong on the part of ministers. As ministers of the Prince of Peace many have been foremost in apologizing for, and even approving of war. As those whose lives should be an example of temperance they have sometimes been found denouncing our temperance laws. As leaders of the church it has happened that some of them favor the breaking down of the Sabbath as an institution of quiet and rest. Like that of the high priest Ananias, their memory will not be blessed with the church.

Paul's one great thought was that he might be a witness for his Master and here, before his earthly judge he gave his testimony: "I worship the God of my fathers, believe all things that are written in the law and the prophets, have hope toward God, believe in a resurrection and have a conscience void of offense toward God and men." This they chose to call heresy in Paul although he goes on to say "which they also allow." In other words, because he sincerely accepted what they pretended to accept they charge him with a crime. The inconsistency of Paul's oppressors often shows itself in others who are ready to denounce those as fanatics whose only fault is that they believe and prove in their lives and words that they do believe.

Paul points out the weakness in the case of the prosecution. They were not present with their witnesses to prove their charge. It is the nature of evil men to bring charges against the righteous that they are in no wise able to prove.

Concerning the resurrection Paul is frank to confess that he taught it and believed in it. Here was a matter which the Jews did not accept, but he was ready to endure anything that might result from holding this doctrine because he was sure of it. The faith that is sure will be fearless and ready to confess itself in the face of any opposition that might appear to be dangerous.

RELIEF NOTES

(Conducted by Vernon Smucker.)

Final arrangements for placing the sixty-two Mennonite young men from Russia into American homes were completed last Monday, Oct. 17, at Lancaster, Pa. Some of them were placed in the East, but the majority were sent west, leaving Lancaster on Monday evening in a special car attached to one of the regular trains on the Pennsylvania Lines. The men expressed deep gratitude for the treatment which they received here and for the consideration shown toward them by those with whom they came in contact. They expressed their determination to prove themselves worthy of the confidence which has been placed in them by our Relief Unit at Constantinople, by our people here, and by the United States government in permitting them to land here. We hope they will be cordially and considerately received and treated by all of our people.

The men were distributed as follows: thirteen in Pennsylvania, six in Ohio, two in Virginia, two in Indiana, five in Illinois, two in Iowa, five in South Dakota, three in Minnesota, twelve in Kansas, four in Nebraska, three in California, four in Mississippi, and one in Canada. Names of the parties giving the men homes, or of the men themselves and their location, can be had by those interested by writing to the Mennonite Central Committee, Scottdale, Pa., or to P. C. Hiebert, chairman, Hillsboro, Kan.

The Central Committee is now assured of the possibility of doing relief work in Russia as a separate unit just as soon as arrangements can be made and the work gotten under way. Several avenues are now definitely announced as being open and steps are being taken to determine which will best suit our needs. We hope to be able to give definite information next week. Whatever is done must be done quickly. A campaign for funds will be necessary. The need is limitless. The crisis of the famine is expected in Russia in January. We dare not—if we would do our Christian duty—withhold our means in this hour of need.

Those who have relatives and friends in Russia will be interested in the following announcement which comes from the American Relief Administration. We pass it on without comment as it is self-explanatory.

Food Drafts for Russia.

Mr. Hoover made the following statement as chairman of the American Relief Administration:

A cablegram just received from Moscow states that an agrecment has been completed between the American Relief Administration and the Soviet authorities covering the sending of food to relatives and friends inside Russia by persons in the United States and abroad who may wish to send them food.

There are at least two million Russians or Americans of Russian descent in the United States and probably one million in Europe outside Russia, and there has been large demand from them to assist in providing for their relatives and friends in Russia.

The following plan has been established to meet this need and at the same time to provide additional support to the destitute children. Under this plan—

(a) Anyone may remit funds by mail only, payable to the American Relief Administration on New York draft, money order, or certified check in sums of not less than $10 and in multiples of $10 through the American Relief Administration offices in New York, Washington, and London for the benefit of any person or group in Russia.

(b) These remittances must be accompanied by full name and address of beneficiary in Russia and such remittances will be advised to the headquarters of the American Relief Administration in Moscow.

(c) The Moscow office will direct the various American Relief Administration children's warehouses to get in touch with the beneficiaries and deliver food to them corresponding in amount to the money paid.

(d) If the beneficiary cannot be found within 90 days, remittances will be refunded to the purchaser. Advice of delivery of the food will, wherever possible, be sent to the purchaser.

(e) Food will consist of eight selections, according to stocks available, from the following commodities: flour, bacon, lard, vegetable oil, tea, canned milk, hominy, sugar, cocoa, rice, beans. Food will be furnished at cost, but one-quarter of the food purchased with each remittance will be handed to the canteens for the general feeding of destitute children; three quarters being deliverco to the beneficiary of the remittance.

(f) The Relief Administration has so far established warehouses at Petrograd, Moscow, Samara, Simbrisk, Kazan, and Saratov, and while orders will be accepted on other regions, their execution will depend upon arrangements for extending the system. Further warehouses will be established in the course of extension of the general relief to children and if demands for food remittances warrant.

The following is an extract from a letter written by Bro. A. Warkentin, Wilhelmsdorf, Germany, to Bro. C. H. Warkentin, Hillsboro, Kan., and gives some insight into conditions there:

"I want to give a short account of our work among the refugees here. The settlement in Mecklenberg is progressing slowly but very satisfactorily. On the Lechfeld there are now already fifty families. This is a very great work. The number of the refugees is growing continuously. In the near future twenty more families are expected to arrive. I must confess candidly, unless the Lord helps us and makes many more hearts and hands willing to help, it will be impossible for us to supply needs for the many refugees. The best and most thorough way to help is to give them the opportunity to settle at a place where they can make a living for themselves. There is in Germany sufficient land that is available for this purpose, but it is not possible for us to raise the money that is needed. Many of the fugitives would like to go to America, but this is at the present time not feasible. Or would you be in a position to procure the needed permission to enter? Again, if one considers that the journey alone will cost just as much as a home in one of our refugee colonies, it would seem more advantageous to settle here. If you can obtain for us the needed means, we shall be in a position to care satisfactorily for all the refugees."

The following has just been received from our Unit at Constantinople:

"The situation changes from time to time so that sometimes we feel the refugee situation is pretty well cared for and then something will turn up and make it appear otherwise. Just lately two things have happened which changed things; first the American Red Cross actually pulled out; and second the French government unloaded 1,200 Russians at the railroad station and absolutely refused to care for them further. The French are gradually withdrawing and allowing the refugees to fall on the hands of the relief organizations. The situation the last week has looked more critical than at any time since I am here. The group above mentioned is sheltered in a large barn and given one meal per day, and may only have tea and bread after this week.

"One of the great needs, aside from food, of the unfortunate Russian refugees in and around Constantinople, this winter will be dry footwear. So many have poor shoes and the relief societies seem to have very few shoes for distribution. Why must they go out in wet weather? To save expenses central feeding stations are provided where the refugees gather from different living quarters, thus being forced out in bad weather. We thought some of the readers of the relief notes would be interested to know how cheap we can buy good shoes here. A British firm offered us 3,000 pair of men's shoes at one dollar a pair, at present rate of exchange. As we have no money that we can use for that purpose, perhaps some readers would be glad to supply a special portion to help meet this need."

RUSSIAN REFUGEES POUR INTO POLAND

Months on Road to Escape Bolshevik Rule. Bolshevists Forbid Educated Class to Migrate, Says Report.

Russian frontier roads to the border are filled with thousands of refugees migrating to escape Soviet rule, according to Miss Mary Andrzejewska, Polish Gray Samaritan sent to Poland for relief work by the National Board of the Young Women's Christian Association and now loaned to the American relief forces to feed little children.

"The only people the Bolsheviks prevent from returning to Poland are doctors, teachers, engineers, and others of the educated class," writes Miss Andrzejewska from Korzec, "yet they often come through unofficially and by taking great risks, for if they are caught they are immediately killed. Someone said to me death would be better but instead we get reports that they are tortured first."

For many months many of the refugees in Korzec have been on the way, sleeping in wagons, selling their clothing to provide food for their children, she adds. "By the time they reach here many of them are scantily clothed and show the privations which they have suffered," she writes. "Many of their tales are pathetic. One man said to me that the Bolsheviks want everyone to work but that they pay very little. He, for instance, received three thousand roubles a month and yet a loaf of bread in his part of Russia costs fifteen hundred roubles. With starvation looming before his family of five children and wife, he secretly got his wagon in readiness for the long journey and left for Poland."

The children's delight at their first real meal received at the American relief kitchens would more than repay their American benefactors, she concludes. "It does one good to see these poor little tots get their first meal of rice, cocoa and dumplings. Many of them remarked to us that they had never seen dumplings before and, oh, how I wish you could see them eat."

Miss Andrzejewska's home is in Milwaukee, Wisconsin.

New Bible Picture Books

These Bible Picture Books contain eight full page colored illustrations and eight full page etchings. The Bible stories are from the New Testament, are related in simple language and are printed in a large and clear type. The books are 8x10½ inches in size and come in three series:

35c Series

The books in this series have 32 pages, bound in boards with cloth back and an attractive cover design in four colors. Following are the titles:

SEEK YE THE LORD
PRAISE YE THE LORD
Per Copy, 35c.

25c Series

The books in this series are of the same size and have the same contents as 35c series, but are bound in stiff paper cover, cut flush. The cover design is in four colors and of unusual attractiveness. Following are the titles in this series:

WATCH AND PRAY
TEACH ME THY WAY

Per Copy, 25c.

20c Series

The booklets in this series have 16 pages, with four full pages colored illustrations and four etchings. Bound in stiff paper cover, cut flush, and a charming cover design worked in four colors. Size, 8x10½ inches. The series contains the following titles:

COME UNTO ME
TRUST IN THE LORD
GOD IS OUR REFUGE
HE CARETH FOR YOU

Per Copy, 20c.

Twilight Series

This series is intended for children who are too old for picture books and too young for the average grade of juvenile stories. Each volume in the series contains several short stories, verses and poems which will interest the little folks and that can be read to them by parents or other members of the family. Each volume is elaborately illustrated and contains a frontispiece in three colors. The 32-page booklets have stiff paper covers with colored cover design, while the 64-page booklets are bound in board covers with cloth backs and colored cover designs.

The Sandman. 32 pages, cut flush. Single copy.....15c
Pastime. 32 pages, cut flush. Single copy.....15c
Sunbeam. 32 pages, stiff paper cover, cut flush. Single copy.....15c

Pastime Series

This series is intended for children 6-8 years old. Each volume in the series contains several short stories, verses and poems which will interest the little folks and that can be read to them by parents or other members of the family. They are mostly "bed-time" stories and verses. Each volume, elaborately illustrated, is 6¼x8¼ inches in size and has 64 pages. They come in two styles of binding, the one in boards with cloth back and cover ornamented in three colors and the other in limp, cut flush and decorated cover. Following are the titles in the

Board Edition:
PLEASANT PATHS
EVENING CHEER
Per Copy, 30c.

Limp Edition:
HAPPY HOURS
ALWAYS HAPPY
Per Copy, 25c.

Dreamland

Short stories, verses and pictures for little folks. Bound in boards with cover in four colors. 64 pages.

Per Copy, 25c.

Christmas Services for Sunday School

Christmas Echoes (L)
Worship the King (L)
The Gift of Love (L)
The Coming Messiah (L)
King Divine (L)
When Joy-Bells Ring (L)
Starlight and Song (L)
Glad Tidings (R)
Christmas Hosannas (R)
The New Born King (L)
Merry Christmas (L)
The Lord Is Come (L)
Glory, Peace Good Will (L)
Festal Bells (L)
Under the Christmas Star (L)
Christmas Memories (L)
King Forever (L)
The Royal Guest (L)
Hail to the King (L)
The Child Divine (R)
Gold, Frankincense and Myrrh (L)
Rosche's Christmas Classics No. 1

The price of the above services is uniform, as follows; postpaid, 8 cents per copy; 85 cents per dozen; $6.00 per hundred.

Cantatas for Sunday Schools

When the Savior Came
Thy Light is Come
The Tree of Promise
The Holy One of Israel
The Search for a King
The King of the World
Around the Manger
A Christmas Dream

Price, 20 cents per copy, postpaid.

Christmas Choir Cantatas or Semi Oratories

These Cantatas are all made up of choruses, solos, duets, men's choruses and women's choruses.

The Light of the World
The Christmas Adoration
The Prince of Peace
Redeemer and King

Price of each Cantata 60c per copy, net in quantities of less than 50 copies.

Sunday School Recitations for Christmas

Christmas Treasury No. 31—Recitations, Exercises, Pantomimes, Dialogs, Decorating Suggestions, Drills for Primary, Junior and Senior Scholars **(L)** 25c
Christmas Treasury No. 32—Recitations, Acrostics, Exercises. Motion Exercises, Drills, Dialogs, and Tableaux for all classes. (L) 25c
No. 24—Christmas Recitations and Dialogs for children and young folks..... 15c
No. 4—Recitations, Dialogs and Drills 25c
No. 5—Recitations, Exercises, Acrostics, Dialogs, Tableaux and Drills 25c

Christmas Chimes. Dialogs, readings, tableau, etc. **(L)**..... 35c
No. 3. 30 Recitations and dialogs 50c
No. 4. Recitations, exercises and dialogs 50c
No. 5. 30 Recitations, exercises and dialogs 50c
No. 6. 34 Recitations, exercises and tableaux 50c
No. 7—36 Christmas Recitations and Dialogs 50c
No. 8—31 Recitations and Dialogs for Christmas 50c

Christmas Anthems

These are the anthems that are most certain to make a hit with your choir and congregation.

No. 123. Calm on the Night. Parks (L) $0.10
No. 309. My Soul Doth Magnify the Lord. Fearis. (L) .. .10
No. 400. Sing to the Lord. Adams. (L) ..... .10
No. 402. Thou Didst Leave Thy Throne. Schnecker. (L) .10
No. 452. Holy Night. Lorenz (L) .06
No. 529. Break Forth Into Joy. Emerson. (L) ..... .10
No. 643. Glory to God in the Highest. Ashford. (L).. .10
No. 647. I Bring You Good Tidings. Wilson. (L) ..... .06
No. 894. Glory Be to God. Davis-Lorenz. (L) ..... .10
No. 928. And There Were Shepherds. Wilson. (L) .... .10

72. Sing, O Heavens (chorus, soprano or tenor solo. Obligato solo for soprano or tenor chorus) (II). Closing with "Oh, Come All Ye Faithful (R).....L. O. Emerson .15
1. Hallelujah Chorus (from "The Messiah") (III) (R) .....Handel .06
Simplified so as to be available for the average church choir.

MENNONITE BOOK CONCERN, BERNE, IND.

The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

VOL. XXXVI. BERNE, INDIANA, NOVEMBER 10, 1921. No. 44.

IN MENNONITE CIRCLES

In accord with a resolution passed at the Young People's Convention of the Eastern District convention last spring the Young People's Societies of that conference are raising funds for the purpose of securing an automobile for Missionary Moyer in India.

On March 7 the Mennonites of Russia, by permission of the authoritis, met and organized a "Mennonite Congress" with Elder Jacob Rempel, president. All of the Russian settlements were represented. The congress has authority to deal with matters of religion and education.

Dr. E. H. Johnson of the Hereford church preached a sermon last Sunday on the subject of "World Disarmament." As Dr. Johnson was interned as an American in Germany during the entire period of the war, he is in a position to treat the matter of war from an unusual view-point.

The Hereford Mennonite church, Bally, Pa., whose pastor, D. J. Brandt, recently resigned to accept a call from Kansas, has arranged that Rev. Elmer Johnson, Ph. D. of Perkiomen Seminary, act as pastor until the church secures some one as a regular minister. Dr. Johnson is an authority on the literature of the Reformation period.

Late reports received from private sources indicate conditions in the Mennonite settlements in Russia are very much unsettled. Bandits are operating everywhere. The land question is particularly trying. According to the authorities, the Mennonites have "too much land" and they have been compelled to surrender half of their holdings for the benefit of Russians, who are coming in large numbers. Even half of the houses in the villages have had to be given up as "surplus." This crowds the villages badly, making the food question more acute, and, to add to their trials, soldiers, who have a bad moral influence are billited in every home. All the horses, cattle, machinery, etc. that can be found has been divided. The acreage sown has greatly decreased, in some settlements 85%. Of the new crop the people were promised what remained after taxes had been taken out, but later the whole crop was taken from them. The Colonists now find themselves without the short crop they raised and unable to assist those who have had a total failure.

GENERAL CONFERENCE MATTERS

Brethren and Sisters of our Conference: At the General Conference session at Perkasie, Pa. last fall, the editors of the Mennonite Lexicon in Southern Germany, the Reverends Christian Hege and Christian Neff, addressed a written appeal to the assembly, in which they maintained that owing to the unusual rise in prices and the abnormal financial conditions in Germany it had become extremely difficult for them, yes almost impossible, to continue their labors. They continue thus, "We therefore turn to the often proved maganimity of the American brethren. They are able to offer extensive help without being compelled to bring special financial sacrifices. For our purpose a loan of American money, to be paid back with interest, would suffice. . . .

The moneys received from the sale of copies of the Mennonite Lexicon in America shall serve as collateral for the loan and interest. Since the sale in America is reckoned in American currency, an exchange loss in the return payment of the loan and interest is precluded. Copies of the Lexicon may still be had in large quantities. . . .Besides the copies already ordered before the war, we have on hand two thousand copies of each instalment which we can sell at 35 cents per copy. . . . If at the time when the loan is presented, the rate of exchange should be the same as it is today, our need would be met with a loan of from $5,000.—$10,000. With more plentiful means we can naturally go on with the execution of this greatest literary undertaking of our denomination in a way that the American brethren will derive great benefit therefrom, etc."

The Conference ordered that this matter be referred to the Executive Committee for action. The committee agreed that in the face of the urgent demands made upon us by our foreign and home mission interests, by our relief work and other appeals of that sort, it wasn't wise to make another public appeal or to send a man into our field to solicit for the loan.

It was decided to appoint brethren in the different Mennonite districts or settlements, that may be interested in the publication of the Lexicon, who should quietly solicit or cause to be solicited by such helpers as they might appoint, loans of $50.00 or $100.00 among the more well-to-do brethren.

The following were the brethren thus appointed:

Bro. J. D. Moyer, Souderton, Pa. for the Eastern district.

Dr. S. K. Mosiman, Bluffton, Ohio, for the Middle district.

Rev. P. P. Wedel, Moundridge, Kans., and H. D. Penner, Beatrice, Neb. for the Western district.

Rev. H. J. Krehbiel, Reedley, California, for the Pacific district.

Rev. J. J. Balzer, Mountain Lake, Minn., and the writer of these lines for the Northern district.

Rev. John Gerbrand, Drake, Sask. and Rev. David Toews, Rosthern, Sask. for the Canada district.

These brethren were willing to see what could be done with the getting of loans for this purpose. But some of them, if not all, had a feeling that in view of the depressed financial condition in the country, the greatly reduced prices of farm products and the consequent small income of our farmer brethren, together with our already heavy Conference needs, it wasn't wise to press the matter just then, as it would be very hard to get ready cash, which was what was needed for the loan. So the matter was left standing for the time being, with the hope that perhaps this fall would be a more opportune time to go to work.

Now a few weeks ago, there came an emergency call from Bro. Christian Neff, to the effect that if help is to come at all it must come now, or the Lexicon enterprise would go to pieces. His appeal was for one-hundred donations of ten dollars each, making $1000.00 in all, which sum would tide them over for a time at least. The call was for immediate help, and was made to Rev. H. P. Krehbiel, Newton, Kansas, and made known by him through the Herold and the Bundesbote.

The Conference officers have decided that under the circumstances it is best to endorse this new plan and to give it our earnest support. We therefore appeal to all brethren and sisters who are interested in this monumental work of our denomination and who possibly can, to help with there donations. Make it ten dollars at the least. Where that is too much for one, let two or three go together. Should there not be at least one-hundred among us who have enough denominational loyalty in their heart to help these good brethern who are laboring so hard to prepare a work that shall be a true chronicle of what Mennonites have been and what they have done. Will not some of the brethren who are interested and have leisure speak to and urge others to help? And will not the ministers, especially, call attention to this and give their earnest support? Brethren, let's go to it! It would be almost a shame, if we couldn't raise the sum called for.

The gifts may be handed to the ministers, and these and those donors who wish to make remittance direct will kindly send the amounts to either The Herold Publishing Company, Newton, Kans., or to the Mennonite Book Concern, Berne, Ind., Brothers H. P. Krehbiel and J. F. Lehman will receipt the remittances in due form.

For the Conference officers,
J. R. Thierstein, Sec.

A BRIEF SKETCH OF OUR MISSION FIELD MONTANA

It is impossible to do justice to the subject within the limited space allotted, but I shall try to scan the history of the field briefly.

Bro. R. Petter while engaged in his missionary work among the So. Cheyennes learned of another part of the Cheyenne tribe in the north. In 1899, while making a tour in the north he also visited these North Cheyennes located in the southeastern part of the state of Montana. He subsequently visited them two more times and was convinced that the doors were open there for the gospel. The mission board having decided to take up the work there, resolved to send Bro. and Mrs. Petter up there to open the work. However the failing health of his devoted wife (the first Mrs. Petter) frustrated the execution of this resolution. The Board then decided to send Bro. and Mrs. Hersch to the new field and again health conditions demanded a change of the decision made. The Board then decided to to send us, who were then stationed at the Washita, what is now the Clinton station in Okla. Mrs. Linscheid had just come to share with me the varied experiences of a missionary's life; she had therefore nothing at all as yet of the Cheyenne language and I myself had but very little more, having been placed at the Washita station with no knowledge of the language. However, we felt that if the Lord wanted us to go, He would also "see us through."

On May 11, 1904 we landed in Crow Agency, Mont., and from there we proceeded the next day to find the place where a school for Indian children was being completed at that time. After driving for about 30 miles along winding creeks, over and around hills, all the way not seeing a human being nor seeing any sign of human habitation, we were at last pleasantly surprised looking down over one of those ever recurring hills that we had to ascend and ever again descend, and seeing some brick buildings in the distance along the course of a small winding stream, and nearer by some huts and Indian tents.

Securing a site for the mission was not such an easy matter as the government agent was anything but friendly disposed to missionaries, especially such of the Protestant faith. He had made efforts to bar our coming, but failing in that he determined to make things as unpleasant for us as he could without laying himself liable. And, just incidentally, I would say that these officials at that time were in a position where they could make things very unpleasant for anyone who incurred their displeasure. I would state right here, too, that this very same man later on changed his attitude very much, taking occasion to express his delight at the pleasant relations between us and complimented us on the work done. But it would take too much space to refer to the various and at times apparently unsurmountable encountered as long as he was unfriendly. The Lord was very gracious through it all, He was ever mindful of us.

That summer we divided our time about equally between living in a tent and riding on a lumber wagon. It was not yet the time of autos, nor did we have any telephone connection. Lame Deer, about 18 miles away was our nearest Post-office, Crow Agency over 30 miles away the nearest railroad point, and Sheridan, Wyo., 65 miles away the nearest place to get anything in the building line. There was a sawmill on the reservation that could be operated at times, but even this was 32 miles away. So every move meant a long drive and there were many moves that had to be made till the land for the Mission site at Busby was secured, a fence built around it, wells and cellar dug, house, barn, and chapel built and all the many other things that must be done to make a habitation upon an altogether bare place. Many and many a night we spent out on the open prairie as night would overtake us on our trips. We would sleep in the wagon, or on the ground near the wagon, or under the wagon when a rain and storm would come up.

The following year (1905), Miss Agnes Williams and Magpie, a native helper, were sent up from Okla. to assist in the work. Miss Williams could stay but about a year and was then obliged to leave as the altitude proved too high for her. Magpie became careless in his work and was sent back a year later. Later on, Alfred Brown, another native helper, was sent up, but he did not stay very long.

From the very beginning some of the Indians at Lame Deer, 18 miles away showed a great interest in the work and some of them were quite regular attendants at services on Sundays, and visited at the Mission frequently, so that the people there came under the influence of the gospel about the same time as those on the Rosebud in the vicinity of Busby. The people at Lame Deer were very desirous for a mission near them. So in 1906 a site was secured, however the chapel there was not built till 1908 when Bro. and Mrs. P. A. Kliewer came to assist in the work. They helped in the work at Busby, but had Lame Deer as their more special field till in 1910 the field at Birney was taken up when they moved over there. Building a mission station in that out of the way place and at the same time doing their share of the work at Lame Deer, which was now divided between us, they made very much the same experiences that we did when building at Busby. That same year, 1910, the first services were held in a private home on the Upper Rosebud, about 11 miles from Busby.

In 1911 Bro. and Mrs. Alfred Wiebe came to take up work, and after a short stay at Busby moved on to Lame Deer and lived in the two small rooms in the rear end of the chapel, until they had built a house. In 1913 Bro. and Mrs. H. T. Neufeld came to assist in the work on the Rosebud, being assigned the Muddy district as their special field and helped in the work of instructing the school children at the Government school at Busby. In 1914 a tornado demolished the chapel at Busby and a new one was erected in 1915. In this year tents were erected at both the upper Rosebud and on the Muddy and services were held there at regular times. In this same year (1915) Bro. and Mrs. Wiebe were obliged to leave the field because of failing health, and Bro. and Mrs. Neufeld were appointed temporarily for Lame Deer. The following year (1916) Bro. and Mrs. Petter came from Okla. to take Lame Deer and Bro. and Mrs. Neufeld were transferred to Okla. In 1917 a chapel was erected at Ashland under the supervision of Bro. Kliewer from Birney. In 1918 Bro. and Mrs. A. Habegger came to take charge of the work at Busby, while we accepted a transfer to Okla. for the sake of school facilities for our boys in 1920. The Kliewer family moved to Ashland in 1920 because of educational advantages for their children. In 1921 Bro. and Mrs. Alfred Wiebe have been able to return and are stationed at Birney, assisted by Bro. Kliewer.

Other things should be mentioned but space does not permit. I have had to be too brief, but trust that the sketch will not altogether fail of its intended purpose.

Sincerely,

G. A. Linscheid

Canton, Okla.

YELLOW RIVER FLOODS AT TUNG MING HSIEN

Since our coming here to this station in 1916 we have seen two floods caused by the Yellow River, the one just receding being the worst of the two. To this has been added the heavy rain water which fell nearly steadily during the space of two months, according to the report of the Chinese here. Just some hours after my leaving here to join my family at Peitaiho, a summer resort in north Chihli, the Yellow River dike broke through and sent the water across the country, including all the surrounding district around the city, and only a small dike kept the water from entering the city and our suburb, which would have meant that our compound would have been flooded by Yellow River water. As it is, it was flooded slightly by the rain water, and our cellar was nearly full to overflowing. All around us is deep water, and I go twice on boat into the city to church. My family I left at our other station, Kaichow, and I am here for a few days to look over the situation.

I came across bean fields and corn fields on a boat, and the whole countryside had the appearance of a wavy sea, with the exception that trees and temples, tops of brick kilns and such houses as had withstood the rains and floods, peeped out. I was hurled across the Yellow river in a medium sized Yellow river boat, going over seven miles of fast-flowing, dirty water. The floods are south of the river, but in between I could walk a distance on a subsidiary dike. But all was water and ruined fall crops and wrecked houses as I gazed over the fields, and many boats were busy carrying people over the flooded country for a few coppers apiece. All this is private concern, no government aid or control of boats here, not even at the city gate's entrance.

Poor people! Many of them have their only stay removed, for they trusted in the fall crops, the last year having yielded meager crops, and this year's wheat all too insufficient to feed the many mouths; and besides there is a river port nearby to which all the grain goes that the well-to-do buyer can possibly obtain by hard bargaining, thus making the cost of living higher than at other places even in normal times. And the countryside is full of bandits so that practically all the landed people have fled into our town for safety, and so all is fear and suffering. Yes, even the robbers have taken charge and are supervising the repairing of part of the river dike eight miles from here where the water threatened to break the dike. They have their "hole" there, and so, I suppose, they feel that they had better be on the "safety first" side. The good thing about this robber business is that they are very generous to the poor, and don't aim to hunt such trouble as they would make themselves by taking foreigners for ransom. It is said that such action is taken only in extreme cases, and that for the purpose of attaining a peaceful position in the government employ with a good salary.

From one spot near our house I counted twelve wrecked houses, and there are hundreds of them throughout the district. The pity of it is that the huts of the most needy fall first, for they are so poorly built. I saw an old woman sitting within the wreck of her house when she said to me: "Look at this, all that I had is gone, and what shall I do next?" And when one thinks that these people are without any spiritual hope the condition is doubly lamentable. And what can we answer them in their need, for they cannot understand us at this critical point unless we give proof that we have really the compassion of the Savior whom we preach?

It is estimated that unless a way is found to get the vast amount of water out of the northern part of the city and also out of our northern suburb, it will take at least half a year to have all this water soak in, and what will that mean for travel here, for people then could not travel on dry foot into the city for half a year, and not least of all considerations, what epidemic might not result from so much stagnant water in crowded quarters? They say that in thirty years there has not been such a heavy rain, nor such a flood. The water has covered the fields since the middle of July, and since that time it has meant either idleness, or water dipping out of houses and yards and suffering certainly. A few hundred needy men could dip and carry the water to a safe distance—which is just over a low dike nearby, if a few thousand dollars were on hand to give work and food at the same time to a few hundred people. What will be done is not decided, but representations will be made to mission and to relief organizations. Three great catastrophes have hit poor China during the space of a year: The first was the Kansu earthquake of last fall when some 200,000 lost their lives; the second was the terrible drought over the four provinces, Shantung, Chihli, Honan and Shansi when about a half a hundred million Chinese were faced with suffering and starvation; and the third is the flood caused by the Yellow River in many places here and on toward the sea.

In so many other parts beside China the world is in suffering and need, and all points the believer to a better day when Jesus shall reign supreme everywhere. Oh, that the sufferers might have the comfort of the true Friend Jesus, is our prayer. How lost are they without Him!

P. J. Boehr.

Tung Ming Hsien,
Chihli, China.

JUSTIFICATION

Justification is a forensic, a legal term. The Greek verb to justify is used in classical Greek by Herodotus and Plato to denote almost the opposite of that which it means in the New Testament. There in the classics it means to remove the offence against justice from the offender and the law by the condemnation or punishment of the criminal. In the New Testament it invariably means to exculpate, to make free from guilt, by the divine goodness called grace and thereby declaring and treating the offender as having satisfied the divine demands and as being righteous.

The noun justification is used only three times in the New Testament. Rom. 4:25: "Who was delivered for our offences and raised again for our justification." Rom. 5:16: "But the free gift is of many offences unto justification," and the 18th of the same chapter: "Therefore as by the offence of one judgment came upon all men to condemnation, even so by the righteousness of one the free gift came upon all men unto justification of life." The verb, to justify, is frequently used. Acts 13:39: "And by Him all that believe are justified from all things, from which ye could not be justified by the law of Moses." I Cor. 6:11: "Ye are justified in the name of the Lord Jesus and by the Spirit of our God," and others.

The word righteousness, to denote the condition of the justified, is also frequently used. Romans 3:22: "Even the righteousness of God which is by faith of Jesus Christ unto all and upon all that believe." II Cor. 5:21: "For He hath made Him to be sin for us, who knew no sin, that we might be made the righteousness of God in Him," and many other passages.

The Catholic church of the Middle Ages had perverted many of the teachings and doctrines of the New Testament. Among others also the doctrine of justification and it was the perversion of this doctrine more than anything else that led to the Reformation. Had not Tetzel come from Rome to Germany to sell indulgence, i. e., the forgiveness of sins, past and future, by a special dispensation of the Pope, perhaps Martin Luther would never have nailed the 95 theses on the door of the Schloss Kirche at Wittenberg and thus started the Reformation. The Catholics held to the teaching of Augustine: "God justifies the ungodly not only by remitting the evil he has done, but also by imparting the love of Christ." This was somewhat confusing justification with sanctification, but this error was as nothing compared with the false teaching which came up later, when they set forth that Mary, the Holy Mother, and certain saints of the church had more works of righteousness than were necessary for their salvation and the church, i. e., the Pope in Rome, could make disposition of these works of super erogation as they called them, conferring their benefits on any one whom he might elect. In other words, the Pope could sell indulgences, forgiveness of sins past and future. It was this perversion and abuse that caused Luther to make protest, instigate the Reformation and drove him unfortunately to the other extreme, causing him to insist in his translation of the Bible in Romans 4:28, the word "alone," making it read: "Therefore we conclude that man is justified by faith 'alone'," (Allein durch den Glauben) without the deeds of the law and of the letter of James which emphasizes the fact that faith must be evidenced by works and that without works it is dead. He said: "Es ist eine strohene Epistle." (An epistle of straw.) But there is no contradiction between Paul and James in the New Testament teaching of justification. Paul shows in his letter to the Romans how a man is freely justified by the grace of God, and James tells us in his letter how a man thus justified evidences this fact in his life by good works.

In Luther's teaching there was this danger that people might think an intellectual assent, theoretical faith was enough. That God would freely justify and the necessity of a vital union with Christ by faith might be lost sight of. The Anabaptists, forerunners of the Mennonites, opposed this view by teaching that justification is the impartation of the righteousness of Christ. Christ is the righteousness of God and man is made righteous by laying hold of it through faith and thereby receiving the divine nature of Christ to reside in him. This agrees with Romans 8:1: "There is therefore now no condemnation to them that are in Christ Jesus who walk not after the flesh, but after the Spirit." No condemnation, in other words they are justified. In the Reformed church the doctrine of predestination had much to do with their teaching in regard to justification. Fallen man's condition was one of misery and want. Salvation was the removal of these and the impartation of divine benefits. The divine election was the all-sufficient principle in this process and reveals itself in faith by which the sinner apprehends Christ and is made one with Him and thus becomes conscious of justification as a divine act.

The Biblical teaching on this subject is very plain and runs with a wonderful harmony through the Old and the New Testaments.

In both we are taught that man is a sinner in the sight of God. That all people, whether Jew or Gentile, whether educated or illiterate, have come short of the glory of God and must obtain forgiveness and be cleansed in order to be made acceptable before God. In the Old Testament the sins were symbolically placed upon the sacrificial animal. This animal was there to be slain by the priests, his blood shed, his body burnt. But it was never said that this should actually take away man's sin. The whole sacrifice was symbolical and the word used means to cover up. The sins were to be covered up by the blood of the sacrifice until the perfect offering should be made and the Lamb of God should come to take away the sins of the world. We read, therefore, (Heb. 10:4): "For it was not possible that the blood of bulls and of goats should take away sin." There was no actual taking away of sin, consequently no justification until the perfect offering for sin had been made upon Calvary.

Therefore the apostle says, (Rom. 3:25): "Whom God hath set forth to be a propitiation, through faith in His blood, to declare His righteousness for the remission of sins of the past, that remained under the forebearance of God, (Die bis anhero geblieben waren unter göttlicher Geduld.) The human element by which the devout Israelite under the Old Covenant obtained the covering for his sins and the sinner in the New Covenant obtains the forgiveness of his sins is faith.

Abraham, we are told, believed God and it was reckoned or im-

(Continued on Page 5.)

THE MENNONITE

Rev. S. M. Grubb - - - Editor
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EDITORIAL

In our last week's issue the reader will have noticed that an appeal was made by our Publication Board for a special service and a special offering. In this week's issue there will be found an appeal from the Executive committee in the interest of The Mennonite Lexicon. The Mission Board is about ready to address our readers on the matter nearest to its heart through a special supplement. A few weeks ago a brother from Holland visited our congregations with the hope of so interesting American Mennonites everywhere in the continuing of Dutch Mennonite missionary enterprise in the island of Java, where more than a half-a century ago Mennonites first undertook to do foreign missionary work. He felt certain that Mennonites, the world over would not like to see the flag hauled down after so many years of persistent and successful effort. No one can read this paper without noting how frequently and how earnestly appeals are made for the thousands of our Russian brethren who are today face to face with a situation that spells doom if aid does not arrive very soon.

The above are but a few of the appeals for finanical aid before our people. The causes in whose interest they are made are vital and there remain numerous vital interests not mentioned. In the face of all these calls, hard times are upon us. Prices for crops that cost much to produce have been too low to pay for the output, there is more unemployment in the cities and towns than there has been since the "Hard Times of 93". Business, in spite of the efforts to boom it, remains poor everywhere.

All this would seem that when greatest appeals are being made for money, money is the hardest thing in the world to get and the out-look for better times is not rosy, yet, in spite of conditions of unemployment, and of hard times there remains no legitimate reason why all or any of these appeals should be ingnored. We are so much better off than the people or the interests for whom the appeals are made. We have our Religion, our Liberty, our Comforts and even our Luxuries while those in whose interest our help is asked do not have them. Can we assume that what we do have is for "keeps"? Is money or any kind of possession worth anything at all good if it does not serve the purpose of helping the needy? Surely the best way to realize blessings is to invest the pounds or talent we hold as stewards so that they will glorify God and make humanity happier, and, when all has been said, that which is hoped to be realized by these several appeals is but a small portion of what we have on hand. Let our readers respond cheerfully and liberally to the needs which the representatives of our faith have been appointed to care for. It still remains for all Christians everywhere to prove that they mean business in the matter of providing the means for furthering the Lord's cause.

CORRESPONDENCE

West Swamp, Pa., Nov. 2, 1921. Dear Readers of the Mennonite: For various reasons there has not appeared any correspondence for quite a while from West Swamp. As our pastor Rev. H. G. Allebach had to lay down the work on account of failing health has resigned so we are without a pastor since last New Year; consequently we had many disadvantages, but must say our pulpit was well and ably supplied mostly by our young students which also was good practical training for them.

Several times we had prospective candidates giving us good sermons but so far we were unsuccessful in securing one.

On Easter we had for the first time early dawn services conducted by our C. E. Society which was well attended and was very uplifting and inspiring.

We have also procured electric lights which is a great convenience as well as a great improvement over the old oil lamps.

Last Sunday we had a very blessed privilege in that we had with us Missionary and Mrs. Suckau. The latter spoke very enthusiastically to the Sunday school and Mr. Suckau preached a very strong sermon on Acts 17:23: "For as I passed by, and beheld your devotion, I found an altar with this inscription TO THE UNKNOWN GOD, whom therefore ye ignorantly worship. Him declare I unto you." He was assisted by Bro. S. M. Rosenberger who dropped in unawares.

As Bro. and Mrs. Suckau and children with six other missionaries about to sail for India let us all remember them in our prayers.

On Oct. 15, our congregation called Rev. A. M. Fretz to take temporarily charge of our congregation until we secure a pastor, and the following day he officiated at our communion.

Glendale, Calif., Oct. 31, 1921. On Sunday, Oct. 23 Prof. Langenwalter of Newton, Kans., preached in German and English at the Mennonite Mission in Los Angeles. He came to Glendale but hurried to take the train for Upland where he preached in the evening. He attended the Pacific conference at Pratum, Ore.

On Oct. 29 we attended again at the Mennonite Mission, a peculiar service. Two coffins were placed side of each other. On Oct. 25 Bro. and Sister Sommerfeld of Los Angeles, aged 64 and 67 respectively, met with an unexpected sudden death as they were killed by an electric car.

Customs at funerals are quite different than they were fifty years ago. Then some went afoot and others with slow teams or rigs to the cemetery, the hearse driving slowly. Now only autos accompany the hearse or hearses running at a rate of 15 to 20 miles an hour.

Recently we had two spells of warm weather for October. On October 30 it registered 92 degrees. At night it is always cool to get a good and invigorating rest.

Glendale is growing rapidly. Building is going on on a larger scale than ever before. Building permits for October amounted approximately to $600,000, exceeding for 1921 already the four million mark.

We, in time of peace, have reason to thank God that He gave sufficient light and wisdom to avert the agitated railroad strike. People here in the west are now hopeful for a prosperous time, especially when the railroad rates will be sufficiently reduced soon. There are many opportunities for speculation. People are often too anxious to get rich quick or to get much for little. It is precious, yes, the only safe way, to put our trust in almighty God who cares for us, and not in money or wealth.

On Armistice day a Swiss reunion will be held in Genesha Park near Pomona.

We were glad that Mr. Gilbert Bixler made a short call here this morning.

I. A. Sommer.
409 W. Harvard St.

Pandora, Ohio, Oct. 31, 1921. Dear Readers of the Mennonite: As the leaves of the trees change their color and gradually leave the tree and fall to the ground, we are reminded anew how fast time flies and that the winter is already near at hand. Somehow this time of the year brings us to serious thinking, as the summer is past never more to return again. So in our spiritual life opportunities past are gone forever—have we been bringing fruit for our master as he is looking for it?

We are enjoying beautiful autumn days, and the farmers are making good use of them in getting the corn and beets away. There has not been a real killing frost yet and therefore the pasture fields are so nice and green.

The people of this community are enjoying fairly good health and there have really been very few deaths in the church. In August Mrs. P. C. Suter was called to her home beyond rather unexpectedly, although she had been in failing health most of the time since their return from their trip through the west. She will no doubt be remembered by many of the readers, as she with her husband and daughter visited so many of the friends in the west.

Church services are held regular. German one Sunday morning and English the next. The evening services are English. An open air meeting was held Sunday evening July 24.

The three churches of the town, the Missionary, Methodist and Mennonite churches held union meetings three Sunday evenings in August, one service being held in each of the churches, and also each one of the pastors preaching at one service. We hope that such union meetings will tend to bring more unity and one-mindedness in serving God.

We also greatly enjoyed the visit of Rev. and Mrs. Gerig, who are doing home mission work in Pennsylvania at present. They both gave a very interesting talk Sunday evening, July 31. As Mrs. Gerig spent many years as missionary in India, her talk was much appreciated as well as his,

who told us of his experiences in Pennsylvania.

Sunday evening, Oct. 16, the girl's missionary society gave an inspiring program. The missionary spirit cannot be planted into a heart too early, and may also the girls become very enthusiastic to do what they can in this great cause!

Rev. and Mrs. Ferdinand Isaac spent several days here the past week with their former classmates, Rev. and Mrs. Regier. They both gave inspiring talks Sunday evening, Oct. 30, which will no doubt bring its fruit. To have such Spirit-filled servants of the Master in our midst, makes one feel the responsibility we have in upholding them in our earnest prayers when they go out in the Master's field in India.

While here they received word that their ship would not sail the 12th of November, as they had expected, but a week later, the 19th.

We wish this dear brother and sister, God's richest blessing and protection, and Godspeed in what is before them.

Mrs. J. H. P., Corr.

JUSTIFICATION

(Continued from page 3)

puted to him for righteousness. In Rom. 4:20 it is said that he staggered not at the promises of God through unbelief. He believed that God could do and that he would do the thing which he had promised. In the same way says the apostle we must believe that God can do and will do for us in and through Christ Jesus all that He has promised. Who was delivered for our sins and raised again for our justification. The divine principle of justification was announced by the prophet, Isaiah, 700 years before it was consummated when he wrote: "He was wounded for our transgressions, He was bruised for our iniquity, the chastisement of our peace was upon Him and by His stripes we are healed." By His knowledge shall my righteous servant justify many, for He shall bear their iniquities. This blessed fact we appropriate by faith and can then say with Paul, Rom. 5:1: "Therefore, being justified by faith we have peace with God through our Lord Jesus Christ, by whom we also have access by faith into this grace wherein we stand and rejoice in the hope of the glory of God." And hope maketh not ashamed, because the love of God is shed abroad in our hearts.

The Mennonite and Bundesbote to one address (old or new subscriber) for $2.50.

PACIFIC DISTRICT CONFERENCE REPORT
1921

On the morning of the 9th of October, 1921, we assembled at the Emanuels church, near Pratum, Ore., for the 25th session of the Pacific District Conference. At the appointed time Rev. S. S. Baumgartner opened the session by bidding welcome to all the guests and by reading Luke 14: 16-35, for an introduction and leading in prayer. Then Rev. M. M. Horsch preached a sermon on Rom. 11:33-34, in the German language, and Rev. H. J. Krehbiel another on Heb. 12:14-28, in the English language. An excellent dinner was served in a large auto shed near the church.

In the afternoon Rev. H. J. Krehbiel and Rev. M. M. Horsch and Sister Talitha Neufeld addressed the children, but we were all abundantly blessed. In the evening of that day Prof. J. H. Langenwalter of Bethel College gave us an interesting lecture on Ecclesiastes 11:1-10.

On Monday morning we began our conference work. After an introduction by the secretary, Rev. M. J. Galle delivered the conference sermon on I Cor. 3:11. Then the certificates of the delegates were handed in and read.

The chairman appointed the following committees:

D. B. Hess and J. J. Siemens, business committee for this session.

H. J. Krehbiel, B. H. Janzen and J. Toevs, committee on resolutions.

A. P. Wedel and G. G. Rempel, auditing committee.

The last year's minutes were now read and adopted. Then followed the reading of the treasurer's report.

Abridged it reads:

1. General Fund:

On hand at last session	$713.16
Received during the year	508.97
Paid out during the year	900.14
In treasury at present	$321.99

2. Special Fund:

Rev. W. P. Neufeld's trip to Newton, Kan.	$165.65
Received for this fund	147.79
Balance due	$ 17.86

Here the following resolutions were passed:

4. That we make up the deficiency in report number two by a collection. The collection was taken and brought $20.27.

5. That we place the surplus of this collection into the conference treasury.

6. That the treasurer's reports be handed to the auditing committee, which is to report later.

7. To pay Miss Talitha Neufeld's traveling expenses to the conference at Pratum, Oregon, out of the conference treasury.

Home mission work was then reported on and discussed. Bro. H. J. Krehbiel and Bro. W. P. Neufeld have alternately visited the church at Woodlake, Cal., every other Sunday. Bro. P. R. Aeschliman visited the churches and smaller groups at Pratum, Dallas and Portland, Ore., Monroe, Quincy, Menno and Ruff Wash., and Nampa, Idaho. Bro. S. S. Baumgartner visited Portland, Salem and Dallas, Oregon. Bro. M. M. Horsch visited Escondido, Cal. Bro. J. Toevs occasionally visited Minadoka and Rupert Idaho. It was stated that there are a number of Mennonite families near Shafter, Cal., who also wish visits by the traveling ministers.

Permission was given to the Evangelization committee to send out young laymen into the service of the Lord.

Here again a few resolutions were passed:

8. We recommend that the Evangelization committee assist the Mennonites near Shafter to organize with Rev. H. Jantzen as leader.

9. That the Evangelization committee continue its labors in Portland, Oregon, and if possible, place a minister there.

10. That we adopt the report of the Evangelization committee and thank all that have helped in this work.

Rev. M. M. Horsch now conducted a Bible study on the subject, "Faith," and thereafter Rev. J. Toevs read a paper on, "Regeneration."

Monday evening after a song service Rev H. J. Krehbiel read his paper on "Justification."

On Tuesday forenoon the C. E. program, afternoon the S. S. program and evening the Ladies' Mission program were rendered. They all were excellent and will be separately reported on.

On Wednesday forenoon a letter from Rev. P. W. Penner was read and handed to the resolutions committee.

The auditing committee reported that they found the treasurer's reports correct. Thereupon it was

11. Resolved, That we adopt the treasurer's and the auditing committee's reports.

Bro. F. Wedel of Salem, Ore., was now given an opportunity to put the affairs of the Salem Deaconess Hospital before the conference. He stated among other things that 3,810 patients had been taken care of in the old hospital till Dec. 1920. Now they have 150 to 175 patients per month. There is room for 110 beds and sometimes these are not enough. The hospital has three operation rooms and at times all three are in use. They have as many as 126 operations per month. They also have an orphan and an old folks' home connected with the hospital into which they received 13 orphans and 22 aged and infirm persons. In the hospital there are serving 4 deaconesses, 5 nurses and 1 deaconess and 5 nurses on probation. There is always room and a need of more nurses and deaconesses.

The election of officers was then undertaken. Into the election committee were appointed Elmer Steiner, A. P. Wedel and L. Aeschliman.

The result of the election was: M. J. Galle, president; D. B. Hess, vice-president; John Toevs, secretary; H. C. Wiebe, treasurer; A. P. Wedel, program committee; D. B. Hess, '22, P. R. Aeschliman, '24, Evangelization committee; V. J. Krehbiel, '23, Dan Krehbiel, '26, trustees. While the nominations were being made and thereafter the following resolutions were passed:

12. That we instruct the secretary to cast all of the votes for the two nominees for the Evangelization committee, and that they be declared elected in the order of their nomination.

13. That we vote for the trustees by acclamation and declare them elected in the order of their nomination.

14. That the present Field Secretaries of C. E. and S. S., Bros. D. J. Dahlem and C. F. Mueller, be retained for another year.

15. That each church make a statistical report to the next conference and that the secretary send blanks to the churches to be filled out for this purpose.

The standing committees of the conference now are:

Program Committee: W. P. Neufeld, '22; M. M. Horsch, '23; A. P. Wedel, '24.

Evangelization Committee: D. B. Hess, '22; H. J. Krehbiel, '23; P. R. Aeschliman, '24.

Trustees: J. J. Eyman, '22; V. J. Krehbiel, '23; John Toevs, '24; L. M. Ledig, '25; Dan Krehbiel, '26.

16. Resolved, That the next session of the conference be held in the San Marcos church at Paso Robles, Cal.

17. Resolved, That we continue our forenoon session till 12:30.

The affairs of Bethel College were now presented to the conference by Prof. J. H. Langenwalter, then discussed and the following resolution passed:

18. That we repeat what was stated in a former resolution, that we welcome the representatives of Bethel College to solicit money and students in our churches and we express the hope that by bet-

ter information the time may come when our conference can have official representation on the board of Bethel College.

On Wednesday afternoon we heard the report of the resolutions committee and adopted it.

Then Rev. P. R. Aeschliman read his paper on "Sanctification" and Prof. J. H. Langenwalter gave us a lecture on Psalm 19. Thereupon the conference adjourned and was dismissed with the blessing.

Wednesday night Prof. Langenwalter gave us another lecture on Deuteronomy 6:4-9.

Many excellent songs were rendered by various groups during the different sessions of the conference and assisted much to make the sessions interesting and pleasant.

Report of the Committee on Resolutions:

1. Since it has pleased our heavenly Father to take our Bro. L. Dirks, member of the Evangelization committee, from labor to reward, resolved, that we express our sympathy with his children in their loss of a loving father and our appreciation of his faithful work in behalf of the conference and for the advancement of the kingdom of God, by singing 132, 1 and 4.

2. To the President of the United States:

The Pacific District Conference of Mennonites in session at Pratum, Oregon, desires to express to you the appreciation of its members for the part you have taken in the interest of humanity by inviting representatives of leading nations to meet at Washington, D. C., on Nov. 11, for the purpose of finding ways and means for reducing the armaments of the nations.

We also desire to express the hope that you may be able to induce all concerned to conduct the deliberations in the same spirit of openness and frankness which has characterized your attitude toward the American public since your inauguration.

We further assure you of our moral support before God and men in your attempts to prevent further wars with their destruction of life and property and their disruption of human confidence, which is so necessary for the welfare of humanity.

3. To the United States Secretary of State:

The Mennonite churches of the Pacific coast in conference assembled at Pratum, Oregon, have passed the following resolution:

We rejoice in the fact that the United States have taken the initiative in calling the Disarmament Conference; we hope that this noble effort to lighten the burden of the taxpayers and to prevent future misunderstandings between the nations, which might lead to war, may be crowned with success; and we respectfully request you as Chairman of the American delegation to use your influence so that the conference may be held openly, in the spirit of democracy. To this end we pledge you our moral support.

4. That we express our thanks to those who prepared the excellent papers for this conference, and request that they publish them in our church papers.

5. That we express our appreciation of the splendid work done by our S. S. secretary, Bro. C. F. Mueller, and by our C. E. secretary, Bro. D. J. Dahlem.

6. That we encourage the Sunday schools to organize Teacher Training classes and make use of the help which our S. S. secretary will gladly give.

7. That our secretary reply in the name of the conference to the letter of Bro. P. W. Penner, assuring him of our interest and our prayers.

8. That we appreciate the presence and help of Dr. Langenwalter, president, and Bro. Siemens, Field Secretary, of Bethel College, and pray God's richest blessing upon their work and the institution they represent.

9. That we appreciate the report of the splendid Christian work being done in the Salem Deaconess Hospital and that we ask God's blessing on this institution.

10. That we express our thanks to the members of the Pratum church for their Christian hospitality.

11. That we thank our heavenly Father for His blessings upon our deliberations and the fine weather with which we have been favored.

—Committee on Resolutions.
M. J. Galle, President,
F. F. Jantzen, Secretary.

THE S. S. LESSON

Nov. 20.

Paul Before the King.

Acts 26:19-32.

Golden Text:—Now is Christ risen from the dead, and become the first-fruits of them that slept. 1 Cor. 15:20.

Last week we studied about Paul as he stood before a governor to defend himself. Today he is given a further hearing in the presence of a King and princess as well as the Governor. He meets the situation calmly, fearlessly, openly and with remarkable directness. In the verses which introduce this passage Paul told of his remarkable conversion, while on the way to Damascus with the purpose of arresting Christians, which made a Christian of him and changed him into a minister of Jesus Christ. The conversion was striking and radical. The gospel of Jesus Christ has the power of changing the worst opponents into faithful servants and Paul's is but one of many conversions that have occurred since that time with the same effect.

In our lesson Paul informs King Agrippa that he was not disobedient to the heavenly vision. This was the great secret of his life. He had made the Lord Jesus his master and obeyed him in every particular. Any one who so absolutely surrenders his life to Jesus will become a mighty instrument in His hands for the salvation of souls and the upbuilding of His Kingdom upon earth.

"The substance of Paul's message to the Jews and Gentiles: Repent and turn to God and do works worthy of repentance." To repent is to radically change one's mind about God, about sin, and especially about Christ; to change from a mind that loves sin to a mind that hates sin; from a mind that spurns God to a mind that joyfully yields to God; from a mind that rejects Christ to a mind that accepts Him as Savior and Lord. To trun to God is to turn our faces, which are away from God in fear and dislike and disobedience, unto God in trust and love and obedience".—Torrey.

All those who faithfully serve the Lord Jesus must expect to be hated of the world for it. Jesus, when he was among men gave warning that this would be the case, He himself had to endure as did His disciples and Paul and multitudes who came after them. Paul here rehearses how that the Jews set about to kill him, not that he would complain of his lot, for he knew what had happened before and what would happen again. The Christian has no right to expect that he will be kept from being persecuted. It is of the nature of the true faith, that all faithful ones, in some way or other, are bound to suffer at the hands of the unfaithful.

There was one source of unfailing protection for Paul. He says that he received help from God. No faithful servant need fear when trouble comes for he may always be sure that God will help him. Indeed God sometimes, in his grace, bestows His help upon those whose lives have not been right. If it were not for the undeserved favors He bestows upon all of us now we would fail miserably. But it remains for us to remain true in the faith and do our very best and then God will take care of us.

Paul reveals the things in which he was steadfast. (1) In what the Prophets and Moses declared should come to pass. (2) That Christ must suffer. (3) Rise from the dead and (4) Light was to be proclaimed unto the Gentiles.

Festus had no other argument with which to meet Paul's presentation of the truth than to call him "crazy." This is the way of the world. It does not care to accept the truth, it cannot deny the truth and it is rebuked by the truth, and so it resorts to abuse and ridicule. More people fall down under ridicule than under actual persecution. Few people find it easy to be laughed at or to be belittled.

Paul always was the gentleman. Although the remark of Festus was designed to be a sneering insult he deened not to notice its sting and give courteous reply. It never pays to become angry, even under severe provocation. In this instance, had Paul lost his temper he would have spoiled his whole case and destroyed the possibility of putting the matter of acceptance straight up to Agrippa. Agrippa's answer seems like a jest. He the Roman ruler could not think of such a thing as making a confession. It was not a jest with Paul and he did not treat it so. He realized the serious consequences of a rejection and from the bottom of his heart hoped to have the rest to come to such a realization.

If Paul failed with Festus, Agrippa and the rest it was no reason why he should discontinue preaching. Not all who hear will accept but those who faithfully and sincerely declare the Gospel have the satisfaction of knowing that they at least have done their duty.

THE C. E. TOPIC

The Goodness of God.

Psa. 34:1-10.

(Thanksgiving Meeting).

It is of the nature of worship to give thanks. That is what many of the offerings of old implied. No prayer to God is complete without a thanksgiving for the multitude of blessings enjoyed. In the most solemn of our services, the communion, we have the example of thanksgiving set by Jesus, and continued ever since to the extent that this solemn feast is often referred to as a thanksgiving. The person who does not realize that he is under continual obligation to give God thanks is wholly without a sense of his duty and responsibility.

Thanksgiving Day is a national holiday made so by the degree of the President of the United States. It indicates that by recognition of Almighty God in Thanksgiving we are a Christian nation that recognizes its deepest obligation to Him. As an institution this day was celebrated by our forefathers long before the Government took recognition, Our fathers were Christians and laid the foundations of our Republic upon the foundations of Faith. We should ever be grateful for such an ancestry for, while it is true that the iniquities of the fathers are laid upon the children, it is likewise true that the children have every reason to rise up and call their God-fearing ancestors blessed. The shame of today is that while we have received so much that tends to our present happiness so few recognize it by lives of piety and faith. Only when we once get back to the attitude of faith shown by our fathers can we hope to enjoy our fullest happiness and prosperity.

No thanksgiving is complete unless it is a thanksgiving for personal blessings. Religion is an intensely personal matter and when we approach God at all it must be with a realization of the closest and most intimate relationship. Most of us can thank Him for the measure of health we enjoy, for the great providential care he displayed toward us in protecting us from danger and calamity and providing for our necessities. In some lands men and women are sick, starving, without shelter or clothing. We do not know why we have been spared from these things while others have had to suffer, but the fact remains that we have been spared and should be thankful for it.

The greatest gift of God is the gift of His Son. He has been freely given for our salvation. In no matter what position or condition we may find ourselves we may joyfully return thanks for the fact that we have Jesus and all the blessings and privilege that He brings with Him.

It is a glorious opportunity not only to enjoy good, but to do good. Do we realize that in the openings for doing good that present themselves to us every day we have great occasion for thanksgiving. Everyone knows how happy one becomes when he can be the means of making some one happier or better. We have had many such opportunities. Have we lived up to all of them?

The more we think of the goodness of God the more are we impressed with His grace by which He shows mercy to us when we do not deserve it. Others have been cut down in their sins. Were they so much worse than we are? Hardly. But, time and again God seems to be giving us another chance. Some men must go into the presence of their Judge without warning. We have continual warning in the Word, in the voice of conscience, and in the voice of the Holy Spirit.

Thanksgiving is more than a form of words, or even a formal recognition of the giver of some gift or gifts. It is an attitude of life. We best express our thanks by the way we live. As God gives, so we should give, out of love and to all who need. As Jesus gave His life for us, so it is no more than an expression of gratitude on our part when we give ourselves to Him and His service.

CONTRIBUTIONS

HOME MISSIONS

General Fund: Grace ch., Pandora, O., $94.09; West Zion ch. & S. S., Moundridge, Kans., $204.01; Lehigh, Kans., S. S., $4.39; Inman, Kans., ch., $30.71; Deer Creek, Okla., ch., $30.35; Clovis Oberli, Littlefield, Tex., $10; anonymous, Halstead, Kans., $85; Rud. Mueller, Halstead, Kans., $10; Johannestal ch., Hillsboro, Kans., $250; Escondido, Cal., ch., $26.67; Burrton, Kans., ch., $19.50; Halstead, Kans., ch., $35.30; Freeman, S. D., ch., $84.49; Swiss ch., Bluffton & Pandora, O., $600; Herold ch., Bessie, Okla., $28.92; Salem ch., Freeman, S. D., $200; Friedensfeld ch., Lorena, Okla., $32.02; Christian ch., Moundridge, Kans., $57.50; Pulaski, Iowa., ch., $22.22; Garden Tp., ch. & S. S., Hesston, Kans., $92.31; G. J. Voth, Mazie, Okla., $70; Rev. P. M. Krehbiel, Moundridge, Kans., $10; Bergtal ch., Pawnee Rock, Kans., $68.60; Rev. I. A. Sommer, Glendale, Cal., $25; Ebenezer ch., Mt. View, Okla., $44.80; Saron S. S., Orienta, Okla., $20.31; Berne, Ind., ch. & Senior C. E., $105.76; Jacob Meschberger, Calumet, Okla., $15; Mr. and Mrs. W. F. Wilkowske, Calumet, Okla., $14; Pratum, Oreg., ch. & S. S., $60.50; Upland, Calif., ch. & S. S., $165.68; Hoffnungsfeld-Eden ch., Moundridge, Kans., $67.50; Rev. H. J. Kliewer, Hammon, Okla., $25; Siehar, Okla., ch., $24.50; a friend, Rosthern, Sask., $5; Los Angeles, Cal., mission ch., $31.39; Tabor ch., Goessel, Kans., $89.52; West Swamp ch. & S. S., Quakertown, Pa., $52.27; Bluffton, O., ch., $100; Gruenfeld ch., Carnegie, Okla., $16.30; Bergtal ch., Corn, Okla., $93.65; Salem ch., Dalton, O., $69.10; Canton, Kans., ch., $14.52; Newton, Kans., ch., $218.16; Reedley, Cal., S. S., $100; John H. Regier, Newton, Kans., $25; Zion ch., Elbing, Kans., $105; Hoffnungsfeld S. S., Moundridge Kans., $60; Bethel ch., Inman, Kans., $120.83; Salem S. S., Wisner, Nebr., $36.38; Perryton, Tex., $21; Bethlehem ch., Bloomfield, Mont., $56.88; Buhler, Kans., ch., $30; Summerfield, Ill., $100.

City Missions: Brudertal S. S., Hillsboro, Kans., $52.87; Johannestal C. E., Hillsboro, Kans., $5 for Chicago; Bethany Y. P. S., Quakertown, Pa., $5 for Altoona.

Building Fund: For Altoona: C. C. Sperling, Inman, Kans., $5; Altoona, Bldg. Com., $75; Mr. and Mrs. H. H. Schroeder, Hillsboro, Kans., $16; J. S. Dester, $25, John Stauffer, $25, Deer Creek, Okla.; John Zweiacher, Geary, Okla., $25; Deer Creek, Okla., ch., $60.

Jewish Mission: Bluffton, O., S. S., $35; Alexanderwohl ch., Goessel, Kans., $101.73.

Gratefully acknowledged,
J. E. Amstutz, Treas.,
Trenton, Ohio.

FOREIGN MISSIONS

October, 1921

General Fund: Menn. ch., Lorena, Okla., $11; S. S., Bethany ch., Kingman, Kans., $20.57; Sr. C. E. soc., Berne, Ind., $103.15; mission boxes, Berne, Ind., $39.50; friend, Berne, Ind., $25; Adolph Sprunger, Berne, Ind., $50; birthday money, Berne, Ind., 24c; Tabor ch., Goessel, Kans., $60.16; Christian ch., Moundridge, Kans., $31.60; S. S., Johannestal ch., Hillsboro, Kans., $40.70; S. S. convention, Eastern Conf., Phila., Pa., $26; First Menn. ch., Upland, Cal., $16.41; Menn. ch., Deer Creek, Okla., $31.65; S. S., Swiss ch., Alsen, N. D., $9.06 friend, Beatrice, Nebr., $25; friend, Hillsboro, Kans., 50c; Marie A. Schmidt, Hillsboro, Kans., $5; Miss Hampshire, Manitou, Colo., $5.00; J. A. Neufeld, Shafter, Cal., $100; Elizabeth Rempel, Hillsboro, Kans., $100; Menn. ch., Halstead, Kans., $68.43; S. S., Noble, Iowa, $10; S. S., Pratum, Ore., $11.50; Insurance loss, Clinton, Okla., Station, $36.65; Menn. ch., Burrton, Kan., $7.35; First Menn. ch., Mt. Lake, Minn., $39.64; Emmaus ch., Whitewater, Kans. (Erntedankfest), $1,114.00; S. S., First Menn. ch., Bluffton, O., $94; Hoffnungsau ch., Inman, Kan., $33.68; First Menn. ch., Geary, Okla., $61.40; Flatland ch., Quakertown, Pa., $19.52; Menn. ch., Beatrice, Nebr., $354.61; Grace ch., Pandora, O., $93.27; Lydia Dirks, Newton, Kans., $25; Bergtal ch., Corn, Okla., $20.10; Ebenezer ch., Mt. View, Okla., $17.65; Herold ch., $72.82; S. S., Bloomfield, Mont., $56.30; S. S., Saron ch., Orienta, Okla., $26.80; S. S., Hoffnungsfeld-Eden ch., Moundridge, Kans., $230; Menn. ch., Hillsboro, Kan., $50.31; S.S., Hoffnungsau ch., Inman, Kans., $15; sewing soc., Langham, Sask., $200; Zoar ch., Langham, Sask., $118.67; Mary Eberly, Stevensville, Ont., $10; Menn. ch., Herbert, Sask., $50; do., $65; sewing soc., Aberdeen, Idaho, $8.75; sew. soc., Herbert, Sask., $100; Rosenort ch., Laird, Sask., $248.15; C. E. soc., Gretna, Man., $8.65; G. Neufeld, Didsbury, Alberta, $18.65; ditto, $12.35; S. S., Christian ch., Moundridge, Kans., $44.48; Aletta H. Krehbiel, Clarence Center, N. Y., $20; Swiss ch., Whitewater, Kans., $92.59; Bethesda ch., Henderson, Nebr., $205; J. J. R. Claassen, Beatrice, Nebr., $25; First Menn. ch., Reedley, Cal., $113.82; Katie E. Krehbiel, Donnellson, Iowa, $5; S. S., City ch., Beatrice, Nebr., $99.79; Bergtal ch., Pawnee Rock, Kans., $30.50; S. S., Menn., Hydro, Mont., $2.50; S. S., Willing Worker class, Halstead, Kans., $10; Bethel ch., Fortuna, Mo., $36.86; J. A. Kaufman, American Falls, Ida., $10; S. S., Zion ch., Donnellson, Iowa, $17.83; Menn. ch., Escondido, Calif., $26.00. Total, $4,942.81.

Special Fund: Interm. C. E. soc., Berne, Ind., for orphan No. 340, $30; Ladies' Aid, Grace ch., Pandora, O., for Steiner, $35; friend, Aberdeen, Idaho, for evangelist in India, $100; Anna Wiebe, Aberdeen, Ida., for orphan in India, $15; S. S. Borneman, Norristown, Pa., for orphan No. 304, $30; C. E. soc., Laird, Sask., for orphan No. 308, $70; Mrs. Marie Badertscher, Pandora, O., for Java, $1; Jacob Klassen, Laird, Sask., for Robert, $50; Grace ch., Pandora, O., for Java, $20; Anthony Unruh, Bloomfield, Mont., for orphan No. 376; $25; Mrs. R. A. Goerz, Newton, Kans., for orphan No. 80, $30; C. E., Zion ch., Dallas Orc., for Lena, $7.44; Gustav Ediger, Drake, Sask., for orphan, $35; C. E. society, Menn. ch., Pretty Prairie, Kansas, for orphan, $30; S. S. class, Pandora, Ohio, for Bible woman, $30; Peter Penner, Wasco, Cal., for orphan, $30; Mrs. J. C. Haldeman, Reedley, Cal., for orphan, $30; Menn. ch., Berne, Ind., for Java, $279.48; J. E. Entz, Newton, Kansas, for Ganga, No. 138, $30; H. H. Adrian, Escondido, Cal., for Chain, No. 93, $30. Total, $1,057.92.

The above totals contain the amounts turned over to us by the Ladies' Executive Committee of sewing societies which is receipted by them.

Oct. 1, 1921, balance	$ 1,108.96
Rec'd during Oct.:	
Treasury for gen. gifts	4,942 81
Treasury for special gifts	1,057.92
Treasury for girls' school	112.65
Treasury for rest home	123.91
	$ 7,346.25
Money borrowed	10,500.00
	$17,846.25
Paid out during Oct.	17,774.57
Balance, Nov. 1, 1921.	$ 71.68

On November 1, 1921, our board had a debt of $13,500.00.

Gratefully acknowledged,
Gustav Harder, Treasurer,
Whitewater, Kan.
J. G. Regier, Asst. Treas.
Newton, Kan.

Love's greatest gifts are bestowed secretly. Our truest effort needs no publicity. If you have followed your highest instincts and endeavored to be kind and true and unselfish toward another, "put a seal upon your lips and forget what you have done. After you have been kind, after love has stolen forth into the world and done its beautiful work, go back into the shade again and say nothing about it."
—Selected.

New subscribers will receive the Mennonite or the Christlicher Bundesbote from now until January 1923 for the single subscription price, $1.50. The two papers to one address, $2.50. Subscribers who pay their subscription in advance will receive the Bundesbote Kalender or the Mennonite Year Book as a premium.

Your own renewal for 1922 and a new subscriber from now until January 1923 and a copy of Dr. Smith's "The Mennonites" for $4.75.

New Bible Picture Books

These Bible Picture Books contain eight full page colored illustrations and eight full page etchings. The Bible stories are from the New Testament, are related in simple language and are printed in a large and clear type. The books are 8x10½ inches in size and come in three series:

35c Series

The books in this series have 32 pages, bound in boards with cloth back and an attractive cover design in four colors. Following are the titles:

SEEK YE THE LORD
PRAISE YE THE LORD
Per Copy, 35c.

25c Series

The books in this series are of the same size and have the same contents as 35c series, but are bound in stiff paper cover, cut flush. The cover design is in four colors and of unusual attractiveness. Following are the titles in this series:

WATCH AND PRAY
TEACH ME THY WAY

Per Copy, 25c.

20c Series

The booklets in this series have 16 pages, with four full pages colored illustrations and four etchings. Bound in stiff paper cover, cut flush, and a charming cover design worked in four colors. Size, 8x10½ inches. The series contains the following titles:

COME UNTO ME
TRUST IN THE LORD
GOD IS OUR REFUGE
HE CARETH FOR YOU

Per Copy, 20c.

Twilight Series

This series is intended for children who are too old for picture books and too young for the average grade of juvenile stories. Each volume in the series contains several short stories, verses and poems which will interest the little folks and that can be read to them by parents or other members of the family. Each volume is elaborately illustrated and contains a frontispiece in three colors. The 32-page booklets have stiff paper covers with colored cover design, while the 64-page booklets are bound in board covers with cloth backs and colored cover designs.

The Sandman. 32 pages, cut flush. Single copy.....15c
Pastime. 32 pages, cut flush. Single copy.....15c
Sunbeam. 32 pages, stiff paper cover, cut flush. Single copy.....15c

Pastime Series

This series is intended for children 6-8 years old. Each volume in the series contains several short stories, verses and poems which will interest the little folks and that can be read to them by parents or other members of the family. They are mostly "bed-time" stories and verses. Each volume, elaborately illustrated, is 6½x8¼ inches in size and has 64 pages. They come in two styles of binding, the one in boards with cloth back and cover ornamented in three colors and the other in limp, cut flush and decorated cover. Following are the titles in the

Board Edition:
PLEASANT PATHS
EVENING CHEER
Per Copy, 30c.

Limp Edition:
HAPPY HOURS
ALWAYS HAPPY
Per Copy, 25c.

Dreamland

Short stories, verses and pictures for little folks. Bound in boards with cover in four colors. 64 pages.

Per Copy, 25c.

Christmas Services for Sunday School

Christmas Echoes (L)
Worship the King (L)
The Gift of Love (L)
The Coming Messiah (L)
King Divine (L)
When Joy-Bells Ring (L)
Starlight and Song (L)
Glad Tidings (R)
Christmas Hosannas (R)
The New Born King (L)
Merry Christmas (L)
The Lord Is Come (L)
Glory, Peace Good Will (L)
Festal Bells (L)
Under the Christmas Star (L)
Christmas Memories (L)
King Forever (L)
The Royal Guest (L)
Hail to the King (L)
The Child Divine (R)
Gold, Frankincense and Myrrh (L)
Rosche's Christmas Classics No. 1

The price of the above services is uniform, as follows; postpaid, 8 cents per copy; 85 cents per dozen; $6.00 per hundred.

Cantatas for Sunday Schools

When the Savior Came
Thy Light is Come
The Tree of Promise
The Holy One of Israel
The Search for a King
The King of the World
Around the Manger
A Christmas Dream

Price, 20 cents per copy, postpaid.

Christmas Choir Cantatas or Semi Oratories

These Cantatas are all made up of choruses, solos, duets, men's choruses and women's choruses.

The Light of the World
The Christmas Adoration
The Prince of Peace
Redeemer and King

Price of each Cantata 60c per copy, net in quantities of less than 50 copies.

Sunday School Recitations for Christmas

Christmas Treasury No. 31—Recitations, Exercises, Pantomimes, Dialogs, Decorating Suggestions, Drills for Primary, Junior and Senior Scholars **(L)** 25c
Christmas Treasury No. 32—Recitations, Acrostics, Exercises. Motion Exercises, Drills, Dialogs, and Tableaux for all classes. (L) 25c
No. 24—Christmas Recitations and Dialogs for children and young folks 15c
No. 4—Recitations, Dialogs and Drills 25c
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No. 647. I Bring You Good Tidings. Wilson. (L) ..... .06
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No. 928. And There Were Shepherds. Wilson. (L) .... .10

72. **Sing, O Heavens** (chorus, soprano or tenor solo. Obligato solo for soprano or tenor chorus) (II). Closing with "Oh, Come All Ye Faithful (R)..... L. O. Emerson .15
1. **Hallelujah Chorus** (from "The Messiah") (III) (R) ..... Handel .08
Simplified so as to be available for the average church choir.

MENNONITE BOOK CONCERN, BERNE, IND.

The Mennonite.

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. XXXVI. BERNE, INDIANA, NOVEMBER 17, 1921. No. 45.

SEMINARY EXTENSION

Witmarsum Theological Seminary plans to send out each of the instructors for three periods of eight days each during the school year, to conduct Bible Conferences in various churches. Bible classes are held during the day, and the evenings are devoted to lectures on Biblical subjects.

Several of the leading pastors of Mennonite churches of different branches have agreed to give one or more periods of eight days to the work on behalf of the Seminary.

In this way the work of the seminary and Bible school is brought to the people for a short time. Thus a service is rendered which would not be otherwise possible.

There are yet a few open dates for the present school year. Pastors and churches desiring a Bible conference lasting eight days may get all necessary information by addressing the Registrar, Prof. J. A. Huffman, Bluffton, Ohio.

TWENTY TO THIRTY CHILDREN

Writes Bro. Steiner from India, have as yet no supporters. Any one willing to support one of these children, please notify me. It costs from $25 to $30 on the average per year. With thanks for all support in the past.

P. H. Richert, Sec.

IN MENNONITE CIRCLES

The Germantown Mennonite church began regular evening services last Sunday with Bro. and Sister Isaac who propose to sail for India in a few weeks, present to participate in the meeting.

The Home Mission Board of the General Conference met at Altoona, Pa., last week. Bro. G. M. Baergen was installed as superintendent.

Bro. A. A. Friesen, one of the delegation from our Russian brethren who has been living in Philadelphia for several months will make Bluffton, O., his headquarters for some time to come.

The Souderton, Pa., church will hold the annual business meeting of the congregation on Thanksgiving day.

Prof. Paul E. Whitmer, dean of Witmarsum Seminary, will conduct a series of Bible studies in the Zion church, Souderton, Pa., Dec. 10-17.

NOTES AND COMMENTS

The New York Tribune for November 3, in a dispatch from a Washington correspondent, contained the following statement:

"The last hope for open sessions of the Conference for the Limitation of Armament was gently but firmly laid to rest by the Administration today. Nor will the words 'openly arrived at' apply to the proceedings, so far as letting the foreign delegates know just how far America is willing to go in reaching agreements. The utmost efforts will be made by the American delegation to prevent any accurate statement as to how far this country is willing to go from reaching the American people, it being obvious that if the American people were accurately informed the same information would by that act be conveyed to the representatives of foreign countries.

"As a matter of fact it has been obvious at the White House since the first announcement that the invitations were sent to the principal Allied powers to attend this conference was made that there would be no open sessions of the conference, except those of a purely formal nature."

The New York World for November 4 remarks that the Tribune is in a position to know accurately the mind of the Administration and hails the policy of secrecy as a great tragedy, saying that while it is inevitable that certain questions must at times be discussed behind closed doors, the general policy of secrecy which has been announced is a reversion to the "back-door methods of a discredited diplomacy."

Next April in Hot Springs, Ark., the Young Women's Christian Association of the United States of America will meet together for their seventh convention, according to the formal call recently issued by Mrs. Robert E. Speer in her capacity as president of the national board. The last convention was held in Cleveland, Ohio, two years ago.

"As a nation thinketh in its heart, so it is, and as the young women of today think, so may the nations of tomorrow be," says Mrs. Speer in announcing the convention from April 20th to April 26th. "Together we must face the needs of the world and the responsibility laid upon the women of America."

That young women form one of the world's greatest assets is emphasized by Mrs. Speer. "As an organization of 578,486 women, affiliated with the women of thirty-five other countries, we need to face all the demands upon us in the light of our present resources, with the unity of collective thinking. To this end we are called to meet in our second convention."

That there is at present a universal pessimism that has replaced the superficial hope following the war, is emphasized by Mrs. Speer. "This must be combated, she says. "As the war drew to a close there was a widespread hope that from the ashes of so much sacrifice, there would immediately arise a new world," concluded Mrs. Speer. "This hope soon gave way to a pessimism equally as widespread. Now, as the fogs clear slowly away, an upward trend is discernable. From men and women of widely varying types we hear the opinion that one of the world's greatest assets for this movement, lies in young women."

Every town which has a Y. W. C. A. center will be represented by local delegates.

Ministers who come from the Rochester Theological Seminary, Rochester, New York, are to have instruction in religious advertising. A course on Religious Publicity, with special reference to advertising and the relations of churches and newspapers, has been introduced into the program for the current seminary year. In this respect Rochester Seminary is leading the way.

This course is to be given by Rev. Charles A. McAlpine, of New York City, whose work in the field of religious publicity has been well known for several years. Mr. McAlpine is himself a graduate of Rochester and has had success in the pastorate and as Executive Secretary of the Baptist Missionary Convention of the state of New York. In the field of advertising he was Publicity Secretary of the Northern Baptists in their Victory Campaign in 1919, and has been director of advertising for the Northern Baptist Convention ever since its One Hundred Million Dollar Campaign was inaugurated. He is Director of Publicity for the American Bible Society, and acts as a general counsel in Religious Publicity.

THE WORK IN CHINA

Kai Chow, Chihli, China,
October 11, 1921.

Dear Christian Friends: May the peace of Jesus Christ fill your hearts. We would like to pay you a short visit, but since the great Pacific is still rolling between us, we shall this time prefer to write a few lines. We still often think of the many kindnesses that you bestowed upon us, while we were last on furlough, and we do believe that you are even now daily remembering us and the work before the throne of God. The work is great and the task is big: in order to be successful, we shall have to stick together and work hand in hand. We are glad to have fourteen senior missionaries and four new ones are just coming out. It feels especially good to know that a physician and two well experienced nurses are coming out. The missionaries on the field themselves have need of this medical help, and for the mission work itself medical work is of great importance. Up to now we were without a physician, and although we did much to relieve pain and heal the sick, we know that a better equipment of knowledge and apparatus and a full-time dedication for such work is necessary. Many Christians, when asked how they came in touch with the Savior, say that

they were sick, and while seeking help in the medical department, they were reached by the precious message of salvation.

Our schools form another branch of work in the mission, that ought not to be underestimated. If we could only picture circumstances clearly before us, no doubt everyone would agree with me. In China the great masses cannot read. Most of our people are illiterate, and the sons of such parents generally speaking have no better chance of life. But now we have several hundred boys, and a goodly number of girls gathered into our schools, where they learn to read. The parents of these children not only don't know the way of salvation, but actually live in sin and idolatry. These pupils on the contrary come to a Christian school. They are separated from such heathen life. They learn to know the Word of God in school, in the Sunday school and in the regular services in church. They also have an opportunity to bring in practice what they have acquired, and they get opportunities to express themselves in witnessing for the Lord. The Christian Endeavor Society, the daily prayer-circles in the school, always led by pupils, and the preaching groups that go out every Sunday into the villages, all offer great opportunities. The school years are a time of preparation for these pupils. Under wise leadership the mission school becomes a great force in the mission.

Also the work among the women has its place. They are very ignorant and inexperienced. They are cast out and unrecognized. They feel themselves despised. For us it is to lift them up. This however can not be done by only preaching to them as to the male sex. It takes somebody to give his strength and very life in working among them. This not only for the sake of saving them, but also of saving their children. For we know that mothers have great influence over their children. The mission as well as the local church can only then develope normally and show a sound growth, when all these branches of work are recognized and supported. We workers here in the field must do that; and the dear friends at home must also remember them in their prayers and support.

Maria and I myself intended to stay home this year. During the summer months we succeeded fairly well, but now in fall, since our physician came out late, we found it necessary to go to Peking. Maria is there in a hospital. The Lord has given us a little daughter, child is well, and mother is getting strong. I am now in Shanghai, awaiting the new missionaries on the S. S. China. It is of great importance that coming-out missionaries at an early date report the steamer, date of sailing, the port of landing and the possible date, to the missionaries on the field. This enables them to make better connections, and to meet them and take them to their destination.

As far as we know all the workers are well and happy in their work. The summer vacation has done them good, and they can take up the work with new energy.

In our district the crops were fairly good this year, we had no hail and more than enough rain. In fact the heavy rains spoiled part of the crops in the low lands. The water broke through the banks of the Yellow River and destroyed much of the later harvest. Now the water is down again and people can sow their field with wheat. Many have, however, lost heavily. Full reports are lacking.

With greetings of love we leave off here. But we pray you to remember the different branches of this work, the native workers, and ourselves in prayer.

Yours for Christ's kingdom,
H. J. and Maria Brown.

P. S. The new missionaries have just arrived at Shanghai and will tomorrow proceed to Peking.

THE COMING TO ALTOONA

As the Psalmist says we say with him: "Oh give thanks unto the Lord, for He is good; for His mercy endureth forever."

The readers will undoubtedly have heard that we were to go to Altoona Mission. The Lord be praised, we are here. Shall now give a brief word of the trip here.

During the summer months we were in Oklahoma at home folks waiting for the Lord to open the way for us to start for our field. The reason the way was not open was the ill-health of Mrs. Baergen. Then in the latter part of Sept. we started out in faith believing that God would give strength. Our plan was to make various stops at friends and visit churches. We were, however, on account of the weariness of the travelling to my wife obliged to make less stops as we had intended. The first stopping place was Meno, Okla., were we held a meeting. Then in Kansas we stopped at my parents and from there made a few visits to different churches. We received everywhere a hearty welcome and reception and we give hearty thanks for the hospitality. Had also the privelege to see the work in the Hutchinson Mission where Bro. and Sis. Plenert are stationed. It was a great inspiration to see the work as we were soon to enter into similar work.

The other stops were in Chicago Mission and a few churches in Ohio, where we also were met with happy greeting and hearty reception. We are indeed grateful towards those who so kindly received us. We were glad, too, that we were permitted to visit our people and get acquainted before we came to the field. We shall remember them and also all the others knowing that they are all praying for us.

We arrived at our home and field of work on the 25th of Oct. We can say to God's glory and honor that we have a small start in the field, and art rejoicing in it with great happiness. I shall not now write anything of the work as it is rather new and unfamiliar.

We received a very good reception when we got here. One of the workers here met us at the depot. We went to the house, unpacked and talked together for some time to get acquainted. When Thursday came, the sisters told us that they usually had cottage prayer meeting on Thurs. night, but once in a while they had something else in its place. So this was the night for a change and they said it would be something in the nature of a testimony meeting. We then took it as calm as we could not noticing anything special. When we came to the church there they started with a program that was worked out before hand. They had planned to surprise us with that reception program and they did succeed. They were glad and the children were "tickled about it." We enjoyed it very much as it was a surprise to us. The program was just fine. Some of the members that help here in the work on Sundays such as S. S. Supt. and teachers and also assist in preaching, gave short talks of good encouragement to us. Then the children sang, from their hearts, songs of inspiration. We felt the presence of the Lord very near.

The thought was touched again and again that the Lord had answered prayer as they had been praying for some one to come here and assist in the work. They met us with smiling faces and a happy look on it. It lifted us up and drew us closer to the Lord for He is so good to us.

We had spent a pleasant time in fellowship one with another and in fellowship with the Lord praising Him for all things.

Greetings in His Name.
G. M. Baergen.

OUR WOMAN'S WORK

Lame Deer, Mont.
Oct. 21, 1921.

Dear Readers: For your encouragement in the work you are doing, let me introduce you to some of our Indians. I will use their English names mostly, as you always have difficulty pronouncing the strange Cheyenne names.

Here comes Ernest and Mary, with dear little Hattie and baby Victoria to bring us a sack of potatoes. They struggled faithfully against grasshoppers and potato bugs to save their good-sized patch, and are indeed pleased to have at least ten sacks, even after Indian neighbors, whose consciences are not especially tender, had helped themselves freely as they had need.

Ernest was a stanch Catholic. His friend James was a Mennonite. Each contended that his was the best church. One morning in a boyish tussel that began when James was putting on his shoes, Ernest unfortunately lost his temper. He became so enraged that he took his revolver and threatened to shoot his friend, who fled to a near camp to avert a catastrophe.

The matter was at once reported to the Agent, who prepared to take action immediately, but in the meantime Ernest had cooled down and his friend James had gone to him and talked kindly to him. He said, "We are both Christians. Let us not quarrel. Let us take the whole matter to God in prayer, so He forgives us. Let us be friends as we have been before."

Not only did James forgive his friend fully and freely, he even came to the Agent and begged tht no punishment be meted out to Ernest. Both came to me also to tell the whole story after my return from the General Conference in Pennsylvania, and the matter was settled as far as Ernest and James were concerned, but the heathen Indians had a grudge against Ernest because of his stand against the medicine men, and they demanded of the Agent that he punish him to the full extent of the law.

Finally the matter was quieted and Ernest served out a rather mild term of punishment, but the whole affair greatly humbled him in the sight of God. He began to realize that Catholicism had not given him the real foundation for his faith. He began to come to our church though formerly he would not be seen within its doors. Together with his wife they have scarcely failed a Sunday since.

In the spring they both joined, and Ernest began to learn to read in Cheyenne, so as to know the Word o God better. He took an active part in the church, and at once became a partner with our leading men, who like Daniel and his three friends of old refused to be defiled with the heathen ceremonies of the Chaldeans among whom they lived. They have stood up boldly against all the onslaughts made against their faith, and I thus introduce them to invite your earnest prayers in their behalf.

I will tell you especially of the severe test put to Ernest and his wife just recently. Both were greatly perplexed in anticipation of the birth of little Victoria as to whether to go to the Forsyth Deaconess Hospital which is sixty-five miles away, and be entirely with white people and strangers, or whether to let the Government field matron and the new untried Government doctor handle the case.

Finally they decided upon the latter course, and all preparations were made to have no medicine men or women as has invariably been the case with all our Indians before. The Government people as well as we watched the case with considerable interest and anxiety. The question continually on our minds was, "Will Ernest and Mary stand the test? Will they not weaken at the last moment, and let in the heathen?"

But praise be to God they never yielded though they had to lock the doors, for the house was entirely surrounded by Indians peering through the windows and calling out to Ernest, "The white doctors will kill your wife. You are crazy. Let us in and we will do for your wife after the custom of our people, etc., etc., etc."

Vohokass whose English name is Eugene Standingelk, and of whom you have heard and whose picture is in Dr. Smith's new Mennonite history, upon learning of the birth of the little child, went at once with his family to rejoice with the happy parents, and to commend them for their firm stand. Vohokass had also thought out a suitable name to give to the little newcomer. Could he have found a more fitting one than "Hotavac" which means "little Victor or Victory?" We have made it Victoria in English. As the mother had already called her Mary, the little one's full name on the Government record is now Mary Victoria.

The whole affair was such a triumph in the fight with the medicine men, that both Government people and we received considerable encouragement from it. Oh, for a devoted consecrated missionary nurse to follow up such work among this people! Government field matrons and doctors come and go, and more often go than come, so that there is urgent need for a Deaconess-trained nurse. We pray the Lord to send us one.

You will be further interested to know that little Hotavac took the $5.00 prize at the recent Indian fair for being the prettiest, cleanest, finest Indian baby on exhibit. I am sure there is not a reader who reads these lines, but would delight to take the little one in his arms, and wish it and its parents God's strength and blessing to continue in the faith they have thus boldly proclaimed. It is possible that the Mennonite has room to print the recent picture taken when Rev. J. W. Kliewer Pres. of our Mission Board, as he stands holding little Hotavac or Mary Victoria. It will make my story all the more real if the picture appears at the same time.

Sincerely,
Bertha K. Petter.

The Woman's Missionary Society of the First Mennonite Church of Upland, Cal.

Dear Readers: Again do we want to praise God through the columns of our church papers, for the many blessings He has bestowed upon us, so that ke could be a blessing to others.

Our society has a membership of forty-two with an average attendance of twenty-six members and five visitors. We meet the first Thursday afternoon of each month at the home of a member, and occasionally we have special meetings. At our regular meetings we sew for the Oraibi mission station in Arizona.

Miscellaneous showers were given to Missionaries Funk, Isaac, and Miss Talitha Neufeld.

At different times we met and tacked twenty-three comforters, also sewed and mended old clothing for the war sufferers, which amounted to 1116 lbs.

In June we had our annual picnic at the park in Pomona, having with us Missionaries Voth and Miss Lavina Burkhalter of our Los Angeles mission, who took part in the program in the afternoon.

Donations were given for India as follows; 50 qts. preserves, 50 lbs. of raisins and 25 lbs. dried apricots. For China, 120 lbs. honey, Los Angeles, 12 qts. preserves, some apples, lemons, honey and grapes. For Suckaus on furlough, 12 lbs. nuts and 12 lbs. raisins.

The society supports two Bible women, two orphan boys and gives annually $15 to the leper asylum in India. We contributed $50 for a Christmas box to India, and remembered all our foreign missionaries at Christmas time with a letter and a token of remembrance. Donations of money were given to the three mission stations in Montana, three in Oklahoma, amounting to $30. To the foreign mission treasury of the General Conference we gave $75.00 and one member gave $200, to build a home for Bible women. Our Sunday egg money, we give for the proposed rest home in India which amounted to $96.91. The collection at our annual missionary program was sent for the girls' school in China which amounted to $86.91.

We raise our money by free will offerings at our regular meetings, special collections and subscriptions for special purposes.

Our mission study book for this year is "Bible and Missions" taught by our pastor Rev. M. M. Horsch.

Receipts for the year amounting to $1342.91.

Respectfully submitted,
Mrs. D. S. Dettweiler.

(We thank you for your splendid report and hope that it will arouse other societies, encourage and interest them to do more work for our Missionary workers. Our Mission board is sending more workers to our Mission fields so our giving must be more generous and our talents used more faithfully. Let us take this society as an example in generosity).

Dorcas F. Sprunger.

BIBLE SUNDAY

November 27 is universal Bible Sunday.

In these days of multiplied books and magazines attracting our attention; in these days of many activities; less and less time is spent in Bible reading. This fact is increasing with such rapidity that the sound of alarm is heard. Time and money are spent in order to have the open Bible in the public schools and colleges. Is the Bible an open book in our homes?

The fairy story has taken the place of the Bible story in the home. The morning newspaper has taken the place of the reading of a chapter from the Bible at the family altar. Discussions of the styles, labor conditions, society, theaters and movies take the place of family prayer. Sleeping five minutes longer in the morning hurries us, so that many do not even have time to say grace at the breakfast table (some other excuse prevents saying grace at noon and night). Let us be honest. Haven't we been careless about Bible reading? If we would have more of the open Bible in our home, there would be more Bible in the heart. If we would have the Bible in our heart we would find less confusion, trouble and sorrow in our lives.

The source of human woes, social condition and industrial unrest is the dusty Bible. Don't wear it out with the dustcloth. Wear it out by use. Praise the Lord, it grows by being used. It grows in the heart. Only today a conductor on the railroad showed me a book. Ten years ago it was handed to him by a woman connected with Christ's Home, Warminster. Today, its covers are almost worn off. Some of the pages are worn at the edges. Though worn, it has grown in his heart and mind, for said he: "I have read three chapters a day since then, and I can repeat it almost word for word." The book so regularly read, so well known by this busy man, is the Gospel of Saint John.

Unitedly let us take our Bible in hand. First begin to study it. Joshua 1:8. Satan has a million devices for drawing one away from the Bible. Joshua, one of the busiest men, did not fall into the devil's net. Will you let him ensnare you?

Then begin to pray it in. Ps. 119:18, 33, etc. Ask the Holy Spirit to read the Bible to you. The Spirit will lead you into all truth and unfold the hidden things of God. I Cor. 2:10.

Now put it down. Ps. 119:103. To get the full benefit of the flavor turn the morsels over in your mouth. Working out studies on paper is most beneficial.

Next work it out. Ps. 119:15. Of what use is the bull's eye if the shooter does not have respect unto it? Let the life be a doing of what you learn.

Last of all, pass it on. Ps. 119:27. If the cow is not milked, she goes dry. Spiritual truth is best retained by giving it away. "Help somebody today" by a kindly word from God's own book.—Rev. Reed Landis.

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THE MENNONITE

Rev. S. M. Grubb - - - Editor
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EDITORIAL

Christian people everywhere are rejoicing in the fact that at this time there is gathered in the City of Washington a distinguished company of representative statesmen from many nations who have assembled in response to the call of our President, Mr. Harding, to consider the possibility of disarmament. The burden of past and future wars had become unbearable and a way is being sought at least to lessen the cost in money and to remove the possibility of another great war by lessening the stock of machinery needed in waging war. Multitudes of people the world over have been praying not only that war equipment may be reduced but that war itself may be abolished as a means for settling disputes among nations. It may be too much to expect the nations of the earth to lay aside selfish interests to the end that there may be no more wars so long as the world is full of selfish men and women who never count the cost others have to pay when they insist upon having their own way, but we see in this conference that there is a realization of the fact that war is a very unsatisfactory measure and that there may possibly be found something that will make it less necessary.

In viewing the work of this conference let us not lose sight of the fact that the morality or immorality of war is not a consideration. The aim is not too scrap the whole machine but to find a smaller and less costly one to do the work. Money and not lives and not morality are to get the most consideration. It is not for statesmen to awaken conscience on the matter of killing men in masses, they live and thrive upon the wholesale murder that we are pleased to call war. If there is to be a real abolition of war there must come a period when the masses revolt against it as from crime and accept the Christian principle of loving even one's enemies. It is too much to expect generals, admirals and diplomats to work themselves out of jobs by abolishing the trade upon which they fatten. All that we can expect is that what they do will not be the final end but the beginning of universal efforts to abolish the art of war. If the Hague conferences tried to make war respectable by adopting some sort of Marquis of Queensbury Rules for its participants, and failed when the fighting became a matter of anger rather than a matter of exhibition, there is little to be hoped in the line of universal peace when the object is only to set a handicap. The business of all peace-loving Christians now is to work and pray that from this beginning there will grow from the sentiment against war a determination among the nations of earth to stop it for all time.

Statesmen often see dangers that the public hardly realizes exist. Have they seen a light? There are signs that should compel them to seek cover before the storm that may break. Let them look to Russia. As long as there were prospects of victory they could drive men against cannon and machine guns, armed in a vain effort to win with only pick-handles. In every great war one side must be the loser. A million or two or three million of defeated troops sent back home are infinitely more dangerous to established institutions than all the enemies the outside may muster. No statesman in our day would dare to face the consequences of a war that might repeat the tragedy of Russia, and every statesman knows that the next war will set loose the same kind of horror. Again, there is a feeling that another war will be much more deadly, cover a wider territory and perhaps involve many more nations, although the actual fighting will be done by the few whose weapons will come from the laboratories rather that from the armories. Navies and armies will in that event not be quite as useful as gas and the means of delivering it effectually in the enemy's camp. Perhaps they may already have been asking themselves the question: What is the use of so much equipment when it will not be useful? Any one who has read the recent book, "The Next War" by Will Irwin will realize, if he has not already done so, that the science of chemistry is being put to work to a horrid degree in efforts to find effective measures for wiping out populations by the wholesale. Let a ruler or a nation become big enough and brave enough and, may we say, Christian enough to propose to the whole world a scheme not only for a proportionate but for an entire disarmament and the abolition of all armies and organized means of warfare and let them appeal to the common people of the world and we feel certain there will be a response that will justify the undertaking.

THE MEETING OF THE INTERNATIONAL MISSIONARY COMMITTEE

The first meeting of the International Missionary Committee, representing the missionary boards and societies of all home base lands, will be held at Lake Mohonk, September 30 to October 6. Sitting with the members from North America, Europe, Australasia and South Africa will be one missionary and two nationals from India, China and Japan respectively, these being the mission countries in which there are federated national Christian councils in position to appoint member-delegates.

The World Missionary Conference, held at Edinburgh in 1910, appointed a Continuation Committee, one of whose duties was to bring about the constituting of an international committee when that should become practicable. Because of the World war the Continuation Committee of the Edinburgh Missionary conference necessarily became quiescent, and with the coming of peace the time seemed favorable for the establishment of such an international committee as had been contemplated at Edinburgh. A preliminary international gathering looking to this end was held in the summer of 1920 at Crans, Switzerland, and in pursuance of plans then projected the International Missionary Committee soon to meet at Lake Mohonk was constituted during the last year. The Edinburgh Continuation Committee was chosen in the first instance by the World Missionary Conference, and was self perpetuating. The International Missionary Committee is composed of members chosen by the national federative missionary organizations, those for North America, for instance, being elected last January by the Foreign Missions Conference held at Garden City, Long Island, and representing the mission boards and societies of North America.

Among the topics to be considered at Lake Mohonk are the following: "The Relations of Foreign Missionary Organisations with the Church in the Mission Field; The Relations of Mission Boards and Missionaries to Public Questions; The Present Crisis in Christian Education in the Mission Field; The Present Situation in Regard to Christian Literature in the Mission Field; International Missionary Co-opertion: Its Possibilities, Limitations and Problems; The Call and Preparation of Missionaries in the Light of the Present Situation; Missionary Freedom and Government Regulation of Missionary Work; The Present Position of German Missions; Communications from Mission Boards with Reference to, (a) the Missionary Situation in the Far East, (b) Conditions in Portuguese Africa."

The meeting will be presided over by the Committee's Chairman, Dr. John R. Mott of New York City, while Mr. J. H. Oldham, editor of the "International Review of Missions" and Dr. A. L. Warnshuis, are the secretaries. The office headquarters of the committee are in London. Among the notable delegates from abroad to be present are Bishop King, Secretary of the Society for the Propagation of the Gospel of the Church of England, Sir Robert Williams, President of the Church Missionary Society of Great Britain, Dr. J. H. Ritson, Secretary of the British and Foreign Bible Society, London: Count Moltke, Denmark; Baron von Boetzelaer, Holland; Professor J. du Plessis, Stellenbosch, Union of South Africa; Dr. Karl Fries, Stockholm, Sweden; Bishop Uzaki of the Japan Methodist Church; Dr. S. K. Datta, National Secretary of the Y. M. C. A. in India.

EXCURSIONS

By Emma B. Dashley.

"Come, let us live with our children," said Froebel. I know of no better way to do this than by taking them into the realms of Nature.

Children's lives are very near to Nature herself. Happy excursions into the woods and fields make children more receptive to Nature's influence, but their eyes need to be opened. Therefore, if mothers will try to interpret the life of the flower, tree, bird, and other wonders, in a simple way it will inspire the child to make new dicoveries as he goes along. Then as he comes into sympathy with the things about him, he will feel the unity of life.

Excursions into nature are considered an important part of the

Kindergarten program, and it may interest mothers to know how we make these excursions and what we do.

We begin our walks early in the fall. We notice all the flowers of this season, the asters, golden-rod and gentian. We gather the autumn leaves and press them, then mount them in artisic arrangement.

A little later we go to the fields for the purpose of gathering material for stringing, such as jointweed, rose hips, acorns, thorn apples and berries. These can be used in many attractive combinations which delight the children. At this time we also notice that Nature is preparing for her long winter's rest. The flowers have ceased blooming and have brought forth seeds. We call the child's attention to the protection of these seeds which mean new life, and we tell how they are carried by the wind, insects, animals, or man and are planted to reproduce the species.

About this time the caterpillar is crawling around, looking for a place to build a cocoon. In the Kindergarten we try to have some caterpillars in order that the children may watch the transition of the caterpillars into butterflies.

We have talked of the birds leaving for the south and we have noticed the empty nests. We have observed the squirrels gathering their winter stores. We have seen the farmer busy with his harvest. Now, we call attention to the fact that all Nature, having foreseen the coming of winter, and having prepared for the cold, seems to rest.

While the children take great pleasure in the fall excursions, the spring has new beauties in which they delight. All the word is awake, all life is unfolding.

In the freshness and beauty of the springtime, is found new charm, a new source of enjoyment. The birds are singing, and the flowers don their brightest colors. Do you wonder children love to be a part of this, as they roam through the meadows and woods, gathering flowers and learning Nature's lessons?

In the spring we begin a more decided study of the birds. The children learn the marking and names of many of the birds found in our vicinity, from charts which we have in the Kindergarten. They also learn the calls of a few of the birds. Then on our first spring excursion their eyes are wide open to see how many birds they can recognize. If they go out into the country later with their parents they are able to use the knowledge gained and come back to the kindergarten telling of the new birds they have seen.

We gather wild flowers in the early spring, and the children learn their names. Then we play games bringing in the names and characteristics of these flowers, from which the children derive great pleasure, as well as the beneficial effects of the drill.

On our excursions we also take the children to the fish ponds that they may see the life there, the gold-fish, the frogs, and the water flowers. We gather eggs of the frog or toad and bring them to the kindergarten to watch their development. The toad's eggs develop very rapidly, and the children are wonderfully interested in them. The interest spreads beyond the kindergarten into the grades, and many of the older children come in every few days to see what change has taken place. We gather enough eggs so that each child may take home two or three tadpoles to watch the further development there. They need little care, only a few cracker crumbs each day, and a change of water once a week. This helps to awaken in the child the thought and feeling of nurture.

Aside from the actual knowledge gained on these excursions, the children become observing and interested in nature. They have learned their first lessons in biology, and will not soon forget them.

THE S. S. LESSON

Nov. 27.

Paul's Voyage and Shipwreck.

Acts 27:30-44.

Golden Text— "I know whom I have believed, and I am persuaded that he is able to keep that which I have committed unto him against that day. I Tim. 1:12.

The picture of the storm and the shipwreck as described in this lesson is true to life. Every detail shows that the one who wrote them did so from fact and not from imagination. Had some one tried to invent the story as here given he would certainly have failed in giving a correct account. The weather conditions, the ship, the management of the ship, as Luke tells about them, are in accord with the facts of science and navigation as it was followed at that time. We like to read stories of adventure, and here the Bible presents us one that, for vividness and action, is hard to surpass. The romance of the sea appeals to the minds of people who read literature. This picture does credit to the writer as one that will live. Storms are symbolical of the hard things of life nearly everyone has to face. Like the fury of the wind and waves in the fury of troubles and hardship the saint has to contend with. But, like the case of Paul, the almighty hand of God is underneath it all and He takes care of His own in the best way and the way that in His wisdom He chooses to provide. In any storm we can afford to leave all things in His hands, knowing that He doeth all things well. Paul was caught in the storm for no fault of his own. He had been brought on board with chains on his wrists, a prisoner for the gospel and righteousness' sake. Nevertheless he had to endure the same storms and the same privations his guards had to face. In this world the child of God has to suffer, often more so than the godless, and frequently he suffers for no wrong he has done or because the wrongdoer hates and opposes God. Our Master had so to suffer and surely the disciple is no better than his Lord. So long as the world stands there will be persecution and suffering for the saint, but from this trouble good and blessing are certain to result. Could we imagine what would have been the future of Christianity had Paul not been forcibly carried to Rome? Surely we would have missed all the blessing and inspiration that followed in his subsequent career. Paul was a decidedly practical man. He knew that God was taking care of him but he also knew that God expected him to put to use his full faculties and to use his common sense. In advising his sailors not to lower the boat into the angry sea he was benefitting by his previous experiences in shipwreck. This was not his first. In II Cor. 11:25 he says that "thrice I suffered shipwreck." This was written before the shipwreck described here, so it was with the benefit of former experiences that Paul could advise even the sailors in this emergency. He knew how wonderfully God had taken care of him in former trials but this did not prevent him from doing all in his power at this time to save himself and the rest.

Paul assured all on board that they should be saved. This was comforting cheer, but it was more than cheer, it had God's assurance behind it. Those who believe God can afford to be brave and fearless in the face of what to other men would seem certain doom. God saved the company because there was a Paul aboard. No one can estimate the good that comes to the world because of the few righteous ones in it. We all remember how few God fearing men and women in Sodom might have saved the city from the terrible doom that overtook it. Jesus said that his followers were the salt of the earth. Because of them there is a preserving and keeping power in action that even the wicked may benefit by Paul's example of great calmness and his partaking of food in the face of the vessel's going to pieces gave courage to the rest. He proved his absolute confidence in the promises of God and it made others courageous. God calls upon his not to be afraid so often that fearfulness at any time would show a lack of trust in Him. It my be that so many of our failures are realized because we allow ourselves to become afraid when we should be confident and brave.

We note the value of being helpful even to those who are not our friends. Paul's usefulness to the Captain made him a friend who saved his life. The soldiers were simply expecting to do what their military law required when they prepared to slay their prisoners to prevent their escape. Military law is cruel and unfeeling at best. Had Paul not cultivated the esteem of the captain his death would have been certain. It is the part of wisdom for the Christian to avoid unnecessarily cultivating the hatred of the world. This will follow anyway in many instances, but in other cases the esteem of the world for wisdom, faithfulness and good sense will be of value.

THE C. E. TOPIC

December 4.

Thy Will Be Done. VI. With My Plans.

Matt. 6:7-15.

Some people seem to have no plans in life and simply drift along with the tide of events, trusting to a benevolent Providence to take care of them in the event of uncomfortable situations, and forgetting all about Providence when everything seems lovely. God certainly cannot enter into the plans of any one's life when there are no plans. A purposeless life is a pathetic thing that contributes nothing worth while to the general good. To fulfill our mission well, we must plan. But it is a difficult thing to plan well, because so much is involved and we make so many errors. God does not want us to plan our lives alone. He is willing and ready to help us and has provided means and opportunities by which we may make our efforts count for something. We have the benefit of His word, the direction of His Spirit, the counsel of wise Christian friends and the experiences of others to help us. It is not only foolish, it is a crime to ignore these things in the making of the

plans for our life work. We surely cannot be doing God's will in our lives if God has no part in the plans we make for our lives.

To every youth there comes a time when he or she should determine just how the future is to be spent. Some people plan from infancy for a career, others wait for particular circumstances to call them to a life's work. Some find that they do not know themselves and their abilities well enough to plan a calling early in life, but this does not prevent such persons to determine that whatever it will be, it will be a work of the Lord given to His glory and the service of fellow men. It seems to us that the matter of saving souls is the noblest and holiest of all callings and the young Christian should by all means make up his or her mind that their career should be a soul-saving one. The young Christian should ask: "Are my abilities to be consecrated to the work of the ministry, or should I offer myself for labor on the home or foreign mission fields? The command to make disciples of all nations is so universal in its application that no one can be exactly sure that it does not apply to him until he has definitely settled it with the Lord. With calls coming from every direction for more laborers in the harvest fields of the Lord, there surely must be many more who are fitted to respond if they but give consideration to these calls as coming from God.

There is not a parent who does not fondly plan for a future for his or her child. It would hardly be human if parents were to expect that their children, like Topsy, should just grow. A mother's or a father's part in the developing of the character and the career of the child is not to be discounted. Most of us owe more to our parents for our present position than we suspect. So then, parents who are ambitious for their children's futures, should plan, first of all, that the children grow up in the fear and admonition of the Lord. This means that the Lord must enter into any plans that we make for our little ones. In our plans for our children it behooves us to take the matter continually to Him in prayer, to surround them with every help and influence that will tend to the development of noble Christian characters.

It is not wrong to plan to make our station in life as influential as possible. Progress and the advance of the human race depends upon the effort of those who want to lead to higher and better things, but it is very important for every right living person to make sure that his or her advance is along a line that God can bless. Success, as the world regards it, and success as the Christian should regard it, may be vastly different things. No career is satisfactory that does not include the higher spiritual development here and the certainty of eternal life hereafter. This assurance is only possible where there is a certainty that God is blessing our plans and efforts.

It sometimes appears that we are under a severe handicap in our desire to do something for God. We may be in poor health, we may be afflicted in some way, or we may not possess the mental abilities to do remarkable things. This is no reason for discouragement. We do not know what Paul might have been able to do had he not been a sufferer from the "thorn in the flesh" of which he speaks, but we do know what he did accomplish in spite of it and that it contributed to the salvation of the millions.

A proof of our giving our plans over to God may be shown when in spite of our disadvantages, we let Him direct us in the work He brings to us. Menno Simon was a cripple, John Calvin suffered most of his life from a painful complication of diseases, and many others since their time, and before, have served God with miserable and broken bodies and if they could become such giants in the faith, there is no reason whatever why other sufferers should not acceptably fill the places in which God in His wisdom has set them.

RELIEF NOTES

(Conducted by Vernon Smucker.)

The way now seems open for doing direct relief work in the Mennonite communities in Russia. Representatives of the Central committee, with others, met at Philadelphia last week, then with the American Relief Administration in New York, and arranged a plan by which it will be possible to send food into Mennonite communities in Russia which are suffering as a result of the famine, under conditions which make it by far the most advantageous and effective method of working which had yet been suggested.

During the past week a cable reached us from A. J. Miller at Moscow, announcing that we were permitted by the Soviet government of Russia to carry on relief work independently on the same terms as the American Relief Administration. This, however, limited our work to children and women and did not give us the privilege of carrying out our original idea of giving relief to the districts which we had hoped to serve. It was also suggested that we could work through the Holland Mennonites, who are working independently under a special arrangement with the Soviets. But none of these plans seemed feasible, chiefly because of the difficulty of transporting food supplies and securing their prompt and efficient delivery in Russia.

Under the plan finally accepted by the committee, the relief work for our people is to be done through the Food Draft arrangement worked out by the American Relief Administration. This provides that food drafts can be purchased in favor of individuals **or of communities**, and the food will then be delivered to these individuals or communities in Russia, through the established warehouses of the Relief Administration, in stipulated amounts. Because of the special facilities for transportation and delivery, the Relief Administration can deliver food in Russia for about what its first cost would be to our committee in the market here.

Bro. A. J. Miller who is now in Russia, is to be accorded all the privileges given to members of the American Relief Administration, and under these privileges is to visit the various Mennonite colonies there, find out the needs, arrange with responsible parties for distributing food sent, and then cable this information to our committee. The committee will then, as funds allow, buy food drafts according to the recommendations of Bro. Miller, and the food will be furnished to the communities from the warehouses of the American Relief Administration. Bro. Miller will probably keep traveling about the country, visiting the various communities, aid in food distribution, furnish information, and in every way possible keep in touch both with the home committee and the needs there.

In return for the advantages thus given us by the Relief Administration, one-fourth of the money contributed for food drafts by our committee will be used by the administration for conducting general relief work in Russia, largely among women and children. Thus it will be seen that while only three-fourths of the money sent will aid Mennonites in Russia directly, the other one-fourth will do work that is just as needy among non-Mennonites. In no other way could even three-fourths of our money be made to do as effective service among our own people, so that the arrangement seems to be a favorable one.

It is worthy of note that the American Relief Administration itself does not carry on its relief work through American personnel. Only the overseeing of the work is done by Americans, and all of the actual carrying out of the work is done by Russians employed by the Administration. They feel that sending personnel into Russia to do what Russians can themselves do more efficiently would be poor business methods, and no doubt what is true for them along this line would hold true for us also.

The sum of five thousand dollars has already been sent to Bro. Miller in food drafts for the benefit of New Samara Mennonite district which is in easy reach of present established warehouses. The following cablegram of general instructions has been sent to Bro. Miller:

"New York advises distribution our relief by group remittances. Plan seems better than suggestion in your cable. Suggest you visit Mennonite communities beginning with New Samara settlement, establish means of food distribution. Cable us reports and directions for food remittances. Have arranged five thousand dollars worth of food remittances your name for New Samara settlement village of Plezchanowsk and other villages in same district railroad station Sorotschinaasakaya. Please advise receipt of this cable.

(Signed) **Mumaw."**

This work is not to affect the work of our unit at Constantinople. Much needed work is being done there and the situation is very critical. The work in Russia is more of the nature of emergency relief of suffering made acute by the famine conditions. Contributions are solicited for the Constantinople work as well as for the other. The following quotation from a letter just received from Bro. Stoltzfus tells something of the needs still existing there:

"The condition among the refugees here has been growing more tragic from month to month. Only one meal per day, and this one occasionally being denied many of them, is all that several thousand refugees have had to eat for several weeks. This meager food allowance is assured only to Oct. 13th. Earnest efforts are being put forth by the relief organizations to collect individual subscriptions to provide this bit of nourishment for one month longer, or until more substantial relief is forthcoming. Unless help comes by that time many of them will starve to death. A Y. M. C. A. secretary who works with the Russians told me that three Russians fainted in his office yesterday morning, largely because of lack of nourishment."

The need for relief work is today greater than it ever was. We have done much, but we must do more. Can we shut our eyes to the awful conditions around us, or will we feel our responsibility and do our duty toward the needy ones? Certainly not, if we would be true to ourselves and to our God.

Oct. 29, 1921.

Nothing especially new has developed in the Russian situation during the past week so far as our work is concerned. Bro. A. J. Miller is now in Berlin where he has been requested by cable to await full instructions by letter for proceeding with his work among the Russian Mennonites under the direction of the Central Committee. A budget of $10,000.00 per month has been decided on, besides the $5,000.00 monthly for Constantinople. Bro. Miller, as stated last week, is to visit the different Mennonite communities, ascertain the comparative needs, organize local units to distribute food, and report full details to the committee here. Five thousand dollars have already gone forward for relief in the Samara district. All the relief work is to be carried on under the food draft plan of the American Relief Administration as explained last week.

Clothing for Russia is still being received here at Scottdale, and shipment is to be made in the very near future. There has been a generous response to the appeals sent out and probably ten tons will soon be on the way to relieve the suffering of the destitute from the severe Russian winter. Contributions from now on should be made in cash, as clothing sent after December 1 will not reach its destination in time to do a great deal of good for the winter. Money can be transported quickly and many thousands of dollars will be necessary in order to keep millions of women and children as well as men, from miserably perishing from starvation. Whole villages will perish unless aid is received.

Efforts are being made to work out plans by which it will be possible for fifteen Russian Mennonites still at Constantinople to come to America at an early date. When the recent party was detained at New York our Unit at Constantinople was instructed to send no more until further advice was received from the committee. It is thought that it will be possible for those still desiring to come to do so without much difficulty.

The forrowing extract from a letter from Bro. Orie Miller gives some information relative to the sixty-two men who recently were allowed entrance into this country and were distributed by the central committee:

"I have received word from all of the Russian boys whom we distributed. Every one of them is happy in the place assigned to him and they all express their appreciation for what the committee has done. Also have letters from a number of their employers and have yet to receive the first one who is not well pleased with his man. One of the boys is still in the Lancaster hospital....but the doctor advises me that he can leave within a few days now."

Items from Our Near East Workers.

A card has been received from Menno Nussbaum which was sent from Switzerland. He is stopping in that country for a few days, while Roy Myers and Ray Swartzendruber are also visiting points in Europe, and all three expect to sail from England for America on the fifth of November.

The six Mennonites last sent out under the Near East have been stationed for the present as follows:

Herman Kreider, John and Joe Detweiler, and Nellie Miller at Beirut. The latter is doing office work there, and the others are in the transport department, some of them tentatively, perhaps. Roy King has charge of the transport department at Aleppo, and Menno Shellenberger has also been placed in that department until he can be stationed at Urfa or some other outlying station.

The personnel at Urfa is still unable to get permission from the Turks to come away from that place, nor are others allowed to go in there. Milo Zimmerman and Martin Weaver are among those stationed there. Recently Bro. Weaver was given a special permit by the Turks to come out to Aleppo and return, which he did. It was evident that no one could have gone back in his place or even gone back with him. Conditions are no more hopeful at this time and it seems likely that he will not be able to move out for some considerable time.

Nov. 5, 1921.

DEATHS

Ummel—Rev. Abraham Ummel was born in La Chauz Defounts, Switzerland, on the 25th day of April, 1850. After a short illness of about two weeks he died at Ransom, Kan., on the 12th day of October, 1921. He lived to attain the age of 71 years, 7 months and 17 days. He emigrated to America in the month of February, 1873. Came to Davis county, Iowa, where he lived three years.

He then moved to Gentry county, Mo., where he was united in marriage to Victorine L. Dalcher who has been his loving companion to the time of his death. To this union were born nine children, two have in their infancy preceded him to the heavenly mansions. Those remaining to mourn his loss are his wife, three sons, four daughters, his brother, Ernest, and twenty-five grandchildren—Mrs. M. Mishler, Mrs. F. W. Klitzke, Mrs. Wm. Jaehyde, Mrs. W. O. Sidebottom, and Messrs. Herman, Joel and Abram Ummel, all of this vicinity. Many were the happy reunions he spent with his children and grandchildren.

In 1876 he and Bro. Aeby, his brother-in-law, started a German Mennonite Sunday school in Gentry county, Mo. This was the first Sunday school in the county. In 1886 this congregation with their leaders, Bro. Aeby and Bro. Ummel, migrated to Ness county, Kansas, where they immediately proceeded to hold their services in a little sod house about three-fourths of a mile east of Ransom. Continuing it in what is known as Pride school house. Then moving to Ransom after the erection of the church.

He constantly served as evangelist and assisted Bro. Aeby in the services until 1913. He was then elected as elder of the church to fill Bro. Aeby's place.

He served his congregation faithfully to the end, and leaves to mourn his loss, his family, brothers and sisters, congregation and a host of friends and neighbors who all realize that one of God's faithful ones has gone to his reward.

Sommerfeld.—Leonard Sommerfeld, born October 25, 1857, in Morgenau, Russia. Died October 25, 1921, in Los Angeles, Cal., brought his life to 64 years. Was baptized in 1877 in his home congregation.

Katherine Warkentin Sommerfeld, born November 11, 1854, in Morgenau, Russia. Died October 25, 1921, in Los Angeles. Brought her life to 67 years. Was baptized in 1874 in her home congregation.

They were married June 27, 1882. Came to America in 1883 and settled in Kansas until 1901 when they moved to Oklahoma where they lived 6 years, and then came to California in 1907. Here they remained the rest of their lives.

To their union were born seven children of whom two have preceded them to the heavenly home. They leave to mourn their untimely and sudden departure, 2 sons, 3 daughters and 14 grandchildren, all of whom are now living in California.

In the evening of the 25th of October, they were overtaken by sudden and violent death. They had a quiet little birthday celebration in the home of their youngest daughter Martha. On their way home they had to cross the Long Beach electric line and while crossing, they were overtaken by one of the fast Long Beach cars and both snatched out of this life and swept into eternity. Hand in hand they sojourned many a year of their earthly pilgrimage and hand in hand they met death and as we hope passed on to eternal rest.

In the house of mourning Rev. M. M. Horsch read a portion of Scripture and prayed with the sorely stricken family. Funeral services were held in the mission chapel. Rev. D. B. Hess had the introduction and expressed a few thoughts of comfort and consolation in English, leaning upon I Sam. 20:3. The Rev. M. M. Horsch preached the funeral sermon, both English and German, having as text Isa. 45:15.

May this terrible accident be a warning to all of us and may He comfort the sorrowing hearts.

Marshall—On Saturday, October 29, 1921, Margaret C. Marshall died at the home of Mrs. Robinson, Masonville, N. J. The funeral was held at the home of her daughter, Mrs. Gray, 1613 North 12th St., Nov. 1, 1921. Mother Marshall was a faithful and devoted member of the First Mennonite church, Philadelphia from 1903 until her death. Rev. N. B. Grubb and A. J. Neuenschwander officiated.

CONTRIBUTIONS

Received by the Ex. Com. of Mission Societies During October, 1921.

Sewing soc., Mt. Lake, Minn., Mrs. H. J. Fast, P. A. Penner's station for Christmas, $25; do, Rev. H. J. Brown's station, China, Christmas, $25; do, Miss Aganetha Fast, China, Christmas, $10; do, Rev. R. Petter station, Christmas, $10; Sew. Soc., Arlington, Kan., Mrs. L. Dellenbach, famine sufferers, Russia, $16; do, gen. mis. treas., $16; sew. soc., Ft. Cobb, Okla., Mrs. M. Dalke, do, $13.65; Bethany sew. soc., Freeman, S. D., Mrs. A. W. Gross, do $25; do, Samuel, No. 97, Mauhadei, India, $30; Jr. Mis. soc., Halstead, Kan., Miss Irma Haury, gen. mis. treas., $50; do, Home mis. treas., $50; do, Jewish mis. work, $20; do, girls' school, China, $15; do, Argamatti, No. 139, India, $35; do, for completion of Menn. Lexicon, $10; N. E. Alexanderwohl sew. soc., Miss K. Duerksen, Miss Williams' auto, $10; sew. soc., Berne, Ind., Miss Helena Liechty, do, $15; mis soc., Upland, Cal., Mrs. P. J. Schmidt, Rest Home, India, $15; sew. soc., Johannestal, Hillsboro, Kan., Mrs. Bena Plenert, do, $2; do, four India stations for Christmas, $20; Ladies Aid soc., Hampton, Neb., Mrs. H. A. Peters, girls' school, China, $35; col. at meeting of sew. soc. during Pacific Dist. conference, do, Mrs. H. Schroeder, $27.65; young girls' S. S. class No. 4 of Berne, Ind., Miss Helena Liechty, do, $10; Mission Workers, Moundridge, Kan., Mrs E. W. Rupp, Rachel, India, $35; S. O. circle, Upland, Cal., Miss Linda Schmidt, Mrs. Wang, Kai Chow, China, $25; sew. soc., Mt. View, Okla., Mrs. M. Richert, relief work in Russia, $26; sew. soc., Pawnee Rock, Kan., Mrs. P. A. R. Unruh, do, $88.68 do, gift to mission workers, Los Angeles mission, $8. For Okla. stations for Christmas: Sew. soc., Lehigh, Kan., Mrs. W. C. Auernheimer, $13; C. E. soc., Alexanderwohl ch., Goessel, Kan., Abr. R. Duerksen, $30; sew. soc., Goessel, Kan., Mrs. P. P. Buller, $10; sew. soc., Berne, Ind., Miss Helena Liechty, $30; ladies' mission soc., Reedley, Cal., Mrs. E. P. Ruth, $25; ladies' aid soc., Donnellson, Ia., Miss Erna Weber, $5; mis. soc., Pulaski, Ia., Miss Adah M. Augspurger, $15. Mission soc., Pulaski, Ia., Miss Adah M. Augspurger, Rev. Petters sta., Christmas, $12; do, Rev. C. H. Suckau station, Christmas, $25; sew. soc., Rosthern, Sask., Mrs. J. J. Andres, postage for ex. com., $1; Sr. sew. soc., Halstead, Kan., Miss Anna Dester, gen. mis. treas., $100; do, Home mis, treas., $35; do, girls' school, China, $25; do, rest home, India, $25; do, relief work in Russia, $10; do, relief work in Germany, $10; do, Okla. stations for Christmas, $10.

Gratefully acknowledged,
Mrs. J. G. Regier, Treas.

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EMERGENCY RELIEF COMMITTEE

October, 1921.

For Russia: Tabor Menn. ch., near Goessel, Kans., $50.00; J. A. Hiebert, Upland, Calif., 20.00; Christian cong., Moundridge, Kans., 46.50; Same 23.50; Gnadenberg ch., Whitewater, Kans., 35.70; Alexanderwohl cong., near Goessel, Kans., 700.00; Eastern Dist. Conference, Souderton, Pa., 1000.00; W. B. Unrau, Canton, Kans., 10.00; New Huttertaler cong., Freeman, S. D., 150.00; Bergfeld cong., Mt. Lake, Minn., 33.18; W. F. Unruh, Goessel, Kans., 3.00; Zion Menn. ch., Elbing, Kans., 45.00; Sister, Tabor cong. per Rev. Lichti, 20.00; Goessel Menn. cong., 35.00; Medford Menn. cong., 10.00; Christian Wirkler, Los Angeles, Cal., 10.00; Jacob M. Boese, Avon, S. D., 50.00; H. & L. Handrich, Mio, Mich. 75.00; Sewing Soc., Arlington, Kans., 16.00; Sewing Soc., Pawnee Rock, Kans., 88.68; Sewing Soc., Mt. View, Okla., 26.00; Sen. Sewing Soc., Halstead, Kans. 10.00; Hoffnungsau cong., near Inman, Kans., 33.73; First Menn. ch., Upland, Calif., 22.13; Anon., Newton, Kans. 20.00; Total—$2533.42.

For Germany: First Menn. ch., Upland, Cal., 18.71; Kidron cong., Taloga, Okla., 5.25; Bergtal cong., Corn, Okla., 12.40; Elizabeth Wirkler, Los Angeles, Cal. 10.00; Mrs. Elizabeth Krehbiel, Moundridge Kans., 10.00; Sen. Sewing Soc., Halstead, Kans., 10.00; Swiss Menn. cong., Bluffton & Pandora, Ohio, 216.63 (For German Child Feeding Campaign of the Friends); First Menn. ch., Upland, Cal., 22.13; Total—$305.12.

For Europe. Bible Class, Pawnee Rock, Kans., 19.60; Bible & Prayer Meeting, Pawnee Rock, Kans., 24.00; Friedensfeld cong., near Lorena, Okla., 95.00; Buhler, Kans. Menn ch., 50.00; Bergtal Menn. ch., Pawnee Rock, Kans., 120.00; Menn. ch. & S. S., Lehigh, Kans., 31.12; Dr. Henry Richert, Goessel, Kans., 20.00; Hoffnungsfeld-Eden ch., Moundridge, Kans., 883.00; D. W. Friesen Altona, Man., 1.00; Inman, Kans. Menn. cong., 40.00; Total—$1283.72

Russian Bible & Evang. Soc'y: Kidron cong., Taloga, Okla., 5.25; Brudertal cong., Hillsboro, Kans., 70.00; J. D. Buller, Monroe, Wash., 35.00; Same 15.00; Total—$125.25.

Gratefully acknowledged,
C. F. Classen Treasurer.
Newton, Kans.
Nov. 4, 1921.

New subscribers will receive the Mennonite or the Christlicher Bundesbote from now until January 1923 for the single subscription price, $1.50. The two papers to one address, $2.50. Subscribers who pay their subscription in advance will receive the Bundesbote Kalender or the Mennonite Year Book as a premium.

Your own renewal for 1922 and a new subscriber from now until January 1923 and a copy of Dr. Smith's "The Mennonites" for $4.75.

New Bible Picture Books

These Bible Picture Books contain eight full page colored illustrations and eight full page etchings. The Bible stories are from the New Testament, are related in simple language and are printed in a large and clear type. The books are 8x10½ inches in size and come in three series:

35c Series

The books in this series have 32 pages, bound in boards with cloth back and an attractive cover design in four colors. Following are the titles:

SEEK YE THE LORD
PRAISE YE THE LORD
Per Copy, 35c.

25c Series

The books in this series are of the same size and have the same contents as 35c series, but are bound in stiff paper cover, cut flush. The cover design is in four colors and of unusual attractiveness. Following are the titles in this series:

WATCH AND PRAY
TEACH ME THY WAY

Per Copy, 25c.

20c Series

The booklets in this series have 16 pages, with four full pages colored illustrations and four etchings. Bound in stiff paper cover, cut flush, and a charming cover design worked in four colors. Size, 8x10½ inches. The series contains the following titles:

COME UNTO ME
TRUST IN THE LORD
GOD IS OUR REFUGE
HE CARETH FOR YOU

Per Copy, 20c.

Twilight Series

This series is intended for children who are too old for picture books and too young for the average grade of juvenile stories. Each volume in the series contains several short stories, verses and poems which will interest the little folks and that can be read to them by parents or other members of the family. Each volume is elaborately illustrated and contains a frontispiece in three colors. The 32-page booklets have stiff paper covers with colored cover design, while the 64-page booklets are bound in board covers with cloth backs and colored cover designs.

The Sandman. 32 pages, cut flush. Single copy.....15c
Pastime. 32 pages, cut flush. Single copy.....15c
Sunbeam. 32 pages, stiff paper cover, cut flush. Single copy.....15c

Pastime Series

This series is intended for children 6-8 years old. Each volume in the series contains several short stories, verses and poems which will interest the little folks and that can be read to them by parents or other members of the family. They are mostly "bed-time" stories and verses. Each volume, elaborately illustrated, is 6¼x8¼ inches in size and has 64 pages. They come in two styles of binding, the one in boards with cloth back and cover ornamented in three colors and the other in limp, cut flush and decorated cover. Following are the titles in the

Board Edition:
PLEASANT PATHS
EVENING CHEER
Per Copy, 30c.

Limp Edition:
HAPPY HOURS
ALWAYS HAPPY
Per Copy, 25c.

Dreamland

Short stories, verses and pictures for little folks. Bound in boards with cover in four colors. 64 pages.
Per Copy, 25c.

Christmas Services for Sunday School

Christmas Echoes (L)
Worship the King (L)
The Gift of Love (L)
The Coming Messiah (L)
King Divine (L)
When Joy-Bells Ring (L)
Starlight and Song (L)
Glad Tidings (R)
Christmas Hosannas (R)
The New Born King (L)
Merry Christmas (L)
The Lord Is Come (L)
Glory, Peace Good Will (L)
Festal Bells (L)
Under the Christmas Star (L)
Christmas Memories (L)
King Forever (L)
The Royal Guest (L)
Hail to the King (L)
The Child Divine (R)
Gold, Frankincense and Myrrh (L)
Rosche's Christmas Classics No. 1

The price of the above services is uniform, as follows; postpaid, 8 cents per copy; 85 cents per dozen; $6.00 per hundred.

Cantatas for Sunday Schools

When the Savior Came
Thy Light is Come
The Tree of Promise
The Holy One of Israel
The Search for a King
The King of the World
Around the Manger
A Christmas Dream

Price, 20 cents per copy, postpaid.

Christmas Choir Cantatas or Semi Oratories

These Cantatas are all made up of choruses, solos, duets, men's choruses and women's choruses.

The Light of the World
The Christmas Adoration
The Prince of Peace
Redeemer and King

Price of each Cantata 60c per copy, net in quantities of less than 50 copies.

Sunday School Recitations for Christmas

Christmas Treasury No. 31—Recitations, Exercises, Pantomimes, Dialogs, Decorating Suggestions, Drills for Primary, Junior and Senior Scholars **(L)** **25c**
Christmas Treasury No. 32—Recitations, Acrostics, Exercises. Motion Exercises, Drills, Dialogs, and Tableaux for all classes. (L) **25c**
No. 24—Christmas Recitations and Dialogs for children and young folks..... 15c
No. 4—Recitations, Dialogs and Drills 25c
No. 5—Recitations, Exercises, Acrostics, Dialogs, Tableaux and Drills 25c

Christmas Chimes. Dialogs, readings, tableau, etc. **(L)**..... **35c**
No. 3. 30 Recitations and dialoga **50c**
No. 4. Recitations, exercises and dialogs **50c**
No. 5. 30 Recitations, exercises and dialogs **50c**
No. 6. 34 Recitations, exercises and tableaux **50c**
No. 7—36 Christmas Recitations and Dialogs **50c**
No. 8—31 Recitations and Dialogs for Christmas **50c**

Christmas Anthems

These are the anthems that are most certain to make a hit with your choir and congregation.

No. 123. Calm on the Night. Parks (L) **$0.10**
No. 309. My Soul Doth Magnify the Lord. Fearis. (L) .. **.10**
No. 400. Sing to the Lord. Adams. (L) ..... **.10**
No. 402. Thou Didst Leave Thy Throne. Schnecker. (L) **.10**
No. 452. Holy Night. Lorenz (L) **.06**
No. 529. Break Forth Into Joy. Emerson. (L) ..... **.10**
No. 643. Glory to God in the Highest. Ashford. (L).. **.10**
No. 647. I Bring You Good Tidings. Wilson. (L) ..... **.06**
No. 894. Glory Be to God. Davis-Lorenz. (L) ..... **.10**
No. 928. And There Were Shepherds. Wilson. (L) .... **.10**

72. **Sing, O Heavens** (chorus, soprano or tenor solo. Obligato solo for soprano or tenor chorus) (II). Closing with "Oh, Come All Ye Faithful (R).....L. O. Emerson **.15**

1. **Hallelujah Chorus** (from "The Messiah") (III) (R) .....Handel **.08**
Simplified so as to be available for the average church choir.

MENNONITE BOOK CONCERN, BERNE, IND.

The Mennonite.

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. XXXVI. BERNE, INDIANA, NOVEMBER 24, 1921. No. 46.

IN MENNONITE CIRCLES

The Philadelphia Churches spent Thanksgiving Day in their customary way this year. The First Church in combination with several neighboring churches and the Second Church by adding special Thanksgiving features to its usual Thursday evening services.

While on the way to New York to sail for India, Bro. and Sister Penner and Bro. and Sister Thiessen stopped off at Altoona Pa., and participated in the service on Sunday. Bro. Penner also filled appointments at Smith's Corner, Roaring Spring and Upper Poplar Run.

An article on "Justification" appeared in The Mennonite several weeks ago without the name of its writer. This was an unfortunate oversight. Rev. H. J. Krehbiel of Reedley, Cal., was the writer of the essay which was read at the meeting of the Pacific Conference as a part of its program.

In a recent letter Rev. J. W. Kliewer writes to the editor: "I am in South Dakota giving missionary addresses. Speaking two and three times a day is rather strenuous, but the people here are kind and are making it very pleasant for me. Just now I am among Hutterish churches that are not connected with our conference."

The Roaring Spring Church held its Annual Conference on Nov. 18, 19, and 20. Various topics of interest to the work were under discussion and a number of workers were present to participate. All the fields in the neighborhood of Altoona were represented. The Sunday morning service consisted of the usual fall communion in connection with which baptism was administered and several children consecrated.

On November 19th the largest company of missionaries ever sent out by the General Conference Foreign Mission Board at one time sailed from New York. The party included Mr. and Mrs. C. H. Suckau, with their children Theodore and Edna, and Mr. and Mrs. P. W. Penner with the little Hindu girl Nellie who are returning to their work after furlough in America. Mr. and Mrs. F. J. Isaac and Mr. and Mrs. John Thiessen are going to India for the first time.

The Publication Committee of the Eastern District wishes to announce that the Mennonite Year Book for 1922, which will soon be ready for distribution, was prepared with an aim of a wider scope and greater completeness in its contents, and it comes forth with an increased number of pages. The subject matter embraces the main departments of the General Conference,—missions, education, a very complete chronicle—also historical and biographical contributions that are exceedingly interesting. The General Conference organization and mission workers in the different fields, as also the organization of several of the other Conferences, and the list of ministers makes the Year Book a source of reference and information. The Sunday School lesson subjects and daily home readings, as also the Christian Endeavor, Junior and Senior, is a convenience that must not be underestimated.

ACTIVITIES OF THE ALTOONA MISSION

Nov. 17, 1921.

Greetings to the Mennonite:

"Prove me herewith, sayeth the Lord of Host, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it" Mal. 3:10.

It is with a heart full of praise to our blessed Master that we write this letter to the Mennonite. As we look back over the past months we have many blessed times and have seen miracles of His grace, which encourages us to press on toward the mark for the prize of the high calling in Christ Jesus.

During the summer months we held open air meetings in "Hell's Half Acre", but since the weather is unfavorable we hold cottage prayer meetings in homes where they do not come to church or are not converted which is a wonderful opportunity to do personal work with the undying soul.

We are glad to say that seven more souls have made an open confession during the past month. Some had fallen as low as the lowest, but God is no respecter of person who blots out our sins and remembers them no more. May we be faithful in sowing the seed and hold up Jesus, "for there is no other name given under heaven among men whereby we must be saved."

As a rule it is very hard to keep the attendance in Sunday School as well as in all other church services during the summer months, but unsual interest has been shown. We feel that we owe it to you dear friends who have sacrificed of the means which God has blessed you and made it possible to have our new place of worship.

We are also glad to say, since we have the new church, a better class of people are coming out which is a great encouragement to the work.

The Lord has opened in a most wonderful way a very needy field nine miles from here on top of the Allegheny mountains, which is coal mining country and village. The M. E. church had started the work, but sorry to say the door had been closed for five years.

We again praise the Lord for His saving power. Thirty-two souls have made a public confession. Again the Lord has answered prayer in sending Bro. and Sister Stough who have been very active in the work ever since. They both teach as well superintend the work. The Sunday school which is being held every Sunday afternoon is under their control. It is our privilege to go along and render our help. They also help in the Sunday school in our mission here in Altoona. Sunday evening services are held on top of the mountains by Bro. Shaw and Bro. Stough, with the aid of others.

Bro. A. S. Shelly and Bro. Thiessen held a meeting there last Friday night at which two more souls realized their need of a Savior and accepted Him as their own. We since have been requested to send a portion of the Bible, since they are eager to know more of the One who lifted their heavy burden which they confessed being on their heart before making peace with God. The Lord certainly has been speaking very loud to that community in calling five souls to their reward since the work has been opened.

A man who had been living a self-righteous life was made to see that we are not saved by works but by the grace of God. A woman who had been raised a Catholic attended our meetings and the Word of God had fallen into her heart and while pleading with her to accept the Savior she said with tears streaming down her face: "No, not tonight." On her death bed she realized that she was lost and after prayer and explaining the way of salvation she accepted Christ as her personal Savior. Before her children were forbidden to take any active part in the church service now she begged them to go to Sunday school and accept Jesus as their Savior.

A business man who could have been wonderfully used by God if he would have surrendered his talent to the Lord, but rejected Christ and finally in despair took his own life. There we see the great danger of neglecting so great a salvation. How sad when we see a soul hurled into eternity without hope.

We had a most blessed time last week when the members of the Home Mission Board with the workers held a conference. It certainly is a great privelege to get better acquainted and to talk over the difficulties and other problems in order to enable us to do more efficient work for the Lord.

It was also our privilege to have the different missionaries in our midst who are on their way to India, namely Rev. and Mrs.

Suckau, with children, Rev. and Mrs. Isaac, Rev. and Mrs. John Thiessen, Rev. and Mrs. P. W. Penner and little Nellie. The latter two parties were here over Sunday. Rev. and Mrs. Thiessen spoke to the Sunday school and Rev. Thiessen preached in the morning. In the afternoon was baptismal services and Bro. Penner preached. At night we had communion and feet washing was also commemorated, also children consecration.

We praised the Lord for enswering prayer and sending Bro. and Sister Baergen in our midst to share the work and responsibilities. As the work grows we covet more and more the prayers of God's people for strength and wisdom to meet the great need.

Thanking you again for your prayer and support, yours in the hope of Jesus' soon coming.

Elizabeth Foth.
Martha Franz.

THE CONVERSION OF GARIB

About two years ago a man named Garib of the grass-cutter cast, came to my bungalow and asked if I had any work for him to do. He was poor and had a family of four children to support. After a short conversation he expressed his desire of becoming a Christian. I wondered what his motive was, whether to gain merely physical blessings, which means food and clothing, or whether there was truly a repentant spirit in him which prompted him to come to us and seek the true way of salvation. Upon questioning as to when he first heard the gospel of Jesus Christ, he said, that many years ago he was a cart-driver and nightwatchman for Rev. Kroeker, and it was then that he first heard that all men are sinners and that all need a Savior to obtain eternal life. Afterwards he moved away to a village several miles distant, and for some time was engaged in farming there. Time and again he felt the desire of hearing more of Jesus Christ and often realized his sinful state. But he was not brave enough to express his desire openly for fear of his caste brethren.

Now he was feeling the burden of his sins so keenly that he decided to confess Christ openly and accept him as his Savior, regardless of the persecution which he knew would surely follow. He was at present living with his cousin who was not a Christian. One great difficulty in the way for Garib was the fact that he had married off his daughters, aged eight and ten, several years ago, as it is the custom among these people to marry their children when they are very young. The husbands of these two girls and their relatives would naturally make it difficult for Garib and his family when they would hear of his intention of becoming a Christian.

I invited Garib to attend our church services, and asked Rufus Asna our native evangelist, to instruct him from the Bible the fundamentals of faith and the way of salvation. Nearly every night for several weeks he came for instruction and we were glad to see the progress he made. He not only memorized many Bible verses but learned to read the Bible as well. His wife came to my bungalow for instruction, but she was not so eager and showed much fear and doubt.

As soon as Rev. Penner came down from the hills, where he and Mrs. Penner had gone for a much needed rest, I spoke with him over the telephone about Garib and his desire of receiving baptism. He thought it best to baptize Garib the following Sunday. He came to Janjgir on Saturday and tested Garib as to his faith and knowledge of the Bible. Garib was very happy in his confession, but was worried about the land which he was trying to buy from the malgusar who is the owner of Janjgir village. He thought it would be difficult to buy land after it was known that he had become a Christian, because the malgusar is no friend of the Mission, and makes it very difficult for Christians to buy land. On the advice of Rufus Asna and several others, it was decided to put off the baptism until the land question was fully settled, which we hoped would be in a week or two. Who can tell whether it was God's leading? We believe it was, because all were praying very earnestly for Garib and his wife. (After all they were not able to buy the land). Besides, they had to pass through a time of testing which proved later to be a blessing not only to him and his wife, but to all the Christians at Janjgir.

It was only a few days after this occurrence that Garib's wife ran away with all her children, induced by her relatives and caste people. Her faith in Christ had been too weak. They went away one afternoon while Garib was at work. It was reported that they had gone to the village where the husbands of the two daughters lived. In the evening when Garib came home he found the house empty. Sadly he came and told me. At once we sent one of our servants to follow them up. Later he reported to us that he came to one village after another, and always they said that they had just left a few hours before. Sometimes he would have a hard time to get any trace of them at all, and by giving a few pices to some village children, these would direct him through fields and byways over which they had seen them pass. Finally he found them in the home of one of the husbands of the girls. He returned and told us. Garib at once set out to bring them back if possible. When he came there, the people were very angry with him and in their half-drunken state they threatened to kill him if he took his family home. For a week Garib remained in that village. We became alarmed, and sent out another man to investigate. After a few days Garib came back with his eldest son about six years old. A father may be compelled to give up his daughters but not his sons. However he thought it wise to leave his younger son with the mother hoping that she would return soon.

Garib returned to his work on the Compound as a mason. In this work he found a steady job, as we were doing building work at that time. In a week or two he came to us and said that he would wait no longer for baptism. Satan was tempting him hard and he felt that he wished to make an open confession before all Christians and Hindoos, that he had accepted Jesus Christ. He felt that this would help him to become stronger in his faith. As long as he would not receive baptism his caste people would do their best in trying to persuade him to remain in caste.

Hardly a happier man could be found, than Garib was on the day when Rev. Penner baptized him. Often he came during the next few days to express the joy he felt in his heart. "Now I can face any hardships and trials. I know Jesus will help me," he would say. Of course his caste rejected him, but our church brethren took him in. We gave him a small room in which to live. If we asked him concerning his wife he would say, "I have given up all for Jesus." But after all he felt lonesome for his children and hoped and prayed that by some means they might be given back to him. Special prayer-meetings were held by our church members in which we asked God to open some way by which the whole family would be reunited.

One day Garib came to the bungalow and complained of fever and headache. In a few days it developed into a severe case of pneumonia. For a week he lay very sick and the church brethren took turns staying by his bed-side day and night to give him medicine and proper care. Always he kept his Bible by his pillow, and often asked for passages to be read to him. One night his lungs filled up so that he was not able to talk above a whisper. He fell into a semi-delirious state. We began to wonder whether God would call him home so soon and we watched for the crisis. O, how our Christians prayed that some good might come through his sickness or through his death, as it pleased God. Always they remembered his wife and children in their prayers.

A few days afterwards he told us that he had seen Jesus and talked with Him. He had told Jesus that he was ready to go home if only he might see his wife and children converted. Then he said that now he felt sure that they were coming back soon. We saw that the crisis had passed and Garib got better from that day on. The next day his wife's brother came from the village where the rest of the family were staying. Rumors of his sickness had reached them, and he came to say that his wife was worrying about him. Two days later one of the Christians came to my bungalow very much exited saying that Garib's wife had come, not to see her husband but to steal her oldest son, who was living with Garib. It proved to be true that while he was on his way home from school that afternoon, she induced him to go with her. At once we sent men after them and brought them back. The little boy was weeping and trembling for fear. The mother's heart seemed cold and hard. But the Holy Spirit was working within her, and although she was trying to resist yet she yielded so much, that when we asked her to go and see her husband, she came with us to his house, but said that we could never keep her here.

During the next hour strange things happened. All our hearts beat fast and we prayed silently that all might turn out well. What was she saying to her husband, lying so sick on his bed, and what what was he saying to his wife, who was causing him so much sorrow? We all wondered as we stood silently outside the door. We heard his gentle voice while he was speaking to the children as one after the other came to his bedside. Our tears rolled down as we saw him holding their hands and stroking their

heads. Three-year-old Juget jumped for joy to see his father again and tried to climb on the bed to get nearer to him. His wife with her three months old child in her arms looked on silently. That a struggle was going on within her could be plainly seen. After a while I asked her whether she did not wish to stay with her husband, instead of going back as she first intended. She said she must go back. Her people threatened to do all sorts of things to her if she did not bring the two girls back. She turned to leave and was going to take the children with her. Our hearts sank, and we thought the opportunity of winning her over to Christianity was lost. We felt like forcing her to stay. But Garib said, "Let her go. When she really loves Jesus then she will want to stay and live with me. Let the children go with her and let all come back together." She said, "Ask the children if they wish to stay. They all want to come back with me." We asked the children whether they wanted to go back with their mother or stay with their father. The oldest girl with fear written on her face said, "I will go back. Those people want me to go back." Little Juget hid himself in the folds of his mother's sari when we asked him. He did not realize the meaning of it all. The older boy wept and said nothing. Then little eight-year-old Sommohi went from her mother and taking her father's hand, said very sadly, "I want both." A more touching scene I have never experienced. A miracle happened in that moment. For the conversion of a soul is truly a miracle. The woman wept. She began to look around for something to do. Someone whispered, "She is going to stay." Althought she said nothing that moment she had opened her heart and let Jesus come in. She was accepting Christianity and turning her back to heathendom no matter what the consequences might be. And yet some doubted. They said, "She will run away again when night comes. Let us test her." So someone cooked food for her and she sat down and ate, with all her children. At once the news was spread among all the Christians, "Garib's wife has eaten of our food and she is really going to stay." Needless to say there was much rejoicing and prayers of thanksgiving were offered that night by many. I asked, "Shall we baptize her at once so that she may not fall back so easily?" Garib said, "No, let her first learn of Jesus and what it means to be a Christian. I will teach her."

And so it was that Rev. Kliewer had the privilege of seeing this woman baptized with three others on December 19th. She has remained faithful, and will never go back into heathendom, we believe. Garib soon regained sufficient strength to be back at his work. I have hardly ever seen a happier family than these. They have become outcasts before the heathens. But what have they become before God? Elect and chosen ones, to inherit eternal life.

Martha Burkhalter.

MUSIC IN THE HOME

By Edna Everett,
Author of the Everett Kindergarten Songs.

In speaking of the needs of a poverty-stricken family of our acquaintance, a friend once said to me, in shocked and disapproving tones, "And they have a piano! Think of it, a piano! And those seven children have not enough to eat, and are always needing help. I think that family deserves no help and no sympathy. A piano, of all things!"

"Fortunate children!" I replied, "Perhaps the piano makes them forget the lack of food and coal and keeps them off the streets. I must call and see that piano," which I did, forthwith.

I could scarcely conceal my astonishment at the transformation in this erstwhile home of poverty and uncleanliness.

The piano, which was the only object worthy the name of a piece of furniture, shone from recent polishing, and the floor and every object within range of vision had been scrubbed and rubbed to make it a proper associate for the piano.

"Sure," said the mother, beaming with pride and blissfully unconscious of the tales concerning the family extravagance, "'tis a grand thing for the children. They don't never go out nights now, and," impressively, "you just ought to hear Mary play,—never had a lesson and plays **everything**, by ear. And it's the same with Ellen. She plays grand. Oh, they all take turns. It's too bad the girls ain't here to play for you, and the way they keep the house clean! You see their friends come to see them now."

I tried to look my grief at missing the musical (?) treat, expressed my admiration for the piano, my interest in the welfare of the family, and departed rejoicing. My theory had been vindicated.

Music in that home, as in every other, is as much a necessity as food and clothing. Why expect the poor to be satisfied with food alone while their souls starve for the things that make life worthwhile, and, in many cases, barely endurable.

Many complain that the working man is receiving high wages and "wasting" his money on a piano, a victrola, or other musical instrument and in paying for music lessons for his children.

Every child has the right to music in the home. It is essential to health and happiness. It will keep children in the home and cause them to carry with them memories which may save them in times of temptation.

The moral values of "good" music cannot be overestimated, while the degrading, unspeakable "jazz" has no more place in the home than trashy and immoral literature.

Children will go where they find music and song, companionship and happiness. If they find these in the home, they will not search for them elsewhere, and the problem of keeping children at home will be happily solved.

Parents will find the following books helpful: Liberty Chorus Song Book, edited by Anne Shaw Faulkner, published by McKinley Music Co., Chicago; What Is Good Music? by W. J. Henderson, published by C. Scribner's Sons, New York.

There are a number of collections of familiar songs, such as Home Songs, published by the Oliver Ditson Company, which encourage children to sing with their parents.

Another singable little book is entitled "Songs for the Little Child" by Miss Clara Belle Baker, and Mrs. Philemon Kohlsaat, published by the Abingdon Press, 150 Fifth Avenue, New York. Old folk music has been used in it with verses by Rosetti and Stevenson, as well as original verses by Miss Baker.

MORE TO FOLLOW

A benevolent person gave Mr. Rowland Hill a hundred pounds to dispense to a poor minister; and thinking it was too much to send him all at once. Mr. Hill forwarded five pounds in a letter, with simply these words within the envelope, "More to follow." In a few days' time the good man received another letter by the post—and letters by the post were rarities in those days; this second messenger contained another five pounds, with the same motto, "And more to follow." A day or two later came a third and fourth, and still the same promise, "And more to follow." Till the whole sum had been received, the astonished minister was made familiar with the cheering words, "And more to follow."

Every blessing that comes from God is sent with the selfsame message, "And more to follow." "I forgive you your sins, but there is more to follow." "I justify you in the righteousness of Christ, but there is more to follow." "I adopt you into my family, but there is more to follow." "I educate you for heaven, but there is more to follow." "I give you grace upon grace, but there is more to follow." "I have helped you even to old age, but there is still more to follow." "I will uphold you in the hour of death, and as you are passing into the world of spirits my mercy shall continue with you, and when you land in the world to come, there shall still be more to follow."—Spurgeon.

WHY DID JESUS COME

Jesus did not come into the world because men were doing their work fairly well and only needed something that would add to their efficiency and comfort. He did not come because men had made good and deserved help that they might do still better. He came because they had failed. The Father had put men here to develop into full-grown sons of God that they might dwell with Him in His kingdom forever, and they had utterly failed. They had not only failed to rise to their divine destiny in the kingdom of God, but they had become entangled in the meshes of sin down in the animal kingdom—down in the dark—and they had no chance. Their souls were not only in slavery and darkness, but they were starved to death. Humanity had missed the way and was lost. And Jesus came to seek and to save the lost.

Unquestionably the religion of Jesus is primarily for the neediest of men in the neediest hours of life—for the poor in purse, in mind, in spirit; for the brokenhearted; for all slaves, whether physical, mental or spiritual; for all who are in darkness, whether mental or spiritual. If this is true then it is our duty as his followers to minister to the needs of men; it is our duty to carry the glad news of Jesus to the poor of every sort; to visit the sorrowing that we may point them to Him, who alone can heal the broken-hearted; to encourage every slave—physical, mental and spiritual—to seek deliverance at the hands of the Great Emancipator; to take the hand of every human being who is groping in the dark and lead him to Him, whose life is the light of men.—Conservator.

THE MENNONITE

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2956 N. 12th St., Philadelphia, Pa.

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EDITORIAL

We are frequently asked to urge certain worthy causes upon our people as things that deserve their financial and other assistance, and it is often with a sincere feeling of regret that we refrain from using the columns of The Mennonite for such purposes. This by no means implies that the assistance asked for is withheld because the causes involved are not worthy or should not get immediate support. The world is so full of misery, there are so many who must look to Christian people for help, and the task for the evangelization of the world is still so far from completion that one is bound to ask: "How shall I respond to all these appeals?" On the other hand, there are so many who have done so little, and frequently only need to be stirred up, that we wonder why they, instead of ourselves, have not been appealed to. There lies before the editor, just now, a very strong appeal from one representing a very worthy cause, for more active support along his line, through the columns of The Mennonite. Now, as The Mennonite is the organ that is to bring our own interests before our people, and as the cause appealed for has only a very remote connection with them, it would be hardly fair to our own interests if we emphasized any outside matter to the hurt of our own. It is one of the so-called undenominational efforts that expects denominational support. We have no quarrel with any efforts good people make to do things unhampered by denominational supervision or connection, but, it does not follow that we are convinced that such a method is the best, or that denominational interests should suffer or be ignored on account of the bidding of a few well-intentioned enthusiasts.

When a denomination undertakes a work that involves the financial support of its people, it does so because its representatives in conference or council are convinced that the people want this work to be maintained. They are pledged to stand behind them, and an abandonment or neglect of the work is an act of bad faith on the part of the people. If the people have their regularly appointed boards, committees, or whatever they may be, who are to further the work, these representatives have a just right to demand that the people stand behind them with their moral and financial assistance. If, for example, the Mennonite boards of missions, or of publication, or of benevolences are to function it will be with the means for which they have but one source to look, namely, the liberality of the Mennonite people. At present all of our boards "have gone the limit." Our missionaries are sending frantic appeals for the backing they need to carry out their modest programs, our publications need subscribers and other evidences of loyalty on the part of our people, our benevolences are manifold. Appeals just now come from desperate sufferers, but the appeals from our Russian brethren, coming as it seems, from the mouth of the tomb, require, if we are to help them all, as much, and much more, than all we have been giving along the usual lines. It is poor housekeeping when one neglects his own to support others, especially when one's own are in the worse situation. In the face of what we know of our poor, starving, freezing, suffering Russian brethren the saving of many hundreds of them from death rests entirely in the answer we give to their frantic appeals for help.

CAN THE CHURCH BLESS ANY WAR?

Perhaps the most arresting of all pronouncements from religious sources on the disarmament issue is the editorial, "War Is Sin," in the Churchman (New York) for November 12. The editor sees the churches deeply implicated in the making of wars:

The churches among all the warring nations, shared the sins of their governments during the war. We hated as our governments bade us hate. We spread lies about our enemies as those lies were meted out to us in official propaganda. We taught unforgiveness even as our rulers and diplomats inspired us to do.....

"We can see only two ways to abolish war. Both seem to us Christian. One way is that the churches should refuse to bless any war. That might have grim consequences; but governments would hesitate to appeal to arms while a Christian conscience decreed that war is sin. The other way is that all nations should repent together of their commercial selfishness and so remove the causes of war. If the Christian churches of Great Britain and America should dare to teach that war is sin, the conviction would spread like an evangel throughout the world. The contagion of its goodwill would undermine militarism everywhere. Governments would discover that it would no longer be safe to purchase markets with blood. May not the hour come for the youth of Christendom to rise up and say: 'Never again shall the Church consent to the crucifixion of her Lord!'"

A CHRISTIAN SOLUTION OF FAR EASTERN PROBLEMS

By Sidney S. Gulick, Secretary, Commission on International Justice and Goodwill.

No phase of the movement for reduction of armaments is fraught with more significance to the Christian church than the problems of the Far East. In a right solution of these perplexing and complicated questions is involved in a degree far greater than the churches realize, the whole future of Christian missions in Japan, and on them may hang the destiny of the Orient.

Unless some way is now found for removing causes of suspicion and distrust, so all competent observers agree, we face the ominous possibility of war with Japan. But this would mean, as the heads of our churches state in this remarkable joint utterance, "not only all the unspeakable evils of every war, but also the death knell of the great enterprise of Christian missions; which through years of patient and unselfish service have been breaking down barriers between race and race, and ministering to international brotherhood.

A clear cut policy must be formulated which will both protect China from exploitation at the hands of the great powers and reach a friendly understanding with Japan. This can only be done by the policy of disinterestedness and real friendship on the part of America for both these great peoples of the East. To clarify the questions at issue the following suggestions are made of a policy, the adoption of which America in connection with the Conference would make her name honored among the nations:

1. Let America and Japan agree at once to make a real reduction in their sea-power.

2. Let them declare to each other and to the world that they have no plans whatever for war. This single step carried out would remove at once mutual suspicions and fears, and break the vicious circle and make possible fruitful negotiations about every other thorny question.

3. Let America and Japan promptly negotiate and ratify a treaty to submit to arbitration every question whatsoever which they cannot promptly solve by their common diplomatic procedures. This would go still further in removing fears and rumors of war and in promoting mutual confidence and good-will.

4. Let America trust Japanese liberalism to overthrow her entrenched militarism. If militarism in Japan can be shown to have no real grounds for existence, if the people of Japan learn that they have no cause whatever for fear of attack or humiliation by the nations of Europe and America, Japanese militarism cannot long continue.

5. Let America take immediate steps to secure agreements with England, France, Japan and other interested countries for a common policy of friendship and good-will in dealing with China. It is a proposal that China shall no longer be regarded by any other country as a happy hunting ground for special economic and territorial rights, that China's birthrights shall no longer be sold to any foreign government, banking corporation or special interests.

6. China must, of course, be left to develop, with our unselfish cooperation, her own governmental system and establish her own institutions. If she does this she will be able herself to resist outside encroachments.

7. The nations might well also make international agreements that mass emigration from one country into another will not be asked or permitted, except in the case of those countries that specifically desire and arrange for it. But the nations should also mutually agree to grant economic and political equality of race treatment for all residing under their respective jurisdictions.

SOME HINTS ABOUT CHURCH MANNERS

Religion refines. It is fatal to coarseness and vulgarity. The real Christian is a gentleman or lady. In the home he is thoughtful and tender. On the street he is dignified and decorous. In social life he is prompt and polite. In God's house he gracefully conforms to its usages. He always shows due reverence for the place and for the Holy God who is worshiped there.

The church has a code of etiquette all its own. Some persons who behave well enough elsewhere are thoughtless and awkward here. Perhaps one or two of my readers belong to this class, so I write down a few simple suggestions for them:

Preparation for the church service. Bustle and confusion should be avoided. Spend a little time before leaving home in reading your Bible and in meditation. Expel distracting thoughts. Shut out worldly cares. Get into the Sabbath spirit. On the way to church avoid conversations on secular themes. Talk of God and of things that concern the soul. Seek to get your heart open for the message you are to receive. Go to church, not because it is fashionable to do so, not because you feel it a stern duty, but because your soul "longeth, yea, even fainteth, for the courts of the Lord."

Go to church on time. I have a friend who for twenty years has been in her pew ten minutes before time for the meeting to begin. She spends the time in prayerful waiting. The result is always a benediction. It is not good to rush into church after the service has begun. Persons who persist in doing so lose much themselves, and seriously disturb those who have been more prompt. Have you ever noted the fact that as a rule those who live nearest the church and have the least excuse for tardiness are often behind time?

Spend a moment in silent prayer. I like the custom of our fathers of kneeling for a moment of silent prayer immediately after reaching the pew. If one does not want to kneel, the head may be bowed at least, and a brief prayer offered for the blessing of God on the gathering. Then the worshiper who has good manners will remain quiet until the service begins. In some churches talking, jesting, laughing and a regular social visitation are indulged in until the minister stands up to announce the opening hymn. This is an abomination. It is the worst kind of bad manners.

Participate heartily in the service. Every member of the congregation should take part. Sing heartily. Read the responsive Scripture lesson. Repeat the Apostles' Creed. Reverently follow the minister's prayers. Feel that every part of the service is for **you,** and that it is your privilege to enter into it with all your heart. To be indifferent is not good manners. Besides, if the worship is to be full and impressive, each member of the congregation must contribute his part.

Let your face say amen. The theme of the sermon may not be one in which you are especially interested. The preacher's style may be halting and dull. Never mind. Many of those present may be exactly suited. You can at least listen respectfully. Be more than respectful. Be responsive. When the minister makes a point which you approve, let your shining face express your appreciation. To wriggle uneasily about, to turn the leaves of a book, to gaze from one part of the church to another, to turn and look at the clock, to snap your watch, to make whispered comments to your neighbor—these are evidences of ill breeding which you cannot afford to display.

Duty to strangers. No one should wait for a formal introduction to a stranger in the church. The formalities which etiquette prescribe for social life do not belong there. The stranger should be welcomed warmly, provided with a good seat, and made to feel that for the time being, it **belongs** to him. Care should be taken that he is provided with a Bible and a hymnal. At the close of the service he should be greeted warmly, and urgently invited to come again. Some handshakes freeze. Others thaw and bless. Make yours almost hot.

After the service. Some congregations have adopted the overcoat doxology. That is to say, while closing exercises are in progress, overcoats, wraps and overshoes are put on, and every preparation made to rush out as soon as the final amen is spoken. This is worse than heathenish. In other churches the congregations sit reverently for a few minutes after the benediction, and then quietly disperse. The conversation indulged in by many departing congregations is trifling and distracting. The place and the day are forgotten. The people talk about everything but spiritual matters. It should, of course, be a time of cordial Christian greetings. But what an opportunity to enforce what the preacher has said! What an opportunity to speak earnestly to the indifferent or unconverted! Above all, unfriendly criticism of the sermon should be avoided. It is not in harmony with good manners nor Christian loyalty to pick flaws in the minister, even if you cannot fully endorse all he has said. An unkind criticism of the sermon may fall upon the ear of some person who has been awakened or specially impressed, and your thoughtless words may dispel all seriousness from the mind of one who greatly needs God's help.—The Christian Advocate.

WHY GIVE THANKS

By Arthur O. Wright.

We cry, "Give," and a million glittering stars flood our midnight pathway with light and then hide away at the first flash of the morning's glow! We cry, "Give," and wheat fields white, corn fields golden, squash emerald, pumpkins yellow, apples crimson and grapes purple laugh a loaded harvest and cast their rich gifts at our feet. We cry, "Give," and the stars sing, flowers bloom, orchards groan, clouds water, winds dry, birds warble and stars sing!! We cry, "Give!" and heaven's cornucopia is upturned and the hungry are fed, the naked clothed, the lonely loved and the ends of the earth hear the cry of the Christ, "Come and dine!" and they sit down at the banquet table of the almighty God. From the dawn of infancy to the sunset of the age the teeming multitudes are the guests of God.

Hark! the air is resonant with the suppliant voices of the massing millions crying for their bread. From Adam to Abraham, from Abraham to Absalom and from Absalom to us it has ever been thus and the wail of the least of these has opened the abundance of God. From the unfailing granaries of the omnipotent God comes the daily bread of the uncounted millions of the earth. We plant it, we till it, we harvest it, we grind it, we bake it, but God gives it!

He is everywhere. I hear his footsteps in the clatter of the rain, the roar of the sea, the foaming river, the turbulent sky. I see His face mirrored in the flowers of the field, the silver brook, the alabaster clouds and in the dancing dazzling dew drop quivering on the eyelid of the violet or on the pink lips of the blushing rose. I feel Him in the cooling zephyrs, as in response to my petition or lamentation He comes with the wings of the wind; I feel His warm kiss upon my cheek blushing it into the unfading colors divine. We sing, "Come Thou Almighty King," and He comes at break-o-day walking upon boulevards of choral, auburn and amber in the eastern sky and riding out in the evening through gates of flame, clad in the royal garments of purple and gold!

We supplicate and sunshine dances, flowers whisper, leaves rustle, breezes sigh, water gurgles, fountains shimmer, brooks murmur, squirrels chatter, birds twitter and we are the recipients of a thousand unspeakable blessings which make life possible, existence pleasurable and progress feasible. We breathe our evening prayer and the messengers of the morning reply, we murmur our longings and God hears, we yearn and He listens, we hunger and He supplies our needs, we cry and He sets our tables and provides a banquet in answer to the quavering cry, "Give us this day our daily bread."

"Give us this day our daily bread." This startling cry has gone upward from the starving millions of the earth and in devout anticipation they have opened their mouths wide and God has filled them. As the robin feeds her young, the wolf her whelps, the bear her cubs, the dove her mate and the mother her child, so has the heavenly Father fed His children dear. If He hears the chirp of the sparrow, the call of the robin, the cry of the night bird and the anthem of the lark, how much more will He hear you, calling for your daily bread. For all these benedictions let us lift our voices in thanksgiving, and break forth in doxology divine. "Praise God from Whom All Blessings Flow."—The Christian Evangelist.

EXPECTANCY

By Julia S. White.

"Borrow not a few." II Kings 4:3b.

The opening verses of this chapter in II Kings are the beginning of a series of incidents in the life of Elisha. The same ends with 8:15. Herein the Kings seem well nigh forgotten and the ruler of the time is not mentioned by name, so absorbed is the narrator in the doings and beings of the great prophet Elisha.

In this fourth chapter, vs. 1-7, we have a picture which savors of the labor troubles of today and hints of the peonage blackness of a time far removed from our own, and with ample years between for us to have learned better.

A widow of one of the prophets is in great financial straits, and unable to pay her debts, the custom of the time allows her creditor to sell her children—in this case two sons—into slavery. She appeals to the prophet for help and Elisha at once asks her what she has that is available. Her only stock is a little oil. She is directed to borrow empty vessels from her neighbors, and to "borrow not a few." Having borrowed them she is directed to pour out of the oil and it seems each vessel was filled in turn and the supply of oil stayed only as the last vessel was filled.

Go, and sell enough to pay this debt, is the command of the prophet, and live upon the rest of it—"thou and thy two sons."

So much for the incident. What can there be in this for us who read? Much every way. Towering above the others stands the great lesson of energy in faith. Had this woman expected more largely, her supply of oil would have been greater. It is just here that the Christian world is manifesting weakness. We pray for a given thing, sometimes, and then are almost surprised when the thing comes. "According to thy faith, be it unto thee" is quite as applicable to us as it was to this widow. To be sure many of us are wont to acknowledge at times "my cup runneth over" but the great question we should ask ourselves is, could my cup have been larger? And do not let us overlook the fact that the larger the cup, the greater the overflow, and that it is the overflow that is going to benefit those about us.

"Borrow not a few," means that we must plan largely and expect largely and not be surprised if our expectations are met. Too many of us are not willing to trust ourselves enough. "Oh! I can't do that" is too often on the lips of those who should be ready for the Master's use wherever and whenever opportunity offers. Moses did this and so must all his lifetime have a spokesman, when had he lost sight of himself and considered the fact that he had Omnipotence behind him, his stammering speech would have seemed a minor matter.

Our preparedness is always measured by the energy of our faith. Had this poor widow been more energetic in borrowing vessels, she and her sons would have had more ample subsistence. However the promise is "My God shall supply all your need," and her need was met.

We need that energy of faith which shall "trust and not be afraid"—that energy of faith which shall make us busy in the matter of preparedness, whether that preparedness shall be in study of the Scriptures, or in broadening one's sympathies, or in developing keenness of intellect, or in whatever form you and I may see to be the way by which we can best serve humanity. We can hope for no miracle to be wrought through us without preparedness, and may all who read this see what it is of which we must "borrow not a few."

But the multiplying of oil is not going to be wrought for us, and we shall miss much if we fail to learn that it is what we have at hand which is to be used. There was nothing out of the commonplace in pouring oil from one vessel into another and that was what was done. It was the infinite supply back of it which made the miracle.

Have we caught the thought that it is doing ordinary things at the divine behest which brings the rich blessing?

We must not look too far away from now and here to find what is your task and mine and how our expectancy and energy of faith are what counts.

May we not then expect more largely and have that energy of faith which shall not limit Omnipotence and that hope that shall make us reckless enough to "throw all the windows of our soul wide open to the sun," and that love which suffers long and is kind, is not provoked, thinketh no evil—remembering that after all with the faith, the hope and the love, it is love which is the greatest. It is love which shall energize faith, it is love which can hope most unceasingly, it is love which shall make us do as we are bidden and "borrow not a few," and be large in expectation.—American Friend.

CHRISTIANITY TRIUMPHANT

The simple truth of Christianity holds the field because man can find nothing better. Men turn to it, sometimes after years of careless and godless indifference, sometimes after long excursions into modern speculation and the medley of other religious systems, with that cry which was uttered at the beginning: "Lord to whom shall we go? for Thou hast the words of eternal life." Within the churches and outside of them the best men and women are molding their lives on the fact of Christ; and it is that which constitutes the strength of Christendom; that is the salt of the earth and the light of the world. Everywhere there are "holy and humble men of heart" who in their secret chamber commune with God in Christ, and in their daily life walk with God; their life is hid with Christ in God, but the effects of it work in the world as its salvation. Not all the blindness, ignorance, prejudice, self-seeking and uncharitableness of churches can alter the reality of this secret and persistent working. Christ is in the world, and is conquering the world by the method which He Himself announced, when He said that His kingdom would not come with observation. They who are in the secret recognize Him working everywhere. His visionary form moves in and out among the haunts of men, overshadows parliaments and governments, visits the hearts of kings. Through political and social movements, led sometimes by men who do not recognize Him, He works. In poems and pictures and other forms of art, even in the drama and the playhouse, He appears. The kind of unity which He desired He has achieved; it is the spiritual unity of men and nations under the utmost variety of forms and creeds and organizations. From all parts of the earth today eyes are turned toward Him; more and more men are able to distinguish between Him and the churches, between His reputed vicegerent and His own living, ubiquitous presence. He is fulfilling His design of gathering together in one the children of God that are scattered abroad. Eventually humanity will be one in Him.—Robert F. Horton in Great Issues.

THE S. S. LESSON

December 4.

Paul in Melita and Rome.

Acts 28:1-16.

Golden Text: I am ready to preach the gospel unto you that are at Rome also. For I am not ashamed of the gospel of Christ; for it is the power of God unto salvation to every one that believeth. Rom. 1:15, 16.

Everything seemed to be against Paul. He longed to preach to his people and they turned against him and conspired to have him destroyed. He hoped to preach in Rome, but he was made a prisoner in chains. He longed to carry his message to distant parts but remained a prisoner in chains. Yet, with all these things seemingly against him, God was so ordering events that his opportunities and usefulness in doing the things upon his heart increased greatly. The storm that appeared to spell his doom only hastened his journey to Rome, his very captors, though they held him in bonds were instruments in God's hands in furthering the message of the gospel.

As we have noticed in the previous lesson, this was not Paul's first experience in shipwreck, and from former experiences he knew that God was taking care of him. The hard things of life need give us little bother when we are sure that we are his ministers on missions that He directs.

Melita was a small island but in the plans of God it was destined to have an important part in the progress of the gospel. It formed for the time a safe haven for his missionary. We need not feel discouraged when we find ourselves placed by Providence in obscure places. No place is too obscure to be used by God in His great scheme for the salvation of the souls of men. The little village, the out-of-the-way farm, the side street, have often given to the world great men for God. Opportunities are right where we are as we will note in the case of Paul in this instance. There was an element of uncertainty in being cast into the sea and thrown upon an unknown shore as far as human understanding was concerned but not so far as the willing servant of God was concerned. The event only opened up new fields for service. In the storm Paul gained an ascendency over the soldiers, even though he was a prisoner, and when he touched shore, he did the simplest of tasks, but through the effort he became the most noteworthy man of the company. Although great in many ways as a preacher, a scholar, a philosopher and a leader of men the gathering of sticks for the common good was not beneath him. He had a dignity all his own and it was not necessary for him to hold himself aloof when common necessity threw him in with the common crowd. He was a man of service and he was not particular about the kind of service needed of him.

Another calamity seemed to come upon Paul when the viper fastened itself upon his hand. This the superstitious people of the island took to be an act of vengeance coming upon him for a terrible crime. There are more people than the inhabitants of Melita who are ready to attribute misfortune or accident to be an act of punishment sent by God upon those who suffer. God can use such means to punish the ones deserving correction if He sees fit to do so, but it is far from safe or just to apply such a conclusion in every case. The children of God, being human, are subject to the ills that the flesh is heir to, but God gives them the necessary grace to endure in patience or uses the occasion for something that serves his good purpose. When it became evident that Paul was not to suffer the usual consequences of a viper's sting the barbarians went to the other extreme and took him for a divine being. This was not the first time that Paul was mistaken for a God because of a miracle in which he had a part and in both instances Paul did not fall into the sin of using the occasion for some personal advantage. There may be something godly about the saint that these ignorant of God must notice, the power He confers upon His own is bound to make its impression, but they cannot understand its meaning until they have received the enlightenment of the gospel. This is what these barbarians most needed at that time.

It is refreshing to note with what enthusiasm the hospitality of the islanders is noted by the writer of the Book of Acts. They were open-hearted simple folks and they did what the unfortunate have a right to expect in their distresses, they cared for their necessities. The Bible speaks about entertaining angels unawares, in this case they entertained the greatest servant of God upon earth. In the little that we are able to do God may be giving us the chance of caring for one or more of his great characters, but we all owe help to any who are in distress, for they are Christ's "little ones" entrusted in our care. Paul was not slow in helping. Both the father of the chief of the island and the other sick were healed freely. Wherever there are true servants of God they will not be slow about doing good in the name of their Master. It is the proof that they are in a position to do greater good for their souls.

Sailing from Melita with the needs for their voyage which the appreciative islanders had provided we find Paul and his party touching Syracuse and then landing in Italy. In a way there was a certain uncertainty concerning his future, but it was not with fear that he set out to Rome. It was the place he had so long hoped to reach and God had provided a way. The comfort of meeting brethren on the way gave him courage. There is nothing so sweet as the fellowship of brethren to those who have to endure for the gospel's sake. Paul (1) saw, (2) thanked God, (3) took courage. What a revelation of his life this small incident is. He had the evidence before his eyes that his concern was the concern of the brethren, it was an occasion for thanksgiving. It made him stronger.

THE C. E. TOPIC

Nov. 27.

Christian Progress Among Immigrants.

Isa. 43:1-7.

(Home Missionary Meeting.)

America is a nation made up of immigrants and those of immigrant descent. We should never forget that, even though we find satisfaction in the fact that we are native born, our fathers were immigrants and came to these shores because America offered them prospects of things that could never have been theirs in the lands across the seas which they left. We owe it to the newcomers to give them opportunities to rise to the privileges and opportunities we are enjoying. Let us remember that if it had not been for the immigrant our land would still be a howling wilderness, given over to wild beasts and savages. It is but reasonable that the present newcomers will rightly repay for their opportunity with the labor by which they will further enrich our country. There is a selfish kind of sentiment that sometimes masquerades under the name of patriotism which would bar the poor and the needy and even the refugee from the privilege of making this land their home. It is not only a cruel attitude but a dangerous one as well, because there is still so much to be developed by hard work that the immigrant is willing to do. In fact the dangerous and dirty work of our mines, factories and various other projects has been done by the hard working immigrant. He surely does not detract from the value of our nation when he continually enriches it in the sweat of his brow and sometimes even by giving his life. At present so much of the world is in the most abject misery. There is not enough bread to go around. Should the land, where they say they burn corn for fuel, be so hard-hearted as to bar its doors to those who ask no other charity than the right to give their hard and trying labor in exchange for enough bread to keep body and soul together?

We are glad to be the children of fathers who left their homes behind them to seek another home where they might worship God according to the dictates of their conscience. There are thousands of others in other lands today who would like to do as our fathers did if only they had the opportunity. There is no danger to be expected from God-fearing men and women who are looking for a place where they may serve God.

But with all of this, it would be foolishness and blindness if we were to ignore the problem of the immigrant. The time when the great mass of immigrants came from the north of Europe, and therefore were nearer to us in religion and life, seems to have passed. Most of the newcomers appear to be coming from eastern or Roman Catholic countries and their manner of life, their thought and their religion, when they make a profession to any, are vastly different from ours and the problem of the assimilation of these people looms large. This is a Protestant nation in its traditions and the type of Christianity for which we stand and which we believe to be superior must be impressed upon them. There must be an interest shown that will lead to endeavors to bring them the gospel. They must learn to respect our Sabbath, they must be led to see that salvation does not consist in forms and ceremonies, but in a personal acceptance of the Lord Jesus Christ as their Savior and light. This means that they need to be evangelized. One of the most effective kinds of Christian work for any people is the distribution of the Scriptures. Many of those landing in this country only get to see the Word of God as it is given to them when they land by the Bible societies. Many denominations maintain special missionaries for the benefit of the immigrants who land. These societies deserve our best support. It was on account of the help that representatives of such societies willingly gave that Mennonites were finally enabled to bring into this country the 62 young Russian Mennonite refugees who had been held up at Ellis Island so long. There is no doubt that in the near future there will be thousands of our fellow Mennonites who will have no place to which to turn but to America. They will come in as immigrants and must pass the same rigorous inspection that others have to submit to. These will have to be taken care of. The immigration problems of the Mennonite church will become serious problems. We will have enough to do then to keep us active in caring for these brethren. It means that we can lose no time in getting ready to stand at the door of our country with open hand to welcome them into our country, our hearts and our homes.

RELIEF NOTES

(Conducted by Vernon Smucker.)

There have been no new developments with reference to the Russian relief work during the past week.

The following items are from the September report of our relief unit at Constantinople:

September Orphanage Report.

Children in the home Sept 1	100
Admitted during the month	12
Discharged during the month	9
Children in the home Oct. 1	103

The beginning of the rainy season during the month has made it necessary to supply the children with warmer clothing but most of this has been gotten from our own clothing department. Because of the change of season we have had many applications for admission. The fact that a number of children have been returned to their parents has made it possible to admit new ones.

During the month the school work has begun. About forty are sent to a Russian school near by and the remaining are taught at home. Because of the fact that for several years these children have lived first at one place and then another, many are not as far advanced as they might be under ordinary circumstances.

The general health conditions during the month have been good.

(Signed) Vesta Zook.

Mennonite Girls' Home Report.

Number of girls in home Sept 1	33
Admitted during the month	17
Number who left home for various reasons	6
Number in home Oct. 1	44

In last month's report it was stated that during September the Girls' home would be transferred from Constantinople to Yeni Kuey. This was done on the 14th, and because of the size of the house we were able to take in a large number of new women. These were not difficult to find and we now have about thirty-four on the waiting list who no doubt are just as needy as any of those we already have.

The number who left the home this month is larger than it has been any time and we hope this will continue. In a few cases the husband found work and the wife went to live with him, while in others the girls themselves found work and thus could support themselves. Prospects are also favorable for a number being able to go to relatives in other places outside of Constantinople. Vinora Weaver.

Yeni-Keuy Mennonite Men's Home.

Mennonites in home Oct. 1	23
Lutherans in home Oct. 1	79
Catholics in home Oct. 1	14
Others in home Oct. 1	15

Clothing Department.

	No. helped	Garments
Men	221	685
Women	354	1234
Boys	216	857
Girls	197	777
Infants	98	
Shoes mended pairs	345	345
Pieces of bed clothing distributed		20

Nov. 12, 1921.

MARRIAGE

Hereline-Tiday — Married at the home of the bride's parents, near Mann's Choice, Pa., Oct. 31, Mary Hereline to Elmer C. Tiday. Rev. Jacob Snyder of Roaring Spring officiated.

CONTRIBUTIONS

FOR PUBLICATION

Mennonite ch., Summerfield, Ill., $6.66; Menn. ch., Pratum, Ore., $8.25. Menn. ch., Quakertown, Pa., by Robert S. Stauffer, $10.99; San Marcos ch., Paso Robles, Cal., $5; Swiss ch., Whitewater, Kan., $8.90; Lehigh Menn. ch., Lehigh, Kan., $7.23.

Gratefully acknowledged,
Mennonite Book Concern.

FOR MENNONITE LEXICON

Prof. J. F. Moyer, Newton, Kan., $10.00.

Gratefully acknowledged,
J. F. Lehman.

New subscribers will receive the Mennonite or the Christlicher Bundesbote from now until January 1923 for the single subscription price, $1.50. The two papers to one address, $2.50. Subscribers who pay their subscription in advance will receive the Bundesbote Kalender or the Mennonite Year Book as a premium.

Your own renewal for 1922 and a new subscriber from now until January 1923 and a copy of Dr. Smith's "The Mennonites" for $4.75.

New Bible Picture Books

These Bible Picture Books contain eight full page colored illustrations and eight full page etchings. The Bible stories are from the New Testament, are related in simple language and are printed in a large and clear type. The books are 8x10½ inches in size and come in three series:

35c Series

The books in this series have 32 pages, bound in boards with cloth back and an attractive cover design in four colors. Following are the titles:

SEEK YE THE LORD
PRAISE YE THE LORD
Per Copy, 35c.

25c Series

The books in this series are of the same size and have the same contents as 35c series, but are bound in stiff paper cover, cut flush. The cover design is in four colors and of unusual attractiveness. Following are the titles in this series:

WATCH AND PRAY
TEACH ME THY WAY

Per Copy, 25c.

20c Series

The booklets in this series have 16 pages, with four full pages colored illustrations and four etchings. Bound in stiff paper cover, cut flush, and a charming cover design worked in four colors. Size, 8x10½ inches. The series contains the following titles:

COME UNTO ME
TRUST IN THE LORD
GOD IS OUR REFUGE
HE CARETH FOR YOU

Per Copy, 20c.

Twilight Series

This series is intended for children who are too old for picture books and too young for the average grade of juvenile stories. Each volume in the series contains several short stories, verses and poems which will interest the little folks and that can be read to them by parents or other members of the family. Each volume is elaborately illustrated and contains a frontispiece in three colors. The 32-page booklets have stiff paper covers with colored cover design, while the 64-page booklets are bound in board covers with cloth backs and colored cover designs.

The Sandman. 32 pages, cut flush. Single copy.....15c
Pastime. 32 pages, cut flush. Single copy.....15c
Sunbeam. 32 pages, stiff paper cover, cut flush. Single copy.....15c

Pastime Series

This series is intended for children 6-8 years old. Each volume in the series contains several short stories, verses and poems which will interest the little folks and that can be read to them by parents or other members of the family. They are mostly "bed-time" stories and verses. Each volume, elaborately illustrated, is 6½x8¼ inches in size and has 64 pages. They come in two styles of binding, the one in boards with cloth back and cover ornamented in three colors and the other in limp, cut flush and decorated cover. Following are the titles in the

Board Edition:
PLEASANT PATHS
EVENING CHEER
Per Copy, 30c.

Limp Edition:
HAPPY HOURS
ALWAYS HAPPY
Per Copy, 25c.

Dreamland

Short stories, verses and pictures for little folks. Bound in boards with cover in four colors. 64 pages.
Per Copy, 25c.

Christmas Services for Sunday School

Christmas Echoes (L)
Worship the King (L)
The Gift of Love (L)
The Coming Messiah (L)
King Divine (L)
When Joy-Bells Ring (L)
Starlight and Song (L)
Glad Tidings (R)
Christmas Hosannas (R)
The New Born King (L)
Merry Christmas (L)
The Lord Is Come (L)
Glory, Peace Good Will (L)
Festal Bells (L)
Under the Christmas Star (L)
Christmas Memories (L)
King Forever (L)
The Royal Guest (L)
Hail to the King (L)
The Child Divine (R)
Gold, Frankincense and Myrrh (L)
Rosche's Christmas Classics No. 1

The price of the above services is uniform, as follows; postpaid, 8 cents per copy; 85 cents per dozen; $6.00 per hundred.

Cantatas for Sunday Schools

When the Savior Came
Thy Light is Come
The Tree of Promise
The Holy One of Israel
The Search for a King
The King of the World
Around the Manger
A Christmas Dream

Price, 20 cents per copy, postpaid.

Christmas Choir Cantatas or Semi Oratories

These Cantatas are all made up of choruses, solos, duets, men's choruses and women's choruses.

The Light of the World
The Christmas Adoration
The Prince of Peace
Redeemer and King

Price of each Cantata 60c per copy, net in quantities of less than 50 copies.

Sunday School Recitations for Christmas

Christmas Treasury No. 31—Recitations, Exercises, Pantomimes, Dialogs, Decorating Suggestions, Drills for Primary, Junior and Senior Scholars **(L)** 25c
Christmas Treasury No. 32—Recitations, Acrostics, Exercises. Motion Exercises, Drills, Dialogs, and Tableaux for all classes. (L) 25c
No. 24—Christmas Recitations and Dialogs for children and young folks..... 15c
No. 4—Recitations, Dialogs and Drills 25c
No. 5—Recitations, Exercises, Acrostics, Dialogs, Tableaux and Drills 25c

Christmas Chimes. Dialogs, readings, tableau, etc. **(L)**..... 35c
No. 3. 30 Recitations and dialogs 50c
No. 4. Recitations, exercises and dialogs 50c
No. 5. 30 Recitations, exercises and dialogs 50c
No. 6. 34 Recitations, exercises and tableaux 50c
No. 7—36 Christmas Recitations and Dialogs 50c
No. 8—31 Recitations and Dialogs for Christmas 50c

Christmas Anthems

These are the anthems that are most certain to make a hit with your choir and congregation.

No. 123. Calm on the Night. Parks (L) $0.10
No. 309. My Soul Doth Magnify the Lord. Fearis. (L) .. .10
No. 400. Sing to the Lord. Adams. (L) ..... .10
No. 402. Thou Didst Leave Thy Throne. Schnecker. (L) .10
No. 452. Holy Night. Lorenz (L) .06
No. 529. Break Forth Into Joy. Emerson. (L) ..... .10
No. 643. Glory to God in the Highest. Ashford. (L).. .10
No. 647. I Bring You Good Tidings. Wilson. (L) ..... .06
No. 894. Glory Be to God. Davis-Lorenz. (L) ..... .10
No. 928. And There Were Shepherds. Wilson. (L) .... .10

72. **Sing, O Heavens** (chorus, soprano or tenor solo. Obligato solo for soprano or tenor chorus) (II). Closing with "Oh, Come All Ye Faithful (R).....L. O. Emerson .15

1. **Hallelujah Chorus** (from "The Messiah") (III) (R) .....Handel .08
Simplified so as to be available for the average church choir.

MENNONITE BOOK CONCERN, BERNE, IND.

The Mennonite.

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. XXXVI. BERNE, INDIANA, DECEMBER 1, 1921. No. 47.

IN MENNONITE CIRCLES

The Local C. E. Union of Germantown plans to hold a Quiet Hour Service in the Germantown Mennonite Church, on Dec. 4, at 9 A. M.

Prof. Whitmer, of the Witmarsum Seminary will hold meetings for Bible Lectures in the Bally and Souderton Churches, Pa., during the month of December. He is also booked for a series of meetings in the Pulaski, Iowa, church June 11-18, 1922.

Mr. William Landes, secretary of the Pennsylvania State Sunday School Association, is booked to deliver a lecture in the First Church, Philadelphia, on his trip around the world in the interest of Sunday schools, on Thursday, Dec. 1.

The Old Folks Home at Frederick is crowded to the limit with others on the waiting list. The directors report because of the crowded condition of the Home the financial situation has become acute and hope for a larger response from the people of the church in the near future.

The Bethel College Monthly reports that the recent visit of Dr. Langenwalter, to the churches of the Pacific Coast met with great appreciation and did much toward bringing a better understanding between the school and the western churches. In nearly every place he came there were ex-Bethelites who gave him a rousing reception.

Bethel College now has 7270 books in its library that are catalogued and many more that remain to be catalouged and arranged. Our people everywhere will do well by interesting themselves in the libraries of our colleges and providing the means for these collections to grow. There is no department in an educational institution that is so needed and so frequently neglected as the library.

The Second Church, Philadelphia, is considering plans for making necessary repairs and improvements to its building. Preparations for an interesting Christmas celebration are in progress. The weekly Bible studies are growing in interest. For a number of weeks the room in which they are conducted was so crowded that extra seating had to be arranged and finally it was necessary to hold the meetings in the main room of the church.

Rev. A. B. Bechtel of the Pulaski, Iowa, church writes: "There is plenty for us to do. We started a weekly evening Bible study some time ago. We meet on Friday nights and are working through the Book of Acts. It is interesting work and we are all interested. On Oct. 19, a class of nineteen young people, who had been under instruction, were baptized and received into the church. This is the largest addition to the church in many years and the first class to receive a course in Catechism instruction. Rev. J. W. Kliewer was with us on Oct. 25 to 28, bringing us the message from our foreign mission fields. We thoroughly enjoyed his visit. We had an interesting service on Thanksgiving morning. Plans are being worked out for the proper observance of Christmas. Our Sunday School Committee is considering a Cantata. We have some good musical talent here."

A NOTE TO THE SEWING SOCIETIES

"Lord, Thou remainest still the same,
So all Thy promises we claim,
And we would bless Thy holy name,
And trust in Thee."

The last few months of our sojourn in America were spent in getting ready and bidding "Goodbye" to the churches, sewing societies and individuals. The Lord indeed has been very good to us in every respect. Our prayers are, He may bless you all in your work for His cause as He has done so heretofore.

Enroute to New York, word was received that the Christmas boxes sent to India in July have arrived yonder; consequently in good time. Last year this would have been the case also, however, the strike at the Calcutta docks detained them on the boat for at least 6 extra weeks. Such are the fruits of labor dissatisfaction and unrest. Thanks very much for helping to make things considerable easier on the field, always ready to respond so gladly to the suggestions thrown out occasionally.

The following may help to continue the work as thus far. "I may say this emphatically, please keep on as you have done—once more, please. It has been talked over with the board members and also with the Sewing Society Committee to find a way of continuing this good work. All rejoice exceedingly that Mrs. S. S. Haury, Upland, California, kindly agreed to accept the position of taking charge of the packing and sending the products of your hands to China and India. Now proceed as before, instead of sending them to our address, communicate with her. Do not forget, until freight charges come down, to pre-pay the transportation to Upland, and besides that remit 9 cents per lb. to pay the charges across. In case more is remitted, the over-balance will be sent on to help pay on the other end the charges i. e. rail transportation to the stations."

Please remember Sister Haury and her helpers in your prayers, that phase is by no means an easy one. Your parting sister greets you with a happy heart in the Master's work,

Mrs. P. W. Penner,
Champa, C. P., India.

"FOR THEY HAVE REFRESHED MY SPIRIT"

Dear Friends: Just before embarking the steamship, "City of Valencia," we would express our sincere gratitude and appreciation for all that you have done for us during our time of furlough in America and during these last parting weeks and days in the words quoted above from I Cor. 16:18. We go forth rejoicing knowing that He goes with us though you must stay. But you also go with us in spirit and continue to pray for us, whereof we are glad. With kindest greetings to one and all,

Yours in His glad service,
C. H., Lulu, Theodore and Edna Suckau.

FIRE AT LAME DEER

Early Wednesday morning, Oct. 26th, the Lame Deer Indian trading store caught fire in an unexplainable way and in a little while burned to the ground together with almost the entire stock of goods. It was a very old log building, erected in 1884. Indians and whites rushed to the place to help, but nothing could be done except to save some few out buildings and the residence. It was a very quiet morning, else all Lame Deer would have gone up in flames.

This was the only store within a radius of 20 miles, and was heavily stocked for the winter. Everything is brought in trucks from Rosebud on the Northern Pacific R. R. line, a distance of 60 miles away.

The stock was valued at $40,000 and is covered only by an insurance of about $20,000. It was said to be best stocked country store in Montana, and the proprietor claims he carried everything in stock from a needle to an engine.

The loss for our Indians who are entirely dependent on this store, as they have absolutely no supplies of their own (except some flour which the Government mill grinds from their wheat), the grasshoppers having taking their gardens and most of their fields.

Upon investigation, it is supposed that white robbers passed through in an automobile early that morning, and having accomplished their purpose at the store, set fire to it to cover their tracks.

On Sunday morning, Nov. 6th, Lame Deer had a second big fire. The exhibit hall at the Indian fair grounds, which had also been used as a dance hall, caught fire, possibly from a smouldering cigarette stub, as there had been a dance that night, and also burned to the ground in a very short time, together with the

grand stand which was right above it.

Bertha K. Petter.

TILL WE MEET AGAIN

By A. S. Shelly.

The steamship Valencia, which left its moorings at Pier 2 Bush Terminal in New York harbor at about 4:30 p. m. on Saturday, Nov. 9th bound for Bombay, India, had among its passengers a company of some thirty or forty missionaries, including four married couples going under the Board of our General Conference to our field in India.

They are Rev. P. W. and Mathilda Penner with their little Hindi girl Nellie; Rev. C. H. and Lulu Suckau with their two children; Rev. and Mrs. Ferdinand Isaac; and Rev. and Mrs. John Thiessen.

The first two couples are returning after a stay in the homeland on furlough, which in the case of the Penners had been stretched out into a period of over five years by reason of difficulties, caused by the war conditions, preventing their return sooner; and in the case of the Suckaus, though of the usual length, had been three years overdue when at last the coming of others to the field made it possible for them to leave their station for the needed rest. The last two couples are new recruits for the large and still under-supplied field allotted to our conference. Their going will make it possible for Bro. and Sister P. A. Penner to take their furlough, also long overdue. These have postponed their starting on the homeward journey until the outgoing party, in which is Rev. Penner's own sister, Mrs. Isaac, arrived on the field.

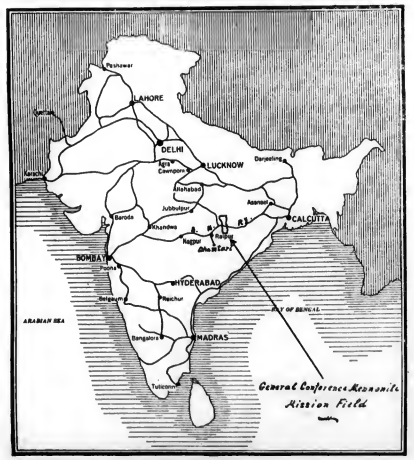
Knowing the mutual pleasure, though not unmixed with pain, of farewells said in the final moments before departure and of a last, long, lingering look into receding faces while signs of recognition grow less and less distinct and finally are lost in the distance, accompanied all the while with the upward look of prayer to God for His protecting care and blessing upon those leaving or those left behind, the writer of these lines went to New York on purpose to "see the party off."

Picking up on the way our daughter Marian in Jersey City and Sister Susie Haury, in New York, we three reached the pier at the same time with Rev. Suckau's two sisters from Brooklyn. Together we had the privilege of boarding the vessel with the missionaries and spending with them a brief time before the signal for starting gave warning to the visitors to leave the boat. Then followed a full half hour of waving handkerchief good-byes and united or responsive singing of hymns of faith, consecration, and prayer, until sounds and outlines had faded in the distance, and we reluctantly turned our footsteps city-ward, while they, no doubt, went below in the boat to get on familiar terms with the necessarily narraw cabins in which to make themselves at home for the next three weeks or more.

It was reassuring to note the evident cheerfulness with which these devoted servants of the Lord set out on their long journey and faced the trying experiences so well known as incident to the life of a missionary in distant lands far from home and loved ones—all for the love of Christ constraining them to make the sacrifice. On all sides there were expressions of hopeful outlook for the days and years ahead, assured of a happy reunion, if not here below then in His presence whose promised coming for His own and with His glorified saints, constitutes our "blessed hope." This is beautifully expressed in the verses on a souvenir folder given out by Rev. and Mrs. Penner:

Lord, Thou remainest still the same,
So all Thy promises we claim,
And we would bless Thy holy name
And trust in Thee.

Lord, Thou art with us evermore
And we praise Thee and adore
Until we meet on yonder shore
Those whom we love.



BLUFFTON COLLEGE NOTES

The young men of the college had the rare treat of listening to a very interesting and instructive address given by Dean N. E. Byers at the Y. M. C. A. meeting Thursday afternoon. His subject was, "A Young Man's Religion."

The ability of Dean Byers to say things worth while is recognized by all those who know him, and the statements of real value were forthcoming so continuously during that hour that the attention of every man present centered upon his remarks.

Not only is Dean Byers capable of delivering a lecture upon the subject he chose, but his very life and presence around Bluffton College is a personification of his teaching, and has inspired many a faltering student.

Among his many valuable remarks, he stated that a man's religion should be consistent with his age, and, therefore, a young man's religion should be consistent with youth. It is natural for a young person to be religious, for youth is naturally enthusiatic over good things.

The religious young man is interested in searching the highest possible standard, and it is toward this end that his educational, social, physical and vocational life is directed. His education is obtained along the line where he feels he can render the most real service; his social life is kept wholesome and unshadowed; his play life is pursued with a view to fitness for greater activities; and his vocation is chosen where he feels that he can be of most service to humanity, regardless of remuneration.

In order to keep up the religious life, it is necessary that one utilize all the church activities, prayer meetings, Y. M. C. A. meetings, etc., but these, however, are only to help one to do the everyday things in the best way, for this is real religion.

Rev. Enss of Moundridge, Kansas, who is planning to engage in Russian relief work, visited chapel on Friday and spoke concerning the work in Russia.

Prof. Quiring preached in the Grace Mennonite church at Pandora last Sunday evening.

Prof. J. A. Huffman made an address in the Berne, Ind., church last Sunday evening, the occasion being the monthly program given under the auspices of the Temperance Society of the church.

Pres. Hartzler has been kept very busy all fall, filling numerous speaking engagements. On Sunday he will start a series of lectures on the "Kingdom of God", at the First Mennonite church, to continue throughout the week and to close on the following Sunday.

Mr. Voth filled the pulpit in St. John's Mennonite church last Sunday morning conducting the services in the absence of Rev. Gottshall.

Mr. Fast has been engaged to give a series of Bible lectures at the Mennonite church in Donnellson, Iowa, of which Rev. Elmer Basinger is pastor, during the week of Dec. 11 to 18.

The entire Seminary group, both faculty and students, spent a pleasant evening in informal discussion at the Keiser-Unruh home on Main street, last evening.

Mr. Weber preached in the Zion Mennonite church last Sunday morning in the absence of Rev. Whitmer, who is conducting a series of lectures at the Wayland and Noble (Iowa) churches.

The Week of Prayer was inaugurated last Sunday morning at 7:30 when the first prayer meeting was held by the Y organizations. O. B. Ramseyer was leader of the meeting, with Miss Clara Birky as speaker. This was the first of a series of prayer meetings that were held during the week. The Y. W. held theirs at 12:30 P. M. while the Y. M. met at 6:20 A. M. This week is observed all over the world by colleges and universities so that the united prayers of the students of the world were offered for the past seven days.

Dr. Chas. H. Clark, suerintendent of the State hospital at Lima delivered the Vesper address at the college Sunday afternoon. His subject was "Crimes and Criminals."

Dr. Clark very competently explained the different schools and beliefs as to why some people commit crimes. The most popular theory propounded is that these people commit the crime because of inherited traits, insanity, drunkenness or ignorance. Another hypothesis is that every criminal is insane at least when the crime is committed.

Beautiful and impressive music was furnished by the Vesper Choir with Prof. Ende at the organ.

The commercial possibilities and future of Alaska was outlined by Dr. C. H. Smith in an address before the Bluffton Merchants association Monday night. Dr. Smith made a tour of Alaska including the Yukon and Klondike regions during the summer of 1919.

A CLUSTER OF PEARLS

From the Pen of the Late Theodore L. Cuyler.

God keeps a school for his children here on earth; and one of his best teachers is named Disappointment. He is a rough teacher; severe in tone and harsh in his handling, sometimes, but his tuition is worth all it costs. Many of our best lessons through life have been taught us by that same stern old schoolmaster, Disappointment.

* * *

A man may be crushed by an avalanche, or poisoned by an atom of strychnine; each one takes life! And the sin that keeps you from Jesus takes your life for all eternity.

* * *

A grand sight is an old weather-beaten and battle-bruised ship —like Old Ironsides or Lord Nelson's Victory—which has ended its cruise and swung its anchors at the bow. So will Christ's fleet of triumphant souls lie in the desired haven upon the sea of crystal, and in the silver light of heaven's morning.

* * *

Sharp bodily affliction, even if it does not endanger life, is often a wholesome process. Paul's thorn in the flesh, Robert Hall's excruciating pains and Richard Baxter's physical sufferings were a very expensive part of their education, but they graduated with high honor and a brighter crown. Fiery trials make golden Christians. When the balsam-trees in God's garden are cut deep with the knife, they emit the sweetest gums.

LIST OF SUB-STATIONS

(Marked with triangle on the map but numbered separately for each of the four main stations.)

Of Champa. (Numbered in Roman figures.)
I. Baraduar
II. Bamnidi
III. Bhotia

Of Janjgir. (Numbered in small letters.)
a. Baladi
b. Turi
c. Seorinarain

Of Mauhadei. (Numbered in Arabic figures in southern part of field.)
1. Sukri
2. Rajpur
3. Jharmora
4. Savitripur
5. Dhabahar
6. Patripali
7. Basna

Of Korba. (Numbered in Arabic figures in northern part of field.)
1. Katghora
2. Barpali
3. Aurai

LIST OF SCHOOLS

(Marked with a square on the map but numbered separately for each of the four main stations.)

Of Champa. (Numbered in Roman figures.)
I. Amapali
II. Akalsera
III. Beladula

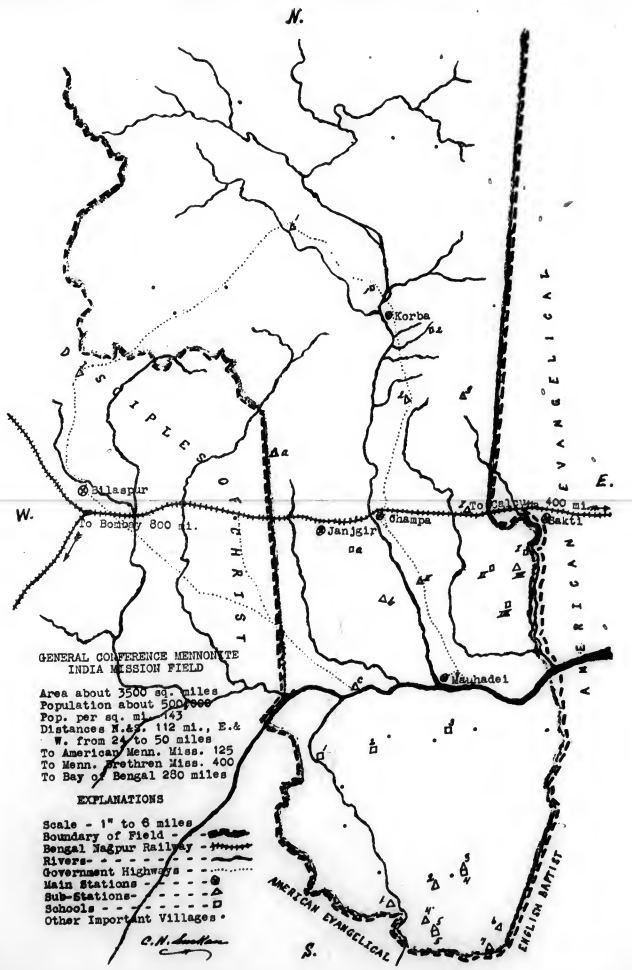
Of Janjgir. (Numbered in small letters.)
a. Sukli

Of Mauhadei. (Numbered in Arabic figures in southern part of field.)
1. Manekoni
2. Bareli
3. Beltikri
4. Jharmura
5. Dhabahar

Of Korba. (Numbered in Arabic figures in northern part of field.)
1. Gerua
2. Gorhi

It should be stated that each main station has a school besides those numbered above.

The Girls' Boarding School is located at Janjgir. The Boys' Boarding School is located at Mauhadei.



THE MENNONITE

Rev. S. M. Grubb - - - Editor
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EDITORIAL

This edition of the Mennonite is a missionary number with special reference to our work in China. The reader will appreciate the full account of the work, as comprised in the various articles, as the best presentation we have so far had of the China field. The illustrations help us better to understand the situation as it is to those who live and work there. We are especially pleased with the variety and excellency of the cuts and would advise a particular study of them.

China was our last field—wished on us—as some one remarked at the time Conference decided to make it a part of its already large missionary interest. Indeed, it was with no little feeling of uncertainty that some looked upon the entering a new field with the problems of new races and a new language involved, as well as with the possible new and severe drain on our missionary resources. But this only shows how shortsighted we sometimes allow ourselves to become. It was God's leading and the results show that when God institutes a work He also takes care of that work and provides the means for successfully carrying it out. Instead of our other fields suffering by the move we have noticed a steady growth in interest and results in these quarters so that today the work among our American Indians and in India are far in advance of what we dreamed they might be at that time. It is the same old story, "Have faith in God" do your best and the great Lord of the harvest will give the increase.

PREPARATION AND QUALIFICATION OF THE MISSIONARY

S. K. Mosiman,
At the Central Illinois Conference

I have been on the mission field myself on the Indian Reservation and know something of the need of preparation for the mission field. In the S. S. lesson of several weeks ago we studied about Paul's first missionary journey. Paul and Barnabas had been set apart by God for the missionary work. We have two calls for the missionary work; the call that comes to the person himself and the call that comes from God. I have known parents who objected for their child to go to the foreign fields. Then again parents want to make the child go. One man who was asked to give a thousand dollars towards Bluffton College said he would if we promised that when his boy finished college he would be a minister. But we would not promise that because maybe God never meant for that boy to be a minister. Be sure you are wanted in the mission field by the Lord before you do that work. The call is a two-fold one.

If we are going to send out missionaries we need some of the qualities of Saul. A man that can do nothing but just speak is a sad subject for the mission field. If we can pick out the capable ones and they have a call to go they are the ones who ought to go. I am sure as I think back over my experience of young people who have gone out to the mission field it is not the weakest who were sent out to the mission field but the strongest ones. We had two boys in our conference who offered to go to the mission field and we did not supply the means and they went out under another church. Let us not lay down on the job. We need preparation for the mission field. Having been on the field myself I know how true that is. We need better training and preparation for the mission field. Most mission boards have come to the conclusion that the least possible preparation for the mission field is a high school and a college education.

In 1913 there was a missionary conference held in Scotland and a committee was appointed to find out what was the need on the fields at the present time. The unanimous decision was they needed more Bible education. A man who had a daughter in China said after seeing the foreign field he realized what a great need there was for Christian education.

We have made a study of the students who have gone to our college and in every instance the boy or girl who has finished the four-year course is making the best success of his work. In the first place in four years of college we get the young people to work together, and unless we get along with people, our life will not be a very great success. Sometimes this lesson is not very easy to learn. It is not only that it teaches them to work together but it gives them stability. This, of course, differs as all people are not alike. Then, too, it gives them time to learn the language, and it is important that they know languages before they go.

Hundreds of years after the missionary has gone the work that they have done will live on. I know the man who wrote the Indian dictionary did not think at the time it was very much but his work will go on and everywhere among the Indians is flourishing a school. Some people think it is not necessary to study the languages, that the Lord will just help you to learn. He will, but think how much better work you can do for Him, if you know languages. I believe in the kind of work for the mission field that we talk in a language they understand. Make the best possible preparation that we can have.

The Mennonite church is preparing to train its boys and girls who go to the mission field. We should ask the Lord, if we have a call to go, what His place for us will be. A college education alone is not sufficient for the boy who goes out. He should take a year or two of special Bible study work and with the call of the Holy Spirit and the preparation he ought to have we can send him out best.

I am sure, my friends, that God has something for us to do along these lines as Mennonite people. When we do take hold of this work with the same preparation that we do for other work, the Lord will put his stamp of approval on it. There is no short cut in this work nor in any work that really amounts to anything.

MENNONITE RELIEF UNIT CLOTHING DEPARTMENT

By J. E. Brunk.

There seem to have been fears on the part of some that the clothing which was given exclusively for Russians is being distributed here. We regret to say that so far it has not been advisable to attempt to take these things to Russia. Consequently the second shipment of 465 bales of clothing, part of which is specified for Russia, is still being held in the large Near East Relief warehouse at Derindji, on the Ismid Gulf.

Likewise the small shipment of clothing from Germany, which was bought with money sent from Canada, is being held here in the transit warehouse.

The third shipment from the states has been sorted and all of the summer clothing distributed. The cool, rainy fall weather causes the people to call for winter clothing, but until we get in more supplies, we will have very little for winter distribution except men's and women's overcoats and underwear.

One might be led to think that there should be no need for clothing in and around Constantinople since the Red Cross and our organization have been giving out clothing for about nine months. But one must remember much of our clothing is old and naturally soon needs replacing. A more vital factor in creating a need is the fact that many of the Turks are poor and are eager to buy second hand clothing. Then the refugees are constantly underfed so that hunger helps to induce them to sell part of their clothing. In face of these facts I find that many have sold their last winter's clothing during the summer, and are in great need of warm clothing.

An incident at our door may suffice to show the call for men's suits. All through the summer we had women's and children's garments to supply the demand at our door, but seldom had suits for men. A short time ago we made it known that on a certain day we expected to have suits for men. Then the day before, the men began to gather and by closing time there was a crowd of over 200 men at the door, who intended to sleep in the street during the night in order to hold their turn for the next day. As we had only about 60 suits ready for distribution the next day, it was useless for the whole crowd to wait.

It is a common occurrence for a few refugees to sleep all night outside the door on the stones, but to have such a crowd, a number of whom were gray-haired grandfathers, spend the night thus was pathetic. So we went out to see if we could pick out the most needy. After viewing the crowd we at once saw that it was futile, because their clothing showed they were all equally needy. Many were dressed in pajamas, and the military or civilian suits of the balance were greasy, torn and patched. We found they had prepared a list which showed each one's turn, which they begged us to honor. Then when they promised to be taken according to their list, and asked to go home for the night, a hearty cheer of "spasebo" (thank you) was heard, and the crowd soon dispersed. Since then most of the crowd have received suits.

Just what class of people are we supporting with clothes? From the description of the above group you may think we must have mostly paupers; which is well nigh true now, but most of these people were from upper classes in Russia! For instance, one man from this group whom we supplied with clothes was the proprietor and owner of several factories and properties worth over a million. Then the principal helper

(Continued on page 14.)

News from Our China Mission

"And all the multitude kept silence; and they hearkened unto Barnabas and Paul." Acts 15:12.

Dear Mission Friends:

The Mission Board has decided to issue from time to time a mission supplement to our papers, because with the growing work the need and the demand grows for something like this. This is our first attempt and we hope to continue with it perhaps quarterly. We intend to send it also to those families where none of our church papers are read. Our missions are growing so fast that we can hardly keep up with them, unless we ALL take part in it with our interest, our prayers and our gifts.

The first issue is about China, because our workers on the field in China decided to ask for a special issue of our papers for this year's reports, before they knew about the plan of the board. That also explains why this issue is rather large. Nevertheless, we hope that the reading of them will not be tedious, but that all will feel something of the spirit expressed in the Scripture passage above, speaking of the first missionaries' reports.

May this also be a means to further the greatest work on earth, saving souls for Christ. Prof. Wedel used to say, that missions should become to us as our daily bread. Then we will be following in the steps of our Master who could say: "My meat is to do the will of Him that sent Me."

May this spirit fill us all more and more, is our prayer.

In the name of the board,
P. H. Richert,
Secretary.

Our Missionaries in China.

OUR CHINA MISSION

General Remarks

The missionary-body of this field has in the past keenly felt that it is not doing its full part of bringing the mission work with its joys and blessings and its sorrows and troubles right home to every church member and friend of our General Conference. Unless this can be done, the mission with its eight hundred thousand to one million people cannot claim the full attention of the home churches. After thinking upon it and praying over it, our Workers' Conference unanimously decided to use this year's Conference reports for a special issue of either of our church papers or, if thought best, to have an extra edition; a copy of which should be sent to every church member and friend. It is worthy of interest that voices from the home-base have been heard asking for the very same thing. A dear sister writes: "How can we be interested, if you don't write?" And the field worker of our General Conference also urges that something similar should be done.

It must be admitted that these reports were in the first place prepared for the Workers' Conference. Some have been modified, while others have retained their original form. They presume a previous knowledge of the work, but even where that should be wanting, they bring a message to you all direct from the mission field. May they be a means of uniting us closer than ever before. We are like an iron chain of many links in God's hand. Since a chain can never be stronger than its weakest link, let everyone be up and be strong for the Master's cause. In His strength we shall conquer.

ANNUAL REPORT

To the Workers Conference—Kai Chow and Chang Yuan.

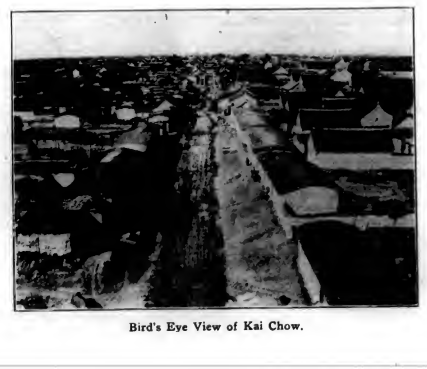
H. J. Brown

To the glory of God I can say, that the evangelistic work has been carried on another year. Besides the hardness of hearts and the deep trenches of sin that are so hard to break down, we have had other difficulties that stood in our way and hindered the work.

The drought last year made life hard, not only for the poorer classes, but also for the middle-classes, too. Our field bordered on the famine region and so we had many poor people coming here either as beggars or for locating. This meant that while our field had had only a sixty per cent. crop, and prices were very high on account of the grain being constantly transported to the famine regions, it still had to support an extra number of people. Such trying times are always hard for the mission. A Chinese proverb says: "The door of charity is hard to open and hard to close." And truly, it is a hard work; and as far as spiritual results are concerned, I myself am in doubt whether they much outweigh the drawbacks. But still there are times when we must save life, regardless of what the result may mean to our mission. Let me choose my circumstances of work, and they will always be normal. Under normal circumstances you can more easily establish a healthy and permanent work.

The house building has taken much of my time; but now that our house is almost finished and Mr. Kaufman's housebuilding accounts have been turned over to him, I hope to do more direct church-work in the future.

The evangelists and colporteurs have been out quite regularly, and have, generally speaking, done faithful work. The picture here shows the regular native workers accompanied by some high school students on vacation, who are going out daily to scatter the seeds of the gospel. They go in groups of two or three. When the students are gone to school again, the workers generally have to scatter and go out singly. The work is not easy. I sometimes am reminded of the days, when I was still in the homeland and went out to do some book-agent's work. At times it was quite discouraging, and the people didn't always receive me in a friendly way. Surely these heathen people know how to oppose the messengers of the gospel. It therefore means a lot to stick to it, and against all opposition and regardless of all difficulties carry the message of salvation to all the people.



Bird's Eye View of Kai Chow.

I regret very much that other work has kept me from going out more with them together. Chang Yuan Hsien, too, has been largely left to the evangelist and colporteur, Hsieh and Tung. The Kai Chow city work had also to be treated as a side-issue. The evangelist Liu has spent his whole time in it, but as far as my personal part is concerned, that has been small. Mr. and Mrs. Goering have agreed to help in the meetings with the singing. So far they have by circumstances been hindered from doing much, but their visits have encouraged the work.

Since the last annual Conference we have been permitted to hold one series of meetings in Chang Yuan and another series in Kai Chow. For the latter we had invited Rev. Ernst Kuhlman and Mr. Li from Tang Shan and Liu Ho respectively. At the Chinese New-year we had special meetings, presenting stereopticon pictures of Bible scenes in the Kai Chow church. Twice we have had classes of Bible instruction for inquirers. Three times we have given opportunities to learn the phonetic script. The class with the school teachers was a good success, while the class with the evangelist, colporteurs, and Bible women was not so successful. This was largely due to the varied material I had to work with. The outsider-classes formed between the Chinese New-year and the sixteenth of the first month, came to too early a close for two reasons: first, the women's work had to be discontinued when I had to go to Tung Ming Hsien for an Executive Committee meeting, and the men's class taught by Mr. Fan came to a close, when the sixteenth day of the first month was at hand. These two latter classes have not proved satisfactory for more than one reason. The main one is because they had to be discontinued at too early a date. Then, too, there was no age limit either way, which produced the result of girls easily acquiring the new script, middle-aged women getting half way along, and elderly women finding their minds in a state of perfect confusion.

In the Kai Chow church we have since the last annual Conference been permitted to baptize twenty-eight people, and to receive two by letter. In Chang Yuan Hsien five were received by letter and one baptized. This brings the number of active Chinese

members up to one hundred thirty-four on these two stations.

I regret that we were not able to engage the evangelist, as was hoped and allowance made for a

Colporteurs and Students Under the Direction of Bro. Brown.

year ago. Also that the colporteur transferred from Tung Ming to Kai Chow was found unworthy of his position. Both of these vacancies ought to be filled, and if possible new workers added to the Chinese staff.

The four preaching places have been continued, and if we get workers, it would be well to add to these. If possible we ought to keep pace with the country schools and make each school-center also a preaching station on Sundays. We have material in the make in our schools, but so far these students are not ready and the older members with less preparation have to do the work.

Since this report is of a late date, I know the Conference's action on the Kai Chow city work; I mean as far as the shell of the structure is

Postmaster Hsu, Mrs. Hsu and Their Three Children. Mr. and Mrs. Hsu Are Christians and Members of the Church.

concerned. If the home board feels itself encouraged by the support of the home churches, we shall bring the miserable renting of halls for our work to a close, buy a large lot and erect a church building with the necessary side buildings, so that the women's work can be carried on in a proper way, a girls' day school opened, and the men's work carried on more aggressively. But I would urge that in the very near future the Conference allow one missionary couple, beside the single lady there, to give its whole time to this work.

Chang Yuan, too, should have a resident missionary, or it will largely remain what it is now. It is true, that we are short of workers now as it is, and the board has its difficulty of sending new recruits; but unless we will be supplied with workers, the work will greatly suffer. Our hearts are heavily burdened with this great work, and our foreign staff is by far too inadequate, and our financial allowances for the work too small. What shall we do? I know only of one way. While we are going ahead with our whole strength, let us earnestly pray that the Lord may give our brothers and sisters at home praying hearts and willing hands to help. If they all will bring their tenths as their representatives, the missionaries, do, surely there will be means to send the needed workers, and means to erect the necessary buildings, too. It is a life and death struggle against the dark powers of Satan. Through the grace of our beloved Lord and Savior we shall conquer.

WORK AMONG THE CHINESE WOMEN

Maria J. Brown

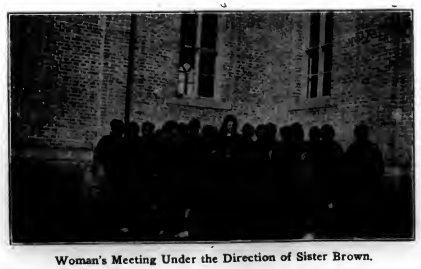
Everyone has to live through some disappointment as some time or other. Many of the Chinese were greatly disappointed this year when their promising crops were washed away by the frequent rains. On the highlands the crops still look promising, but on the lowlands they are entirely destroyed. Many at home have, perhaps, too, lived through discouraging times.

Two years ago when we came back to China, there travelled with us some missionaries. We did not learn to know them so well at the time, but our missionaries, Voth's and Georing's, attended the language school at Peking together with them, and later told us that the one lady missionary had been so disappointed in China that her husband, in spite of his reluctance, had to go back to America with his family. Why was she disappointed? Oh, she had not pictured China as she found it—a dirty and dangerous place. She would perhaps have agreed with a remark a young man made to me on our way home from China. When he found that we were engaged in mission work among the Chinese, he said, "Do you spend your life for those dirty Chinese? If I were given the choice between imprisonment and going to China I should choose the former." I made no reply, but I thought to myself, that although the Chinese are a dirty people it is still the will of the Lord that they should be saved. It certainly is discouraging at times when one comes to the women's meetings or even into their homes, and sees their poverty often caused through laziness. They themselves are so dirty and their children, especially in this hot season, are by no means a pleasant sight. To visit such homes is not an easy thing. The hardest thing for the missionary is to see how they still live in darkness and sin, loving darkness more than the light. Very often those that one had thought of as earnest seekers after the light do disappoint one. However, if the love of Christ

Mission Church, Kai Chow, China.

fills us as it filled the apostles and Paul, we will be able to win the victory and at the same time remain hopeful and happy.

The work among the women is not an easy one, because most of them are ignorant; especially those who have grown old are hard to convince and very often the work is a failure. But God be praised that it still is true what is said in the parable of the sower, "Some fell upon the good ground and yielded fruit, some thirty, some sixty, and some a hundred fold." We, too, can again and again say that the work for the Lord has not been in vain. Many of the women on the picture, and some others, who are not on it, have become Christians, and can now read and thus win others for Christ. Each Friday afternoon we have a class for the women at our station. Since last



Woman's Meeting Under the Direction of Sister Brown.

winter until harvest time we very often had as many as hundred at the women's meetings (because we had provided the poorest of them, about one hundred seventy-five, in all, with work). Sundays we often did not have enough room for all. Sister Voth, together with myself, were overseers of the work done by these women. We tried to visit all of these women in their homes and at almost every place we found idols. Some women gave us permission to take these idols with us and burn them. Many of the women unbound their feet and came to our meetings. One of the women on the picture was very sick a year ago. I felt sorry for her, because I knew she was not ready to die and often asked her to accept Christ; but all in vain. Since her recovery she is convinced that the Lord answers prayer and that He has restored her health in order to give a chance to prepare for the life to come. She attends our meetings regularly and I hope she will soon accept Christ. Pray for her and for the work as a whole. May the Lord help us to work faithfully all together until His coming, which is near at hand.

REPORT ON WOMAN'S WORK IN TUNG MING

Christina Habegger

The church at Tung Ming is built on the T plan, one of the small wings being curtained off to serve as a woman's corner. The corner well represents the proportional interest of the women and the curtain their conservatism. The aim of the year has been not so much to fill that corner as to gain the confidence of the women in a gospel for themselves.

Naturally such confidence has to be preceded by confidence in the representatives and advocates. Here is where the Chinese Christians are indispensable. We were fortunate in

getting a good old Christian lady who could be a mediator and helper in whatever was undertaken. I must confess that it gives one a queer feeling to be a "foreigner" who needs a sponsor and protector in the form of an elderly Chinese lady.

We started out by visiting the mothers of the school children. Most of the mothers were bashful but courteous. Not one of them is rich enough to be idle. But as soon as

Farmers' Wives. Note Their Quaint Quilted Clothing.

we came into the yard, their patching would go into a basket, cotton quickly picked off their clothes, or stained hands would be wiped and the baby picked up while they sat with us for a while. An explanation from Mrs. Yeh as to our purpose seldom failed to get their attention, for mothers are mothers, what interests their children, interests them. Interest, yes, but not enough to think it possible for themselves to learn or profit. "My husband can and my boys learn well, but I am too old and too busy." Repeated visits gave us a good chance to study a few types of homes in detail.

Beside the homes of the school children, we visited many other homes, neighbors and friends. When Christmas came, and the school girls gave a program, the women of the town simply crowded the church. With all the preparations and the crowd, notwithstanding, we fear that the personal way is the better. They never gather in any public way except in the open air, where talking and moving about are a part of the enjoyment. They could not be quieted down, nor convinced to stay in their seats. Had we with every invitation sent a warning that the church is not the place to express themselves about their surprise, we might have fared better. The community Christmas three and outdoor program might fit them better.

The Phonetic class for the women in the church and such who are preparing for entrance, proved a great help to only a few. Three learned to read rather haltingly in Mark, and the same three wrote letters that could be read. Others will have to go over the work again and again before the letters will make the real impression upon their minds. Their willingness and excitement over a bit of success makes teaching them a pleasure.

Another phase of the year's work among the women was the relief given to the famine sufferers, started in March. All winter we had been giving to the neediest, a bit here and there. Knowing that the people to the north were in much more need than ours, we sent all the money from home there, that is money sent for the famine sufferers. As spring came along, however, we were so beset with beggars wherever we went that something had to be done. They wanted work, not realizing how difficult it would be to find some for their abilities. Spinning was decided upon. We had some bare rooms and a big iron kettle, to which we invited them provided they would find some instrument used in the many steps of cloth making. Soon old and young women began to come with spinning wheels, parts of a loom, bows and other curious wheels I had never seen before. We bought cotton and millet straw. While the first cotton was being bowed, the others wove mats to spread on the ground. A real witch was the expert at bowing, the hardest work of all. In a few days the burr of the many spinning wheels and the click of the four looms plus the chattering of the women caused the passersby to peep through the cracks. The usual meal consisted of millet mush, kaffir corn bread and some vegetable. They got one meal and five coppers (one and two-third cents) a day. But how they could eat! At the end of their term they got ten feet of goods and some thread. Only at first did theft and fighting have to be punished. I had really expected much more trouble with such a hungry and needy crowd. Daily teaching and admonishing in the way of a truly happy life fell on good ground when they were receiving the wherewithal to keep themselves alive. A well fed person can understand better than a starving one. It is hard to tell at this stage how much was listened to merely for an ulterior motive and how much will bear fruit. One thing is certain. Their conduct was entirely different at the end. Most of them were very grateful for the instruction and physical help they had received. Some went along scolding that they could stay no longer, but that was expected. One grows very fond of such a bunch of mothers, even if they are vulgar at times. I enjoyed the work with them the most of the whole year.

Added to this was the regular work in the Sunday school and special instruction classes; and what took the most time but was profitable were the many visitors in our home, sometimes from mere curiosity, but often for help and light. Many long explanations on the home and church, farming, travel, schools, and so on had to be given to eager questions. Not many come asking, "What shall I do to inherit eternal life?" But how to get along with a husband's second wife, what to do with an unruly son or daughter-in-law, how to get through the winter with about half enough grain, how to get rid of fear of evil spirits, or to be cured from sickness; all such questions are good contacts either to merely exhibit the Christ spirit or to advise for them to do so, with God's help.

THE BOYS' SCHOOL

Kai Chow, Chihli, China.

Dear Mission Friends:

We have now some 225 boys enrolled in the various mission schools in the Kai Chow district. Over one-half of these are in day schools, three of which were opened in the last year, so at present we have five. Four of them are in outlying villages and one in the city of Kai Chow. The people of each community where these schools are furnish the building and all the furniture; we only select the course of study, choose the teacher and pay his salary. This gives us an opportunity to make the school a Christian influence. In these day schools only the first four years of primary work is done. Reading, writing, arithmetic, and Scripture are taught. It is difficult to find men who are Christians and are able to teach Arithmetic and Bible.

The mission boys' boarding school at Kai Chow alone had 100 boys enrolled. Many more applied but could not be taken in because of insufficient room. Most of these boys come from the farm. Their ages range from 7 to 27. About one-third of them are married and many of these have children. Approximately another third is engaged to be married.

The Chinese elementary school course is divided into four years Lower Primary and three years Upper Primary. About one-fourth of these boys are in the Upper Primary. We use the regular government curriculum which is similar to the grade schools in America. But ours is a mission school, aiming to train for Christian leadership, so besides the government courses we also have Bible and singing. Much emphasis is put on the latter two and they are daily requirements for all. As the Chinese mind is especially adapted to memory work, the boys soon learn to recite whole chapters of Scripture and sing many Christian hymns from memory. Many of the boys are Christians. Every morning we all meet for a short devotional service. The evening devotions the older Christian boys have in charge, a different one leading in each of the nine lodging rooms. Early Sunday morning the boys gather for a short prayer meeting of their own. Church services, Sunday school, and midweek prayer meeting attendance is required of all. In Christian Endeavor the boys take a leading part. Sunday afternoon a group of them go out into a neighboring village for a sort of gospel team work. Saturday nights their literary society meets. In athletics they like soccer-ball best, are, however, handicapped by lack of space (imagine 100 boys crowded upon about one-half acre). At Christmas they gave a Christian play. For the close of school they presented the complete life story of Joseph in play form.

Because of famine conditions the last year was very hard on the boys. The mission helped each boy six dollars Mex. a year for board, and they had to pay the rest, which amounted to about fourteen Mexican dollars per boy. This means that the food for each boy came to about twenty dollars Mex., which would be about ten dollars American money at the present exchange. For Westerners it is impossibe to understand how people can live on so little, and when we remember that grain here was considerable higher the last year than in America, we marvel still more. In the past a committee composed of the older church members and teachers bought the grain, etc., and arranged for the food of the boys. Early in the year the boys asked for permission to do this themselves. We were glad for this move on their part. At a mass meeting, with one of the boys presiding, the matter was discussed. The outcome was that the school elected a committee of their own to do all the buying and arranging. They also decided to eat only twice a day, to have no fire in school except for kitchen purposes, to buy all materials raw and in big lots, to dismiss one of the cooks and they themselves take turn about helping in the kitchen, etc. Even at this the mission had to help them a little more than was at first planned in order to keep the school going. We aim, ultimately, to have the boys pay altogether for their food, which means that they have to be willing to sacrifice to get their education.

The boarding school has three Chinese teachers besides the foreigners undersigned. Two of the Chinese are graduates of a Presbyterian Mission high school. All three of them, however, as well as the five in our day schools, are Christians.

The past year we had four boys in a neighboring mission high school, about 60 miles from Kai Chow. Next year we plan to have more than twice that number. All of these boys are graduates of our own school. We also had one man attending Shantung University, and here, too, we plan to increase our number. All of our boys in high school and college are Christians. We are anxiously looking forward to the time when some of them will come back to work for Christ, their Savior and Master, in their own communities.

In closing may we briefly mention some of the needs in this department of our mission's work. Most important of these is the need for more room. Whether, and how soon, the plans now under way to meet this pressing need will materialize, depends upon the response from the home base. Then there are still some teachers, high school and college boys that need support. A teacher's salary comes to about $100 a year, so does the support of a boy at college, while a boy in high school needs only $50 a year.

Because of serious illness in our family we were unable to supervise the work in the last year as we had hoped, still as we look back we cannot but feel grateful to our Heavenly Father for what has been done. The boys cause much work and worry, but more joy and satisfaction. Committing them all and ourselves to your further intercession, we remain,

Yours in the Master's service,

Ed. G. and Hazel Kaufman.

PIONEER DAY SCHOOL AT TUNG MING HSIEN

Metta Lehman

Last fall when we returned from our summer vacation, a letter from the mission board gave us permission to purchase property with buildings for a girls' day school. Efforts were made immediately to find a suitable place for sale. None could be purchased at that time but property next to the church could be leased.

In China where there is no fixed price for anything that you buy or lease, it takes a long time to come to an agreement as to a reasonable price. It was particularly nerve-racking because the time for the school opening was at hand and no place to open it.

Through Mr. Boehr's efforts the lease price was finally settled a day before the time set for the opening. I was bound and determined to let nothing get into my way to postpone the date. I took two Chinese helpers with me to clean a room for the school.

The house was a two-story grey brick building built over a hundred years ago. The entire down-stairs was one large room with a large door in the center and two papered windows, one on either side of the door. It had a very uneven mud floor, the paper sagged from the low ceiling, but we soon saw that it would still look worse to tear it off. The brick walls were crumbling with age, but when it was all swept and dusted and the paper torn from the windows to admit light, it wasn't so bad after all. The desks were put in, pieces of broken brick being used to make them stand evenly, a small black board hung on the front wall, and a picture roll on either side of the black board, and we called it good.

The next day was an important one for me, so I went to town at eight o'clock, thinking that the twenty girls who had promised to come would arrive early. I waited and waited. After an hour and a half one and then another came. At twelve o'clock nine girls whose ages varied from seven to twenty years had registered. Several girls came in the afternoon and said they would come provided we gave them board and lodging free of charge. When they were told that this was not a boarding school and that no one was being supported, they went home. Others said, their parents were not willing to let them walk back and forth from school twice a day. I may say here in explanation that girls from better homes are never seen walking on the streets without chaperons and then very seldom.

The nine girls proved faithful at first, and we were happy together in spite of all our handicaps. The native teacher was enthusiastic and did her work well.

A small army of men was put to work immediately to repair the adjoining building so we could move into a place with better light and sanitary conditions as soon as possible.

Just about the time when the repairs were completed, the owner of the buildings had a soothsayer come to the place to see whether the foreigners living there would in any way cause a calamity to befall them. This soothsayer said that if certain poles in one of the buildings would be moved, they could never have any sons. Being sure that we would move the poles, they wanted to withdraw their contract.

We were unwilling at first to move out because we had no other place to go, but they made us so uncomfortable in that place that we finally said we would return the contract provided they would find us another place.

In this uncertainty we kept school the best we could. The Li family built a house where we expected to have a playground. This crowded us into a small place. As we had no private yard, large crowds would gather at recess and noons to see the girls play. People could not be kept out of the yard during school hours and the disturbance was quite irritating at times.

I taught Bible and Singing every day. The children liked the Old Testament stories in particular because Chinese customs are very much like we find them in the Old Testament. At first it was a bit hard to teach them to tell the story after me because they had never been taught to tell stories in their lives. Each sentence had to be drawn out by a question and as my Chinese was limited it was a serious task.

One girl, named First Cloud, made it hard for me in Singing class. She wouldn't sing at all and took turns looking at one and then the other of her class mates with a sneering look on her face as if to say, "What are you singing for, you can't sing any more than I can," until one by one stopped singing. Several times I dismissed class before time was up because I was the only one singing. Gradually she began singing, too, but it was a long, hard pull.

This same First Cloud also refused to take her turn at sweeping the floor. She said she had never swept the floor at home and she wouldn't do it in school. She was told that they didn't have to sweep in school because we couldn't get anybody else, but because every girl must learn to be clean and tidy about the school room as well as about her person. She overcame this gradually, but it was hard for her to see the need of manual work for a dignified sixteen-year-old girl. First Cloud was a bright girl and ranked first in several of her studies. She as well as all the other girls learned to knit well enough to make a pair of gloves for herself.

Christmas time the girls gave a program for the women of the town. This was the first public program given by girls in the history of Tung Ming. The women started to come an hour and a half before the stated time, and half an hour before the beginning the church was crowded, window sills, aisles, and every space literally packed.

The Christmas tree and other decorations were so interesting to them that they could not resist talking and everyone saw someone whom they had not seen for a long time and hence greeted them with many words. Besides there were many sleepy babies crying and mothers talking with loud voices trying to quiet them. All this made quite a disturbance. All efforts made to quiet the crowd were of little avail, so the program was rendered as best it could be given under the circumstances, but how much of it the women heard, is a question. Nevertheless the school girls benefitted by it for they had the real Christmas spirit.

During the coldest part of the winter the girls came very irregularly because the room was not heated and to sit still so long at a time is not conducive to study. After that the attendance was quite regular.

The latter part of February it was our privilege to move into quarters of our own. The schoolhouse was a temporary mud structure with smoky rafters. But the walls were whitewashed, the floor was laid with brick and we had plenty of windows for light and ventilation. Here, too, we had a large private playground with a swing and we were happy to be in this long anticipated location.

None of the school girls came from Christian homes, but by the end of the year they seemed to have caught the Christian spirit by their conduct and the larger girls learned to pray very well, for which I thank my heavenly Father. The oldest girl especially is promising for the church. She entered the inquirers' class, did good work and should be a great help in winning her home.

Although it was a hard year, it was an interesting one and I hope and pray that the seed sown will find root and grow.

GLIMPSES AT THE WORK OF THE TUNGMINGHSIEN STATION

We can say that the year 1920-21 has been the most promising and fruitful year in the history of our Tungminghsien station, where we have been located since the fall of 1916. The first few years of our stay here did not seem to be fruitful in visible results, but actually results have been obtained, we believe, in that barriers to mission work were being removed and the soil prepared for the seed.

The Auto in Evangelistic Work.

During the last two years we have baptized the first Christians of this district, and of inquirers there are not a few. However, the most that can be said in general about the whole work of the mission in this place is that simply a beginning has been made. Of necessity must it be so with the few hands at work, as has been the method of attack used by our mission here. The Macedonian call has gone forth from this, as from our other station, for a number of years, and we still wait for the answer. Our manner of attack upon heathenism is too weak, and as a church we may be obliged to resort to new tactics, or else continue to see progress in mission work as we have seen it thus far, which is hardly excusable because of the large resources God has given our churches.

The Church and Sunday School

Of regular religious services there have been maintained the Sunday school, morning and evening Sunday services, and the Wednesday night prayer meeting. The Sunday morning services the missionary in charge has been taking regularly, and the evening services our evangelist, Mr. Yeh, who has come to us from a neighboring Independent Chinese Church where he was elder for some years. We have a good church building accommodating nearly three hundred people, and many a time have we had a larger audience than the church building could hold. On the average we have not felt a dearth of attendants at church services. To the observer a marvelous change has come about in the matter of order during church services, practically amounting to a revolution from chaos, when we first came, to as good order as we have it in the services in our home churches.

The Sunday school has been a powerful agency in the work, and not a little of the success of our Sunday school during the year was due to the able leadership of Mr. Chang, our superintendent. Able as a school teacher he likewise was an efficient leader in evangelistic work and in the church services. How delighted we are when we see such fine Chinese leaders, and it makes our hearts long to see the church in China as soon as possible under the leadership of Chinese, with the missionary a colaborer. From one hundred to one hundred and fifty has the attendance at Sunday school been, and it has taken all the financial responsibility upon itself which relates itself to the purchasing of helps and charts, etc.

General Evangelism

There are four evangelistic workers cooperating with the one male missionary on the station. They have gone either in a group together with voluntary workers from the ranks of the Christians and have visited many of the most important centers of our particular part of the field, or have gone out two by two to preach the Gospel and sell Christian literature. When in groups they make their headquarters in one of the larger villages and work in that center for a few days, after which they make another place their center of work. There

are greater possibilities in this work, and results cannot be lacking. Because of the meeting of many of the country folk with the workers of the Jesus Church there will now and then be a number of new visitors appearing in the services of the church. Of these a number finally become inquirers. The people everywhere are open to the Gospel, and carrying of the message to all the people is a possibility within our reach had we the workers, both foreign and Chinese. More sowing of the seed is necessary, and also its cultivation.

The Bread Line.

Special Efforts in Evangelism

The personal touch, of course, is very essential in the work of winning men to Christ, and much of this type of work is done by our coworkers with their fellow countrymen. At the church we have a zealous Christian at the door who takes time to invite people to enter and take a little rest while the message is given to him. I may not always know all the church attendants who come fairly regular, but he does. During the last year we have had the help of an old brother in the Lord, and his testimony has counted for a good deal in winning men to Christ. He is fearless in presenting the gospel to any man or woman and the results have been wonderful.

Another way of coming in touch with men has been by going into the places of business of the many shopkeepers in our town. The men canvassed the shops and had friendly interviews with the merchants of every sort. A Christian almanac was left with every shopkeeper for the length of a few days, and after that time he could either pay five coppers for same or return it to the workers. We were surprised how many of the dozens of shops finally had a Christian almanac to use. In the almanac there are many important facts recorded, also Bible stories are found, and many valuable Bible sayings and Confucian proverbs interspersed throughout the book.

We also had a Bible Instruction Class lasting ten days. Some twenty inquirers took part in the class. And a series of meetings held by Rev. Kuhlmann and the old Chinese brother Li of the Bartel Mission were very helpful and well attended. To the fervent messages of both of the brethren was added the convincing argument in favor of Christianity by the old brother Li. He made it very clear that Confucius did not bring a religion, but ethics, and that Jesus was the only Savior for all the world. This brother Li is thoroughly familiar with his Bible, and he knows how to use it; and his acquaintance with the old literature of China gave his testimony among the Chinese added force.

Model Road. Built by the Red Cross in Shantung Province Under the Supervision of American Soldiers.

Christian and sinner alike listen intently to the burning message of the Chinese evangelist, and the note of exalting Christ rings through every sermon of his. At the close of this series of meetings six very definite open confessions were made, and we knew that the Holy Spirit was working in the hearts of many. Those who made confessions had already been diligent inquirers for a long time, and it seemed they simply could not keep back the testimony which was in their hearts, and so they arose and gave testimony of their heart's decision to follow Jesus. We had the pleasure of baptizing these six converts a few months later.

Boys' Day School

The school has been a decidedly evangelistic agency as well as a place of learning during the past year. Of the two teachers one is a graduate of a Mission high school and is a baptized Christian; the other is a graduate of a Government high school, and when he came to us was not yet a Christian. The two teachers worked together very well in teaching the forty-four boys, for both stood high in scholarship and handled their school subjects well, so that their teaching ability commended these men to the better class of Chinese in the community. Interesting it was to hear the testimony of the teacher who had come to us as a non-Christian when once he had flecided for Christ. He said that he had taught school until the Christmas of 1920 according to Confucian ethics, but then he had come to realize that Christian ethics stood above Confucianism, and that man's only hope was in Jesus our Lord. And from henceforth he launched out in the name of Christ. Now the school became a place of distinctively Christian activity on the part of both teachers and the good work went on so far that school boys learned to pray, led by their teachers. And the heathen boys —the entire number are from non-Christian homes—caught the spirit so that many of them sought the school at odd hours so that they might fellowship with the teachers and learn more about the Good News. Never was order or attendance better, so irresistible was the Christian spirit. Through the lives and the teaching of the teachers a number of the school boys have become zealous inquirers who regularly attended the short Bible meetings we had just before I went to the summer resort in the middle of July. With such teachers in charge of a school one fears not that the mind will get its training at the expense of the spiritual life; nor will the spiritual life of the teachers seem unreal and weak to their pupils, for there is a beautiful harmony in such lives which is taking alike to the pupil from heathen as well as from Christian homes. We are happy to know that both these fine young men wish to prepare for the gospel ministry. We commend Mr. Chang and Mr. Liu to you; think of them now and then in your prayers. Mr. Liu suffers great persecution at home because of his decision to be a Christian.

An Impressive Christmas.

Of all the Christmases we have spent in China for none have we given less time of our own as for the preparation of the 1920 Christmas programs given by the boys' school. The missionary wishes to do more in every line of station work but it is sometimes impossible to get around in the many duties that fall to him, and so it was fortunate to have such able leaders as our two young men who were conducting the school so well. In the practising of some songs I helped, but all the rest was done by the teachers. The two Christmas programs given by the boys were well executed, and made a deep impression upon all. We had packed houses, but order was surprisingly good, which we believe was due to the able presentation of the Christmas story.

Each of the programs were dramatic presentations of the Christmas idea. In the "Light of the World" it was brought out how all was darkness and unhappiness in this world before Jesus came, and how the gospel dispels all doubt and fear and hatred, etc. Unlit candles were carried in the hands of the boys who represented fear, hate, envy, etc., while those who represented love, peace and joy had lighted candles in their hands. Through the gospel—also represented by a boy—the virtues overcome the vices, and soon all candles are lighted, and all is bright.

The other was "The Lee Family Celebrating Christmas," and it showed the beautiful Christian family spending a delightful Christmas in their home. It was evident that there was a strong contrast between such a festival and the heathen festivals; and the home so different from the heathen Chinese home. And, of course, the love and the beautiful home spirit were all due to the fact that the Lee family was a Christian family.

Lasting results, we believe, were gained through these programs, and the successful rendering of such programs, as they were rendered under the leadership of our teachers, would do credit to any high school graduate at home. It was a splendid Christmas.

The Ford Auto.

The Ford car has passed its second year's history in our part of the field. Besides lots of fun in keeping it in running condition—and our auto does us as good service as a new one—we can attribute to the "Ford" the success of two interesting and far-reaching campaigns in evangelism. Contrary to what was feared by some missionaries the Chinese people have taken well to the auto, and it has made the missionary known to thousands of Chinese. During the last Chinese New-year's festival I used the auto to take into the country from four to six Chinese workers and Christians, and we went from village to village, in each place stopping long enough for a short presentation of the gospel message and to give the people an opportunity to purchase Christian literature. From forty to fifty villages were thus visited in a week's time. The workers and voluntary helpers were divided into two groups, and they took turns at going out with me in the auto, so that every day there were two groups going out to do evangelistic work, one group per auto and one on foot. Of course, the auto is surrounded immediately upon arrival in the village, and the large bulk of people are more curious to get a look at the new vehicle than they are to listen to the gospel. However, many did listen to what was said by the different workers who made their way through the crowds and soon had smaller groups around them to whom they spoke the message. Approximately 25,000 people got to hear at least a little of the gospel during those days of the Chinese New-year's festival.

Indeed the auto is a very curious thing to the Chinese, but so is the for-

eign spring wagon, and the foreigner himself. It is interesting to see how the country folk come running up to the auto and how they go about it to immediately learn all about the working of the gas wagon, as they call the auto. So familiar do they get that hundreds press up against all sides of the auto so that one can hardly get out to crank the car. One is led to believe that our Ford car has done more than any other one agency during the two years of its sojourn here in this section to dispel superstition and fear of the foreigner. As sorry as we were about the poor showing the Ford car made— or rather the chauffeur—during the visit of the brethren Kliewer and Habegger, I can say that since their visit here in China I have run our auto over hundreds of miles on all kinds of Chinese country roads, and without considerable trouble. So there is hope for the future of the auto in our mission work, and we are truly thankful to our friends at home who have made autos possible for us.

Famine Relief.

Not that there was not work enough to do at the station did I go into famine relief work, but the call for men came so urgently that it could not be resisted. So during the months of April and May of this year I had the privilege of doing a little to help relieve the distress of millions of people among whom there were scattered a handful of relief workers.

On a flat "junk" I crossed the Yellow river with our auto and went across country about 150 miles over roads unfamiliar to me, but the entire trip was without accident and I met with missionaries in two cities and was received very kindly. The day after my arrival at Lintsingchow in western Shantung, where my headquarters were to be, I took out $8,000 in silver dollars to a county seat thirty-five miles distant. Later on I was responsible for the distribution of over $22,000 in three different counties. The work was made considerable easier because of the efficient Chinese help. They did the investigating and gave out the tickets, and also assisted in the giving out of the money. Some 30,000 people were helped over a hard time with the money distributed in these three counties. This was only a small amount which was paid out through me, for in some counties about $50,000 were distributed to the needy, and all told some millions of dollars in money and grain were expended in the four provinces of North China—Shantung, Chihli, Honan and Shansi—where close to 50,000,000 people were affected by the total failure of crops in 1920.

Famine Preventative

Actually most of the extended work of relief was on the order of preventing a terrible starving off of millions of poor people, and the safeguarding against such terrible epidemics of typhus and cholera. And because it was more the work of famine prevention very few of the famine relief workers can report of cases of actual death through starvation; I mean most of the famine workers did not see such as had died through starvation, however true it was that many did actually die of starvation which cases did not come under the observation of foreigners. Pictures have been taken of such as were reported to have died of the lack of food, and of the thousands of poor children who were taken into Famine Schools all over the stricken part of North China, some even died of the after-effects of a square meal following upon a season of meager sustenance of the children's bodies.

Red Cross Famine Relief.

The American Red Cross spent a few millions of dollars in giving work to more than 50,000 working men of the poor homes, and there were constructed model dirt and macadamized roads in the four provinces. Through the rations given these many men for their work their families were sustained, and probably a million of poor Chinese were carried over the most trying season by the noble work of the American Red Cross. The great pity of it all was that there was such a motley crew of all shades and religions and morals working under the emblem which stands for the noblest, purest, unique sacrifice made for the salvation of men on the cross of Calvary.

A Spiritual Harvest Necessary.

Much has been done for the sustenance of the bodies of men all over the world, much like that which has been done for the needy of China, and now comes the most urgent call of all —that of ministering to the souls of those who have had the "loaves and fishes." And here comes the crux of the whole problem. Will the follow-up work be done as it should be done? Our mission will most likely have a share in the great work. But we hardly have the needed workers, and certainly much in the line of money expenditure must be undertaken if we would do the work properly. Plenty of rain has fallen so that the crops are assured, and people will again have plenty to eat. Pray now for a great spiritual harvest all over this famine area of North China. And send us the workers, and the resource needed to carry on the work.

Your co-workers in Christ,
P. J. and Jennie Boehr.

P. S. Since I left Tung Ming Hsien in the middle fo July our district has been flooded once again by the Yellow river water, meaning that the poor people have lost their fall crops; and their summer crops were not too plentiful. So we anticipate suffering among the people of our district. Relief work has been done already in other districts where also the Yellow river had flooded the country. In 1917 we had a flood, but this flood is reported to be worse than that one. **P. J. Boehr.**

REPORT OF 1920-1921

My year's work, beginning with April 1920, has consisted of half study (language study) and half mission work; studying in the forenoon as much as possible and going out to homes in the afternoons.

I tried to help Mrs. Brown a little with her afternoon meetings and accompanying her here and there to some homes. During the draught last summer we had meetings with the women every day for a couple of weeks. After I had a Bible woman I went out with her here in the suburbs and in the surrounding villages.

With the first of July, I started to have a little aftermeeting with the children after Sunday school, practicing songs with them and playing games. My aim was to coax them to come to Sunday school regularly through these meetings. Only four could be persuaded to come for the first meeting. Two ran away yet, left me with only two, but the little runaways came back yet the same meeting. The next Sunday we had eleven. Mrs. Chia, one of the Bible women assisted me. Being during the busy season the attendance was irregular, but after the harvest in fall the number increased until we had forty on the list. These meetings I kept up until Christmas, when two ladies of the station offered to take over the meetings, I only having the class during Sunday school. The Bible woman helped me until October of last fall when I took complete charge of the class until April of this year, when I asked one of the school girls to help me, I only supervising. Chin Ching (the school girl) has proved a very able help as teacher, the three years spent in school have not been in vain.

In September, of last fall I stepped my visitations in the suburbs and surrounding villages. Upon agreement between us ladies here at Kai Chow I took over the work in the city. As I had been substituting for Miss Neufeld during her five weeks' vacation last summer, I had gotten somewhat a glimpse already what the work might envolve.

Little Ones in Kai Chow.

Since quite a few children were coming for the singing in these meetings and then ran away before the message was given or rather while the message was given to the women, thus disturbing the meeting, they that came to me to have a separate meeting with the children when the whole meeting could be adapted to their understanding. So the latter part of September we started a separate meeting with the children in the city. Mrs. Chia here too has been my faithful helper. These meetings have been held every Thursday afternoon. The attendance is not as regular as we wish it would be, the children being unable to remember the exact day.— We teach them songs, Bible verses and tell them a gospel story and then play games with them after the meeting.

In December I also started to teach the Phonetic Script to the women before the regular devotional services which were held on Tuesday of every week. I kept this up until spring but just to have them once a week was more discouraging than encouraging to both the ones who were taught and the one who taught, as the women seemed to forget most of what they had learned the week before. So in April I started to have them daily for over three weeks except Sundays. This class has afforded me much joy. We had to go slow of course, but the interest the women showed in spite of age, inconveniences, etc., was most encouraging.

After the meetings we usually went into homes if not too late. Homes visited where I have not failed to note it down in my diary, are 167 i. e., rather yards, for there are several homes in one yard. Seventy-five meetings have been held with the women and sixty-seven with the children.

Absent from the station twice, in spring eleven days and in fall nineteen days. About three times illness prevented me to hold the meeting, Miss Neufeld and the Bible women kindly substituting for me. A couple of times heavy rains prevented the meetings.

My prayer is that God may give us much wisdom, love and tact in dealing with these people in the city. They do not seem to be open for the gospel and they and we need very much your earnest and ceaseless prayers.

Yours for the work in the city of Kai Chow.

Aganetha Fast.

A FEW EXPERIENCES OF OUR LAST SCHOOL YEAR, 1920

Talitha Neufeld.

Kai Chow, Chihli, China.

The school yard, which a few days ago, was deserted and overgrown with grass, flowers and weeds, again looks orderly and welcoming. The white-washed walls brighten the rooms, the window panes reflect the last rays of the sun. Everything is quiet and peaceful.

It will not remain so very long, however. In groups and singly the girls come with bundles on their backs and books under their arms. "Ping an! Ping an!"—(Peace) rings up and down. Their eyes reflect the gladness of meeting each other again. There are many experiences to be related to each other. Books and so on are packed in their proper places. The pupils of last year take their old seats. The new ones are still shy; but soon they are surrounded by the others and questioned as to this and that. Happy voices, laughter and so forth, are heard everywhere. The school board with paper and pencil solemnly take their seats at the desks in the class room. The examination is something like this: What is your name? How old are you? Where do you live? What is your father's name? What have

you learned? Are you engaged? Have you brought money with you? The girls are now placed into the different classes according to their age and knowledge. There are thirty-six in

Sister Neufeld's Girls' School, Kai Chow.

all, from 8-19 years of age. The first evening they busily study their lessons from the new books, to find out what their content may be. They look at the pictures which are interesting to most of them and tell each other stories of their own. The words are still a mystery to them. The next morning a Chinese teacher comes into the room with a grave expression on his face. All the girls rise and bow to him. (He is introduced to the girls as their new language teacher.) Without looking at the girls (because it is impolite for a Chinese to look at the person to whom he talks) he expresses his delight to be the favored one who shall instruct them.

Day after day the little group sits there with pen and paper trying to write. At present the class in ethics recites. "Hsin Ching, tell me how the mother of Confucius, when he was still a boy, convinced him of a mistake—Confucius, who liked to go to school as a rule, said to his mother: Mother, today I shall not go to school, I shall for some time stay at home to play. The mother did not make any reply, but silently went to her weaving loom where she had a few days ago started to weave a piece of cloth, and cut all the threads. What do you do, mother? asked the greatly surprised son, now you'll have to do all the work over. Yes, my son, just so it is with you if you quit school now. The boy thanked his mother, took his books and went to school.

The story of how Isaac was offered is told by a girl who attends school the third year.

"What person in this story can you take for an example?" The boy Isaac. "In what way?" One answer that was given—He obeyed his father. Another answer was—He was willing to be offered. "That is the point, girls, and a very important one in life. A consecrated pupil is one whom one can trust here in school and later in life, pleasing both to men and God. How much sorrow will in that way be spared one." For a few minutes the girls weigh the thought in their minds. A few days later the teacher says: "Girls, today I shall not be with you during the whole arithmetic period. You will each get some problems to work and nobody is supposed to talk to his neighbor nor copy from him." One of the girls rises and solemnly says: "Teacher we want to be consecrated pupils, and you can trust us!" (The writer of this is witness that the girls in that hour kept their promise;they tried to be consecrated girls.)

Christmas Eve. The schoolyard is filled with visitors. The parents and friends of the girls have come for the celebration. The room is filled to the last place. At one end of the room sit a group of girls around a desk, busily working at some hand work—presents for the parents. They talk of Christmas, and the presents they want to give their parents as an expression of their thankfulness. After a few minutes the mother of the children comes in. The children surround her and offer her a seat. She sits down and tells her children how she at one time when she was a child knew nothing of the joys of Christmas. She tells them of how she was tortured at the time her feet were bound. The girls are glad that they no longer have to suffer in that way. The mother is thankful that Christianity has brought about such a change in their family life. Hark! Listen! Outside is heard a sad melody. The children run out to investigate. They bring an orphan boy in. He is welcomed into their circle. The children soon go to bed. The parents fix a tree for the children. Christmas morn the children are gladly surprised. Each of the children willingly shares his presents with the poor orphan child. After the celebration the whole family kneels down and thanks God for Jesus Christ, who alone can fill our hearts with love and sympathy. This dialogue was given by seven girls. The rest of the girls sing the song: "Jesus Bids Us Shine."

Laying Brick in China. The Scaffolding Is Made of Staves Tied Together with Ropes.

BUILDING WORK ON OUR CHINA MISSION FIELD

In building up the kingdom of God it is evident that however important the strictly spiritual work is, the temporal needs cannot and must not be underestimated. To do efficient work it is often advisable to systematize the work so that each has a particular phase to look after. Thus for the China mission field the supervision of the building work falls to my lot.

A year ago last May I began work on Bro. Brown's dwelling house. We are finishing Bro. Kauffman's house now and expect to begin work on the Girls' School in October and on the single sisters' home next spring. The beginning was rather cumbersome as I had so little of the language. For this reason I doubly appreciated the six months of language study I had had in Peking. Since then I have spent full time in building work consequently my progress in the language has been very fragmentary. However, being in constant touch with the men I picked up enough to make myself understood. Not only did I need adjustment to language and people, but materials and methods are also different.

The buildings in this vicinity are constructed of either burnt brick, raw mudbrick, made of mud and chopped straw, mixed and dried, or of only mud. Comparatively very little woodwork is done. This accounts partly for the lack of skill in good carpentry. An interesting feature is the method of construction work. Poles are set up and a whole network of braces and crosspieces are tied together with native hemp rope which is made as they use it. Ladders are made by tying bricks to a pole. Mortar is carried in cloths one foot square with rope tied to the corners. Water is carried by buckets suspended from the end of a pole carried on the man's shoulder.

A description of a crew of masons and carpenters at work may be of interest. We do not have big sawmills here. The logs are all cut up into boards by hand. One method is to prop up the log on one end under which one man sits while the other one stands on top of it and in this way the two rip the log with a large saw. Another way is to set the log on end, build a scaffold around it and stand on this while sawing. The boards are planed by hand. This is not done at the side of a bench, but the men put the board on a low trussel, sit down on the board in a straddling fashion and push the plane in front of them with both hands like we would push a lawn mower. We buy practically all our native lumber in logs and prepare the boards here in this way.

Sawing Wood with Man-power. In China Machinery Does Not Compete with Human Labor.

Chinese tools are simple and crude. The best saws are made like our buck-saws. The top of the wood frame is tied together with rope. The blade is a cheap grade of steel. China has no good steel except what is imported or manufactured by foreign methods. The files, for instance, are so soft that they cannot be used on our saws. Claw hammers are not known since for buildings and furniture iron nails are not used. Only for nailing the rafters large four-cornered nails are made by local blacksmiths. These nails are then driven into drilled holes with a hatchet. To drill these holes a sharpened nail is tied to the end of a short wooden roller around which a rope is wrapped; then one man pulls the rope back and forth while another holds the drill in place. Among the carpenter's tools no clamp or bench vise nor even a crowbar is found.

Timber to Be Sawed. The Logs Rest Upon Props.

What cannot be lifted or moved by a number of men seems impossible of achievement. The principle of leverage is hardly thought of. A log is not moved by prying but by suspending it with ropes from poles carried on the men's shoulders.

From what I have said about their tools you will readily see that these people seem practically unable to invent anything new in mechanical devices, or in methods of work. Tools and methods of their great-grandfathers are good enough for them. Their reasoning power is conspicuous by its absence. Often they do things just the reverse from given instructions. Tell them to make a door longer than the opening to insure snug fitting the chances are they will make it too short because they are afraid it will

Preparing to Carry a Log.

not go in. I once told a carpenter to take an empty box through a door. After an hour I found him breaking the box apart. This astonished me but he excitedly explained, "Missionary, the box is too wide." I asked, "Why not push it through edgewise?" He stuttered, "I did not think." Inaccuracy is born into them. If a board is almost square, a floor not quite level, a wall almost perpendicular when it leans three inches or more, what is that to them. "Just about right," is their slogan. For this reason I have to supervise the men like a manual training class, but I am glad to say that they have made considerable progress.

The most discouraging factor is the workmen's dishonesty. A Chinese is taught from youth that stealing is all right provided no one finds him out. While building Bro. Brown's house I climbed to the top of the gable to inspect some work and there on the top of the scaffold hid between three bricks was a large foreign onion. Knowing it was from Bro. Brown's garden we inquired of the men who got it. All forty emphatically replied, "How could we, not one of us left the house." By nightfall none had admitted his guilt. They were told the whole crew could work the next day only if the guilty one apologized. This was effective; in the morning before the rest arrived one came and confessed his guilt.

When nailing laths one day I supplied the carpenters with nails. As soon as I left they asked Mrs. Brown for nails, saying I had not given them sufficient. So she gave them some, later informing me of it. At noon they came to me again for more. I was suspicious and proceeded to count the nails they had used, finding 400 driven into the laths while they had received 1500. Such petty thievery has become so much a part of their life that it is an unbearable temptation for most of them. Only a life thoroughly renewed through the power of Christ can break the bonds of slavery to dishonesty.

We are not bound by an eight-hour day law in China. The working day is divided into three parts: from sunrise until breakfast at 8:10; from 9:30 until 1:30 p. m., and 3:00 until sunset. In between for short periods long slender smoke pipes claim complete control over most of the men. They desire the day in three divisions for they do not become fatigued as easily, especially since their food is scanty and poor. We pay higher wages than the Chinese, and we are paying 18 coppers (7c U. S. money) for rough labor. For masons and carpenters 25 coppers (9c) per day. This, of course, gains another aspect when you know that one man at home does the work of ten of these. One may think then that building in China would be cheap but the price of lumber and hardware offsets cheap labor and to those prices heavy transportation duties must be added.

Chinese Woman Spinning.

Combing the Cotton.

On the whole the Chinese are very good-natured. A native is not easily aroused to take active opposition to one who does not agree with him on everything. Proverbial peacefulness and the passive resistance an oriental shows creates the paradox of making it both difficult and very easy to work with him. Some of our workmen are Christians, others come to church, but most of them have as yet little interest in the gospel. We invite them to attend services and take the group as a whole to church if special meetings are conducted during the week. They are willing to learn although very few can read or write.

Let me remind all who read this that the winning of these men is your work also. May we not in them build the kingdom of God while they help build the outward necessities? These men need your sincerest prayers because above all they need Christ. "Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me."

W. C. Voth.

older needy Christian women with padded winter clothes which we had had them sew. In a few weeks the whole countryside had heard that clothes were given away at the mission and throngs of women came to our compound begging for work, hoping they would be similarly remunerated. But to buy the cloth and cotton and give away the clothes was a very expensive undertaking, so we decided upon letting the women make the cloth, paying them for their work only. Cotton was bought in 10-pound lots every week, but later, as the number of women increased, that amount was bought every day. Spinning wheels, looms and the various curious-looking pieces of home-made wooden or bamboo "machinery" were brought by the women or bought at our country markets, and soon this was a busy place from morning till night. In order to reach the largest possible number and not have too many each day we could give each woman enrolled only one or two days of work a week, depending upon the degree of her need and her acquaintance with the mission. Mrs. Brown, knowing the women best, was asked to select the sufferers and to me was given the general management of the work. We paid the women fifteen coppers (five cents) a day or later the equivalent of that in grain or cloth. The quart and a half of black beans and corn or kafir corn seemed but a pittance to represent a day's wages, but they were glad to get even that for it fed their family at least for as many days as they had work here and in the case of some of the old women who had no families supplied them with bread for the whole week.

Preparing Cotton for the Loom.

WOMEN'S FAMINE RELIEF WORK AT KAI CHOW

Matilda Kliewer Voth

A veteran missionary who has been in China fifty years says that the Chinese common man or woman has only two subjects of conversation: money and food; and when they are talking about the price of food, there is only one subject. Last year the price of clothing was almost as important a subject so to begin our famine relief work at Kai Chow last October we supplied a few of our

The work had many interesting features as well as the difficult problems that were to be expected in a work of this sort. Chinese arise early and their working day is from sunrise to sunset. Early in the morning I would hear the chatter of dozens of voices outside the compound-door just a few steps from our rooms. Most of the women came from neighboring villages some from four to seven miles away, starting long before dawn in order to cover the distance with their little feet before sunrise. They had not yet eaten for the Chinese breakfast comes after two or three hours of work in the morning and dinner at about two in the afternoon, for most of them have only two meals a day. A little bundle of steamed, cup-shaped bread was their lunch for the day. Sleeping babies had been hurriedly tucked into the mother's bosom, the dressing process postponed till they arrived here and washing their own and the babies' faces was often forgotten entirely. Being poor in China is considered sufficient excuse for bad personal appearance; indeed sometimes filthiness has a certain pecuniary value for it marks people out as beggars and sooner incurs the sympathies of their fellow-men. One of our first duties therefore was to teach our women cleanliness and to insist upon their coming with washed faces and combed hair and reasonably clean clothes.

In calling the roll I often found that the crowd of applicants was as large as the crowd of those enrolled and scheduled for the day. It was then a problem to know which needed help worst for to enroll twenty new workers every morning was out of question. Many were unknown to us and we had only their pitiful stories by which to judge the degree of their suffering. As soon as nice weather set in and we could find time Mrs. Brown and I visited the homes of almost a hundred of these women and were thereby able to get better acquainted with them.

In giving out the work, the Bible woman helping me was certainly a great help. She knew exactly in what stage of the cloth-making process each piece of work was, what had to be done that day and what woman could best do each phase. So here, too, it was true that one of the most important things in successful mission work was in having well trained Chinese leaders.

On account of the great lack of room in our compound most of the spinning and a good deal of the other work was given to the women to do at home. This naturally presented more temptations to cheating than when the work was done here. When the work was returned, therefore, it was well to be particularly careful in weighing it out and looking it over. Sometimes we even took the liberty to break open the roll of thread and look inside for some found it expedient to hurriedly and carelessly spin coarse, uneven thread at the beginning of the spool and get more careful towards the end, finishing up the outside with fine even thread. In weaving, since the looms were here in our own yard, they did not venture to do poor work as quickly but they did manage to steal sometimes, too. The little bobbins of wool thread which go into the shuttle, instead of being woven out sometimes found their way into the weaver's pockets and empty ones brought for the purpose were placed in their stead. On the whole though the work done was very good and one could not help liking the women in spite of their faults. Altogether 375 pounds of cotton were bought and taken through the clothmaking process and about 1160 yards of cloth were woven during the eight months that we had this work. There was such a demand for it that in June when the work stopped it was all gone and usually the pieces were spoken for before they came off the loom. As already mentioned many of the wages of the women were paid in cloth and many a poor mother was able to outfit her whole family in this way.

Besides giving them material aid we tried to help them in a spiritual way by having daily devotional meetings with them and teaching them memory verses which they recited every evening before receiving their pay. It was most encouraging to hear the old grandmothers after many a hard effort repeating correctly the twenty-third Psalm or the ten commandments. And how proud they were when they could do it! They all tried to sing, too, even though the result could hardly be classified as music. One energetic little lady of seventy-five would rub her throat vigorously after finishing the hymn and declare, "It hurts in here when I sing." While the Bible woman preached several of the women joined in with nods of approval and additional words of exhortation each helping in her way to further expound what their leader was saying, until sometimes it got so noisy that they had to be called to order. In the devotional meetings and in general our Bible woman and we also tried to encourage the women to unbind their feet, to take down their idols and to attend church services regular. Our efforts were partly rewarded for when the work was stopped in June of the 175 women we helped, all had burnt their paper gods or brought them to us, almost a third had unbound their feet and most of them attended church. So that we feel that many have found relief not only for physical suffering but for spiritual as well and our earnest prayers are that many may be gathered to His fold.

KAI CHOW, CHIHLI PROV., CHINA

September 3, 1921.

Our dear Friends: Those of us who busied ourselves with the studying of the language during the last two years feel that, as yet, we really have very little to say to our mission friends in the home land, while others tell of definite work that they did in the upbuilding of God's kingdom we have nothing special to tell except that one by one we are acquiring the difficult characters of the difficult language of the strange but interesting people whom we have come to help.

Although we have reached the place where some definite work has been assigned us which will demand part of our time we must acknowledge that our vocabulary is still very limited and at times feel very helpless, a helplessness that only those can fully understand that have had a similar experience. There is a story told of a young missionary who came to China and found the language very difficult, who closed his books in disgust and said, "And they had to have a Tower of Babel! a Tower of Babel! and now we new missionaries must spend our time in language study."

The language is difficult but at the same time interesting and it is becoming more interesting as we get more of it. At first every sound seemed strange but slowly we learned to know the meaning of some of these sounds and then the strangeness disappeared, we discovered that "women" does not mean women like it did in the home land but that here in China it means "us"; that "ni" means "you" that "Je su" means "Jesus"; that "chia" means "home" that "yang huo" means "foreign fire" or "matches" and so forth. Gradually, one by one, the ability to make some of these sounds was acquired. A sense of gladness comes to one with every new word one learns to speak clearly enough so that is understood, for every expression that successfully carries the intended thought to the listener is a proof of the correctness of one's enunciation.

Every Chinese character is an ideograph, and every one has its own meaning. Many of these characters are of such a nature that they suggest the idea they represent, as for example the character "shang" which is the symbol for "above" or "hsia" which is the picture for "below". Other characters again do not give the slightest clue as to the idea they represent, which makes the task of memorizing them very difficult. Each character is in itself a little picture, as it were, which must be looked at and studied until one remembers it no matter where it may be seen again. This is often not easy for many are very complicated and remind one of puzzle pictures which one sees in the newspapers occasionally. Many seem to look different when they appear in small print with all parts crowded closely together than they do when they are in larger print and the parts farther apart. Then, too, they often don't seem quite alike when they are not printed in the same shade and one is more inked than the other, etc. etc. To all these variations the eye must accustom itself.

The meaning of each character is fixed but the sound given varies greatly in different places so that the same character may be pronounced in different ways in different parts of China.

In our part of China the Chinese language has four tones, that is, the same sound may be given in four different ways or tones each having its own meaning. Often two tones are so much alike that it is difficult for the untrained ear to tell them apart, yet it is important that they be recognized and distinguished, which becomes self-evident when one discovers that the sound for "Lord" if given in the wrong tone may mean pig; that the sound for wife given in the wrong tone may mean chicken; that the sound for "buy" given in the wrong tone may mean "sell" and so forth.

Grammatical science has never been applied to the Chinese language. The principles of construction that lie embedded in it have never been developed and systematized. Chinese have no guide in writing or speaking their language save their own ears and customs established by usage. It is said that Chinese teachers correct with great pains the essays of their pupils using other writing as standards, but allow them to speak any way they choose. In talking every man seems to be a law unto himself. Lack of rule and system makes the getting of the language so much more difficult. What one needs to acquire such an unscientific language as the Chinese is a good memory, and diligence, and patience. Matier says, "Make it your chief business to cram words and phrases as fast as possible. This is the shortest and surest way to success." The acquiring of the language is one of the chief duties of every new missionary who goes out to a foreign land. It is a very important duty in which he dare not fail if he desires his missionary career to prove successful.

Friends, the new missionary as he studies the language and tries to make the other necessary adjustments to his new environment needs your prayers. Remember him as well as the missionary who knows the language and is in work. We are about an important task and every new opportunity calls for new wisdom and strength.

Wishing you all God's richest blessings we remain,

Sam and Pauline Goering.

KAI CHOW, CHIHLI, CHINA

Dear Friends: It is now nearly a year ago that the Women Workers at Kai Chow met to talk over some of the problems of the station, and outline the work for the coming year. Up to that time no special attention had been given the street children under school age. All felt, however, that the time had come when some one should take up this work, even if at present only several hours a week could be devoted to it. It fell to the lot of the undersigned to do something for these children.

To begin our work, we one day took an elderly Chinese woman and went to the nearby homes, told the mothers of our plans, and invited the children to come to the church compound on Tuesday and Thursday mornings, every week. As this was something new the children were interested and came out to see what we would do.

Our meetings are usually opened with an easy little song, would you hear it you might not recognize it, for these untaught heathen children do not know what we mean by singing, nevertheless they put forth a strenuous effort. After the singing we tell them a short Bible story and try to teach them to repeat it. We also attempt to memorize a short Bible verse every time. All this would be a small task for an American child, but for these children it sometimes seems nearly impossible. One must, however, remember that these children have never had any training and so one cannot expect too much of them. The greater part of our meeting is spent in playing various games —this the little tots like best of all, it is something they do not have in their homes, and need badly for their development. They enjoy "dropping the handkerchief" to one of us, and then scream with delight as they watch us go around the ring. They are a happy bunch! After the first few meetings they knew very well that here

they must do as we say, but like all children, some will try you out to see how far they can go, a few we have had to punish. At times we give peanuts or walnuts to those who have been attentive through the meeting—this we find is one way to keep order. These poor Chinese children so seldom get anything to eat besides their regular bowl of millet and black bread. We find a great difference in the children, some learn very easily and for others it is very hard. Of course, this is due very much to the kind of a home they have been brought up in.

We have twenty-five children enrolled, both boys and girls, all under eight years of age. The greater majority of them come from poor homes, some are beggars—they come to the meetings just as they are, dirty and often sick. Usually the family has only one or two small, dark, unkept rooms—the children do not spend much time in the house, they are in the small court or on the street most all day and may times late into the night. Often, walking along the street, we see them gambling or fighting, they know so little else to pass away the time. When they see us coming they run to meet us, happily calling "Ping An" (which is the Christian greeting, meaning peace.) At times we have a whole group hanging to us and pulling in all directions, each one wanting us to come to his or her home first. They like to show us to their mothers and grandmothers, always telling them that we are the "Shih Niangs" ((missionary wives) who play with them. Then they want to sing a song to show their parents what they have learned, all joining in with heart and soul. No one is prouder than the mother, to see that her child has learned something. When we are through at one home we all mareh on to the next—this makes quite a parade before we get very far.

For Christmas the children also had their places on the program. At first we planned to teach them a little song, but soon saw it would be hard for them to learn a tune correctly, so we taught them to repeat the first verse of the song, "Away in the Manger." They lined up on the platform, and did fairly well, some, however, were too interested in locating familiar faces in the crowd below, to know what they were doing. Each child was given a ball we had made out of colored string, they were very glad for them, for Christmas presents are unknown to heathen children.

We enjoy the work with the little ones very much. Our hope and prayer is that in this way some may be won who might not be reached otherwise. Entrusting them all to your continued prayers, we remain, yours in His service,

Mrs. Ed. G. Kaufman,
Mrs. Sam J. Goering.

NEWS AND OTHERWISE

At Tung Ming the Yellow river has borken through its banks and flooded a large region of our field. Much grain is spoiled.

At Kai Chow the flatlands have also been partly flooded by the heavy rains and by a stream coming from fifty miles southwest, where the Yellow river broke through.

Miss Metta Lehman substitutes Miss Talitha Neufeld in the Kai Chow girls' boarding school, while the latter after a term of hard work is on furlough.

Miss Christina Habegger has been transferred to Kai Chow to do women's country work there.

Miss Agunetha Fast had an operation on her eyes in the month of August which seems quite successful. She is back at Kai Chow again, following her work among the women in the city of Kai Chow.

While Voth's and Kaufman's returned from the summer vacation on September 1st, Goering's had to stay in Peking, waiting for a specialist to examine Mrs. Goering. Upon re-examination her condition, although not as good as the doctors would have wished it to be, was not considered serious, and so they were permitted to return to their station.

The missionaries here are rejoicing over the news that Dr. and Mrs. A. M. Lohrentz, Miss Frieda Sprunger and Miss Elizabeth Goertz are coming to their help, but the advice of the board to restrict the building program was like cold water on the above good news. How shall missionaries be housed without houses, and how shall they work without a working plant?

The rinderpest is raging more furiously in our district this year than ever before. It is quite a blow to a native farmer to lose his ox or cow. Brown's two nice foreign milk cows and a calf have fallen too. It is quite a hard blow to lose your milk supply and milk cow at the same time. Is God speaking to me or you?

Mr. and Mrs. Brown have left for Peking. Apparently neither of them was sick. Wonder what they will bring back? Of course, a big daughter.

The mission doctor and two nurses are really on their way and hereafter mothers-to-be will not have need of going so far to a hospital.

The new missionaries are to be met at Shanghai by Mr. Brown, but since no information has reached us on what ship they are coming it is very doubtful whether they can be received in the proper way. New missionaries should always upon engaging a cabin of a steamer, immediately let those on the field have all information of their sailing and landing that is available.

Later: H. J. and Maria Brown rejoice over the arrival of a daughter weighing almost eight pounds.

One morning very early before a missionary had gotten up, his cook knocked at the door and window. He got up, wondering what brought his cook out so early, and to his surprise the cook handed him seventy-five dollars saying: "In the three years of service I have stolen about that much of goods out of the kitchen." When this incident was told to a group of our Christians, they all shouted: "That is true conversion."

MENNONITE RELIEF UNIT CLOTHING DEPARTMENT

(Continued from page 4)

in this department is an old German Russian college professor. The matron of our children's home is the daughter-in-law of the former finance minister of Russia, and is also wearing some of your clothes. A penniless gray-haired man in our men's home, and who is now wearing second-hand clothing from America, was at one time the mayor of Moscow, with a private income of over a million dollars a month. Classified according to religion; we have a few Buddhists, Mohammedans, Jews, Armenians, a couple Chaldeans, Mennonites, Lutherans, and a large majority of Russian Orthodox—the last named the compulsory state religion of Russia.

While investigating the needs for clothing at a certain camp, one man requested an overcoat. When he was asked about his army coat, he stated it was sleveless because he had used the sleeves to make a pair of slippers. These he was wearing, which was all he had in the line of footwear. Such shoes answered pretty well here during the dry summer weather, but how about the rainy, damp weather of fall and winter? Besides the greater part of the refugees will have no cheery, warm stove to sit by to dry wet clothing.

A short time ago several women called at our clothing room for help, and told us how a crowd of about 1200 persons were put ashore in the freight yard where they were living under the stars. The next day we went to investigate, and found hundreds of the refugees without shelter. The French had taken these people to Brazil, and for some reason, which is hard to determine, brought them back here and turned them loose, refusing further assistance. As one of the refugees put it: "We were expecting almost any hardship, but still had not anticipated a life out of doors." Just at the thime we were there it began to rain, but there was not enough room for all under the box cars, wagon boxes and cribs of railroad ties. Fortunately there was only a small number of women and children. They were not only lacking shelter but food as well. Think of the poor mothers caring for tiny babies under such conditions! Do you wonder that they crowded around us like a flock of hungry chickens, eager to learn what we meant to do for them. I shall not soon forget the sight!

Because of the lack of funds we could not take the obligation of caring for such a large crowd in addition to what we already had; so I called to see the Near East Relief, but they did not want to begin help for the Russians here. Then I went to the American Red Cross, but they had just about closed up, so that they could do nothing. Finally we found that the British would provide a large barn for their shelter and give food for a week to start with. It was late that evening when we went to the yard and took the women and children to a shelter for the night. Then it was that we saw men sleeping under cars, cribs of ties, wagon boxes, and many on the ground under the clouds, because it was a rainy night. The next day the crowd was registered and marched about two miles to a barn. Can you imagine how these poor, unfortunate people must have felt while being paraded through the main street of a large city carrying their scanty belongings, while crowds on the sidewalks stood gazing on them as they passed?

The barn is a huge substantial building, which was formerly the stable for the guard-horses of the sultan. Here the people are in the dry but they have no beds, scarcely any mattresses, and no chairs or tables or lights. Since this barn is only several blocks from our clothing department it makes us still more desirous to help them. They are not only near to our door but are knocking at your door as well, because we merely represent the folks at home.

Since then we took them an auto load of 450 suits of men's underwear; dresses, coats, etc., for the women; soap, and mended a couple hundred pairs of shoes. We intend to supply some men's overcoats and shoes soon. This is one place where 1000 pairs of men's shoes and as many suits would be highly valued. As it appears now, shoes will be one of the greatest needs, aside from food, here this winter and our supply is low. **If we had the money** we could buy medium quality new men's shoes for the sum of $1.00 per pair, at the present rate of exchange.

Through the kindness of Bro. J. P. Neprash of Louisville, Ky., arrangements were made for the American Bible Society of New York to send us Russian Bibles and Testaments for distribution among the Russians about Constantinople. The shipment consisted of 137 Bibles, 614 Testaments with Psalms, and 2274 separate Gospels. These were placed in the clothing department and distributed with clothing or alone. The Russian people were eager to have the gospel. As one girl put it: "I read the Bible for the first time in my life." Since they have all been distributed, people keep coming for more Bibles, showing that the want was not fully supplied. It seems to have been a most opportune time for the supplying of the Scriptures.

With the American Red Cross gone, which was feeding 17,000 people, and the French government stopping their further support of the Russians, do we not have a place to fill in Constantinople?

The winter is approaching and thousands of hungry, poorly clothed Russians are walking the streets.

Daily the persistent call comes for help, but we are obliged to turn them away. In face of such conditions should we necessarily lament the fact that we are in Constantinople instead of Russia?—Gospel Herald.

Constantinople, Turkey.

THE C. E. TOPIC

Dec. 11.

Points in the Pledge We Are Likely to Neglect.

Luke 9:57-62.

The one strong feature in the great Christian Endeavor Movement was the pledge. Many other organizations had come and gone and their ideals and purposes were high, but it remained for the Christian Endeavor Society to put the matter of personal responsibility right up to the individual and hold him to a definite covenant he had made with his God. It was an agreement in which the Christian pledged himself to a certain line of conduct in the service of his Lord. Nothing that might be done later could undo the promises made. We need to be ever on the lookout that the strict application of the pledge does not become a back letter. Millions have given testimony to the fact that this pledge was a mighty influence in their lives. Why should it not continue to remain so now? Yet, if we come to investigate the reasons for the failure of societies and Christian Endeavor members, we will be sure to find that laxity in pledge-keeping is at the bottom of it all.

The pledge begins with "Trusting in the Lord Jesus Christ." It is a laying hold of the Savior in absolute confidence. Only as there is an entire confidence in him will anything in the Christian life succeed. Right here in the first clause we may find the secret of the backsliding of multitudes. Nothing that we can do will help us and everything that the Lord Jesus does for us will make us right in His sight. Have we let go of that trust? If we have, all the rest that we may do is useless and cannot help us. We have known diligent readers of the Bible to become cold. We have known people regular in prayer to become weak in the faith. There have been regular church-goers turn hypocrite and persons loud and frequent in their testimony have belied their lives. The matter always has been that the trust in God has failed at just the time when it should have been strongest.

Prayer should be the daily program of every Christian life. "Without prayer ye can do nothing." When we speak of neglected pledges can it possibly be that we have neglected to keep our pledge to pray to Him daily? Should such be the case then it is time for us to find a way to get right with God again, for we can conceive of no right attitude toward our Maker that slights the great privilege of prayer He offers to us. The old story of the prayer path of the African Christian that grew up with weeds so that all the village knew that he was neglecting his prayers repeats itself in many lives. Where prayer is neglected God knows it, but so does the whole community. Sooner forget anything than neglect the great privilege of coming continually to God in prayer.

It seems a simple matter to make Bible reading the rule of one's life. Few would let a day go over their heads without reading the daily paper, and, if they do neglect this, they are not very long in finding out that they are out of touch with the times. This should not happen with the one who wants to be an intelligent and useful member of the community. But how about the Christian and his relation to God? Surely he wants to be in continual touch with the affairs of His kingdom and he wants to be a useful member of it. This he cannot be without constantly being fed with the Word. Much as we value the printed page, it is not to be compared to the value of eternal import that the Bible is to us. Let it be our daily spiritual meat and drink and the matter of neglected pledges to God will solve itself.

Church loyalty is a necessary provision of our pledge. No great work for God can be accomplished unless there is behind it the united support of a body of God's people. The church on earth has to reach out to the souls of lost men, the power o f evil is so great that unless Christians stand together little or nothing may be accomplished. In the church there alone can be united action on the part of Christians. The one who abandons a place of responsibility when lives are at stake is a contemptible coward. Unfaithfulness to the mission of the church is worse because souls are at stake. Church loyalty calls for faithful support of public worship, financial support to the cause, and the moral support of its leaders. Any failing in such respects is traitorous not only to the brotherhood but to our Christ also.

THE S. S. LESSON

Paul Writes to a Friend.

Philem. 8-21.

Golden Text:—And whosoever will be chief among you, let him be your servant. Matt. 20:27.

Paul was old, imprisoned in Rome and away from his beloved churches, but he was not inactive on that account and from this period we receive several remarkable letters, addressed to churches in Asia Minor, namely, Ephesians and Colossians and the private letter to Philemon. These epistles were carried to their destinations by Tychicus and Onesimus. It is the latter person who is the subject of the epistle to Philemon. This letter is a private one addressed to a particular friend of Paul's. Philemon seems to have been in better circumstances than many other Christians and perhaps he might have been regarded as wealthy because he was a slave owner and the house in which he lived was large enough to be made the meeting place of the church. In olden times this epistle was often quoted as a Biblical supporter of slavery. Paul does not write against slavery, but his attitude toward slaves as a Christian was such that slavery could not have long endured among Christians. With Paul all were equal in God's eyes and had all the rights of fellow-Christians.

A study of Paul's style reveals what a man of tact he was. In the case of Onesimus a very delicate matter had to be considered. Yet Paul was equal to the occasion. Onesimus had been a slave of Philemon. He appears to have stolen something of his master's property or was otherwise dishonest, after which he ran away, so far that it would seem that his master would never be able to find him again if he did persue him. In fact he drifted to Rome and was lost in the teeming mass of its underworld. The slums of the large cities always offer an attractive shelter for the criminal classes. But in some way Onesimus had come into contact with the gospel. Perhaps his master had interested himself in the spiritual welfare of his slaves and so he came into contact with Paul and the gospel, although at that time it did not make an impression upon him in a way that made him honest, but the seed was sown and at some future time it was bound to ripen into good fruit. This leads us to consider the possibilities of God's word, even in the hearts of those who at the time seem hopeless. No one can say that the smallest seed of truth sown into the heart of godless men and women will be wasted. Were it not for Onesimus we would have missed the blessing of having this sweet loving personal epistle that Paul wrote to a friend and we surely would not have had the wonderful story of a sinner, such as he was told to us. How, we do not know, but in some way this thieving runaway slave came in contact with Paul in his prison. It may have been that he got into trouble in Rome and was cast into the same prison with Paul, or some other Christian may have discovered him and brought him to him; his conscience may have troubled him, as many another sinner, and he sought to find peace through the instrumentality of God's servant. At any rate he became not only a converted person, but one exceedingly helpful to the Apostle Paul. Every conversion changes a man. The name Onesimus suggests a play of words to the Apostle. It means profitable, but he had been unprofitable. Now that he had found salvation he is no more the unprofitable man he once was to God and man but he is sent back a brother beloved, honored by the Apostle with the responsibility of delivering a message of eternal import. This is the story of every regenerated person. Before finding God they are unprofitable to themselves, to others and to God, but upon finding salvation they are useful to their own and the salvation of others.

Paul refers to Onesimus as his "child" whom he had "begotten" in his "bonds". There is a certain satisfaction in being the spiritual father to a converted sinner. We may rest assured that this worthless slave had now been born again. Being a new creature he has no hesitancy about going back to his master whom he had defrauded. The law gave Philemon the right to severely punish the slave that ran away. No doubt Onesimus would now have been ready to suffer for any wrong he had done. The first thing a converted man wants to do is to make amends for former wrong-doing, but there was also the feeling that now that his master heard of his conversion his attitude would be a changed one. Paul banks on this and recommends Onesimus to the mercy and consideration of Philemon. He is indeed no more a slave but a "brother beloved". In the Christian life one must always expect to receive those as brethren who come to us redeemed no matter what their past might have been. Paul does more than ask a favor. He offers to make right anything that Onesimus might owe. We can hardly expect that Philemon would have demanded this, but it shows the confidence and love that existed between the two men and now this former useless fellow is admitted to a share of the same confidence. In the Christian fellowship alone is there possible such a broad-minded spirit and consideration.

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MENNONITE BOOK CONCERN, BERNE, IND.

The Mennonite.

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. XXXVI. BERNE, INDIANA, DECEMBER 8, 1921. No. 48.

IN MENNONITE CIRCLES

Bro. P. E. Franz, who is at present teaching in Bethel College, expects to assume the pastorate of the West Swamp and Quarkertown, Pa., charges, to which he has been called, about February 1.

Mr. C. H. Sprunger, of Berne, Ind., who has spent more than a year in Europe in the work of the Friend's Reconstruction Mission visited the First Church, Phila., last week and spoke of conditions as they now are in Europe.

The Annual Christian Workers' Conference (Central, Ill.,) will hold its session in the North Danvers church, Jan. 2-5, 1922.

The brethren Arthur Rosenberger and Austin Keiser of Witmarsum Seminary will spend their Christmas vacation holding meetings in several of the eastern churches.

Rev. Gerig received three applications into church membership at Upper Poplar Run at a recent service. Several applicants are to be received at Smith's Corner. These stations are in Pennsylvania under the Home Mission Board.

The Special Bible Course of Bluffton College will be held from Jan. 3 to Feb. 3. The course includes four weeks of regular class instruction and a final fifth week of Bible Lectures and Christian Workers' Conference. Each member of the Seminary faculty offers a special course for four weeks, including such subjects as Religious Education, Mennonite History, Gospels and Acts, Leaders of Israel, The Sunday school lessons for 1922, and two courses in Church Music. The final week of Bible Lectures and Christian Workers' Conference in many respects the best week in the whole school year. An increasing number of people come to Bluffton each year for this week of Bible Lectures and Conference, which indicates its great value.

NOTES AND COMMENTS

Sitting tight on a job or hunting for one isn't enough to satisfy 83,042 self-supporting men and women in New York in the present unemployment crisis. "As opportunities lessen in number, requirements go up," says the head of the Y. W. C. A. Employment Division of Central Branch in New York. So night schools are increasingly popular.

"Employers' requirements are steadily increasing," says Miss Wells. "Last year a stenographer of only average ability could get $25.00 a week. Now, a stenographer who secures a $25.00 pay envelope often is required to have college training, several years of experience and be familiar with mechanical terms or selling, taking charge of an office, or assuming other duties."

The October report of the Bureau shows that out of 3,429 who applied for work, most of those who secured positions had had a high school education.

There are 32,777 more students in New York night schools than last year—an increase of nearly 50% this winter. In the Y. W. C. A. night classes throughout the country, 45 subjects from stenography to nursing are taught.

Perhaps the most significant current comment on the Washington Conference comes from Mr. Oswald Garrison Villard, Editor of the NATION (New York) who is reporting the conference for his magazine. In the issue of November 30, after discussing the difficulties which the conference faces, he adds:

"Yet I for one feel that even if the committees repeat the history of Versailles over again we shall make great spiritual gains from the conference here. I cannot sympathize with the radicals who scoff at the whole thing. A tremendous public education is going on, a vast public opinion is being created. The real sentiment of the American people is being allowed to make itself felt and to prove what the NATION has felt all along that the preparedness campaign was an artificial growth stimulated by Wall street money and paid propaganda and boosted by politicians for their own advantage. How the pacifists were denounced for saying that preparedness led to war not peace! Today everybody in Washington outside of army and navy circles takes this view and there are actually navy officers favoring disarmament. In fact one need only to to the Capitol to notice the tremendous effect that this Conference and the ensuing discussions are having on our politicians. They are hearing from the country by every mail, and the demand is not for limitation but for real disarmament. Even the chairmen of the military committees are reported to be much affected. That the army will go down to 100,000 in the next appropriation bill is a foregone conclusion no matter what the Conference does. And there will be a fight to muster out a good part of the navy's personnel as soon as the bill is presented. Again it is fashionable and not treasonable to hold in Washington the historic American view that this country's highest destiny is to be unarmed and unafraid!"

The following is the program for the Week of Prayer (Jan.1-7, 1922) as announced by the Federal Council of churches:

Jan. 1, (I) From whom to learn. Luke 9:1 (II) Cooperation. Matt. 18:19, (III) Faith, Mark 11:24, (IV) Conditions of success, John 15:7, (V) Peristence, Luke 18:1, (VI) Intercession, I Tim. 2:1,2.

Jan. 2, Thanksgiving and Confession, Psa. 145; Matt. 24, 3-14; Colossians 1, 9-23.

Jan. 3, The church universal, Isa. 55; Col. 1, 14-23; Acts 2, 37-47; Heb. 11:32-12:3.

Jan. 4, Nations and Their Leaders. Penitence—For all arrogance, covetousness, injustice, or falsehood, in international affairs. For all failures of Christian nations to realize the Fatherhood of God and the Brotherhood of Man.

Jan. 4, (continued) Prayer—For the time when there shall be war no more; for the coming of the Kingdom; God's blessing on movements toward the fellowship of nations; that America may lead the way in the disarmament of the World; for nations where new conditions have arisen, the new nations of Europe, India and China, and the Near and Middle East; that the hearts of nations may be cleansed from passion and revenge; that famine-stricken lands may again be blessed with plenty; for all employers and employees; that the press of the world may be used to establish truth and justice. Psa. 24; Jonah 3; Acts 17: 22-31; Rev. 21:1-7.

Jan. 5, Foreign Missions. Jer. 10: 1-16; Isa. 35; Luke 4:16-30; Acts 16:9-15.

Jan. 6, Christian Education and the Christian Home. Ruth 1:1-8, 14-17; Mal. 3:16-chap. 4; Matt. 19:13-22.

Jan. 7. Home Missions, Psa. 2; Isa. 61; Luke 14:12-24; Rom. 11:33-36.

A FRATERNAL VISIT TO MENNONITE BRETHREN CONFERENCE

Held in Reedley, Calif., Nov. 20-23

During the days of this week it was my privilege to attend as fraternal delegate from the Gen. Conference the conference of the Mennonite Brethren held here at Reedley, Nov. 20-23. When I presented my credentials they seemed somewhat surprised, this, no doubt, being the first time they had such an experience and their conferences being closed hitherto. After the secretary read my credentials the chairman made a few remarks stating how they with our committee had worked together harmoniously during the war and then placing the matter before the body for a vote they accepted by credentials and I was permitted to attend as a visiting delegate. Now that the conference is over I can truthfully say that I have learned to love and appreciate the leaders of this division of the Mennonite church and I trust that they, too, realize now that the members of the General Conference are not such foreigners as they supposed. In discussing the Russian Relief work they even asked Bro. W. P. Neufeld, a member of our church, who is also a member of the Central Immigration committee to present

this matter and after a general discussion in a speical session decided that it is the sense of this conference to raise $1 per member per month for Russian relief. If they carry out this purpose they will do more in this direction than we are doing. The delegation from Canada said they had a proposition from Mexico as to land on which the Russian Mennonites might settle and were going at the close of the conference to examine it. I told them that at the request of Bro. Neufeld I was investigating what inducements certain S. American republics would give such immigrants, but emphasized that whatever is done in this matter should be done by the Central Immigration Committee representing all the branches of the Mennonite church in America and not by individuals or groups.

Attending the conference were 91 delegates representing the states of Okla., Kan., Neb., Minn., Oregon, Calif. and several provinces in Canada.

I said above that they would surpass us in their contributions for Russian Relief if they carried out the resolution of the conference and I noticed by their reports that they surpass us considerably in their contributions to missions and also that they still adhere to the principle, the mission board should contract no debts which the Gen. Conference once also emphasized. Notwithstanding this principle the board reported a deficit of $435.00 caused by unvoidable expense. At the three services last Sunday they collected $1,745.44 for mission, this being before the close of the conference period they are again square with the principle laid down by the conference. I noticed, however, how this rule hampers the action of the board. A young Bro. Balzer has consecrated and prepared himself for mission work, the board has accepted him, his help is needed in the field, but the board will not send him out until the necessary funds are at hand. We do not like to hear of the large deficits in our foreign mission treasury, but is it not better for our board to follow the leading of the Lord in this matter and do the things which are evidently necessary and expedient for the prosperity of the work and then call upon God's children to pay the bills? I have noticed with considerable gratification that they do not call in vain, for a short time ago in answer to their appeal the deficit was reduced by $6,000.00 in one month. If we gave what Israel in the Old Testament dispensation was obliged to give these deficits would not occur especially if we occasionally made a free will, or thankoffering above the tithe and I can testify from a personal experience of 27 years that God will keep his promise given in Malachi 3:10 both materially and spiritually. The greatest surprise of the conference to me was that it was conducted entirely in the German language, not one word of English being spoken, and when the missionaries from China and India, asked if there might not appear an English article occasionally in their church papers in order that the converts on the mission fields might get into touch with the conference, this suggestion seemed to find but little favor with the conference. I question the wisdom of this attitude in a country whose language is English especially when it was admitted on the floor of the conference that some of their children were unable to read the German. Although the conference was not conducted according to parliamentary rules you could notice that just emphasis was laid upon the fundamental teachings of the Word of God, and, no doubt, for a Christian gathering this is more essential than that there should be no infraction of parliamentary rules. It would make this report too lengthy should I attempt to speak of the addresses, but I feel as though I should mention at least the excellent address given last evening by Bro. K. G. Neufeld on the purpose and the method of educating our children. Purpose should be not to train them to get the biggest pile of money, nor to get the greatest amount of pleasure, but to be useful men and women destined for heaven. The three institutions for the accomplishing of this purpose are, the home, the street, i. e. community influence, and the school. How the work is progressing he illustrated by a picture which he drew from his imagination, as follows: A man was driving up a hill with one horse hitched to the front of his wagon and two tied on the rear. When he had a little progress upward the two in the rear pulled him back. He asked the man, why don't you put one of the other horses in the front. He pointed to the one which in the days of his father had been in front, but was now securely tied behind. The horses were the home, the school, the community influence. He finally assisted the man in untying the horse called school and placing him with the other horse in front the man started up the hill so fast that his hat blew off. I am afraid that in some cases not even the one horse is pulling in the right direction.

After all is not this the greatest work that we can do, to raise our children so that they will be an influence for good and will help to establish the kingdom of God whether they be teacher or preachers or farmers or business men.

H. J. Krehbiel

"THE SEEN AND THE UNSEEN"

Text II Cor. 4:18. While we look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal; but the things which are not seen are eternal.

There are two definite and distinct views of life. The one view is to accept only the things that are seen, while the other view is to put a weight and trust into those things that are present yet not seen. Life is at once, cold, hard, meaningless, yes even stale, if we regard only the things that are evident and seen. But immediately it takes on color, interest meaning and worth, if we consider those things and factors that are not seen on the surface of things but nevertheless are still there. Sorrow, disappointment, delusion and darkness confronts those who look only for the things that are seen; while life becomes full of promises if we appreciate the unseen. It was Henry Drummond who said that "seeing the unseen converts the cold material into the ideal."

Taken literally as so many people take things our text is meaningless,—an impossibility—a paradox. But Jesus taught us that he saw the Kingdom of Heaven illustrated in a fisher-net. He saw the growing mustard seed and again likened it unto the Kingdom of Heaven. The Word that he was preaching was the "good seed"; "the hearts" represented the various kinds of ground into which his "good seed" might fall and grow. Someone has said, "Imagination spiritualized may detect the everlasting in the temporal." To those who have no spiritual sight these sayings appear cold and lifeless. They cannot see immortality in the new fresh growth of field and wood each spring. They see only trees, birds and grass but fail to see the guiding hand behind it all. This class of people may gain the world with its cold lifeless silver and gold, but lose their own immortal soul.

This principle is worked out in many ways in our every-day life.

I. The Home. To many home is simply a place to eat and sleep. To others it is a place to show fine rugs, furniture and paintings, while still others regard it as a necessary but an exceedingly expensive institution. Home, however, to the one who looks beneath the surface, is a place of ideals. To those who see the unseen, love, sympathy, self-forgetfulness, devotion and service are the real things that exalt the family and make it a place where the best and holiest is sought. To the fond Christian parents, the sight of their children reveals to them their obligation as well as the latent possibilities that are to be awakened for God and humanity. In such a home true love reigns so supreme that nothing is spared to make life safe and promising for their children. Here the unseen is guarded and guided according to God's Word.

II. The School-room. If we would look merely at the great expense and outlay of money in connection with our public school system, many of our tax payers might well say with the miser, "Why so much money thrown away?" If the teacher conceives it as his or her duty merely to impart so much of intellectual substance from one mind to the mind of another, then the unseen has not been discovered. If order is kept with a cold iron hand so that the teacher may stand well with superior officials, then the pay check is the only seen result of their work. The greatest rewards from school work are the unseen fruits that grow slowly but steadily and mature only long years afterward. The expense of the school system dwindles almost into nothingness when we look into the future and picture the manhood and womanhood, unseen as yet, but which is to be.

III. The Industrial World. Here we often think that cold, hard, lifeless materialism must have its own way and dictate its policies. Materialism sees nothing but the things that are evident. In our various shops and places of business anyone can see, tools, machines, material, desks, products finished by half or whole. But it takes imagination to see the unseen, the invisible that must help to make the work go on.

To write 100 letters a day or to finish two dozen articles per day is to see the material only and the unseen is forgotten. This is one of the fundamentals of our labor trouble. Is the seen product the only product? Or should the factory and office seek to train the unseen? It is cash versus character. Materialism says produce cash and cash alone. But the question arises whose cash is it, the employer's or the employee's?

It is indeed a hopeful sign when both these factors come together to cultivate and develop the unseen—i. e. honesty, integrity, confidence, fairness, conscience.

There are notable examples of business firms all over the United States, where in a true Christian way employer and employes are seeking to the unseen products as well as the seen. These early examples were watched and it has been found that they are a real success. More are following each year for the "cash profit" is not eliminated, rather increased, and in addition we have the unseen products. We need Christian industrial heroes today who have the vision and the courage to launch out in this sphere and develop the unseen but abiding products as well as the seen.

IV. In the church. In the last analysis it all depends on this whether we see only the visible or whether we see the invisible—the unseen—in religion.

A. In the first century many people did not want to believe in Jesus Christ because to them he was simply Jesus—or Nazareth,—a man similar to Joseph—of Arimathea, rather than "The Christ—the Son of the Living God." The Acts gives us the beginning of the early church and there we find this distinction made again and again. Peter, and the rest of the apostles preached Jesus as the Christ, while the Jews who accepted only the seen, said, he is not the Messiah, he is only a man from Nazareth. Those who accepted the unseen and accepted Him as divine Christ and Savior, have grown in numbers ever since until today many millions have accepted unseen Christ as their personal Savior, while the rejecting Jews are in the small minority, and we hope that they too will soon accept Him as Lord and Master.

B. What is the church to you? Is it a place where you assemble once or twice a week "to see others and to be seen"—sing a few songs,—perform your duty—and repeat some verses? This is what church means to some. But to those who look for the unseen the church and the services held therein are a great blessing, a spring in a dry land, an oasis in the desert. As a desert traveler yearns for the cooling, refreshing, invigorating waters of the oasis, so every traveler toward eternity should look eagerly forward to the time of worship when that refreshing, invigorating, comforting fellowship with God and his children, can be renewed.

To him who sees the unseen, the church is the dwelling place of the divine Christ—and our loving Heavenly Father. It is the institution where those soul qualities that make for eternal life are born and nurtured; where the Christian graces of charity, temperance, forbearance and love toward our fellow are practiced. Someone has said: "We must cultivate God and otherdom more than man and selfdom."

The key to the situtation of appreciating only the seen, or of appreciating also the unseen is a matter of religion, and more specifically a matter of our personal relation to our Lord and Savior Jesus Christ,—not merely the historic Christ—the Teacher—the Moralist—or the Idealist—but Jesus Christ the true and only Son of God. If He reigns supreme in our hearts and lives He will help us to see the unseen,—the deep—the spiritual things.

Then our homes will be what they ought to be. Our schools will be regarded as one of our nation's greatest assets for developing pure honest manhood and womanhood. Our shops and manufacturing plants will show more than the cold cash dividend. And our churches too would be able and willing to do more to save lost souls here at home and abroad, by bringing them to the unseen but nevertheless the real and only Christ.

A. J. Neuenschwander.

CORRESPONDENCE

Deep Run. Rev. A. M. Fretz recently received sixteen precious souls into church fellowship, twelve by baptism and four by the right hand of fellowship. Freeman C. Swartz one of the members a student of the National Bible Institute of Philadelpia was chosen as minister by the Schwenksville congregation and ordained to that position on October 16th, the pastor preaching the ordination sermon from John 15:16.

Thanksgiving Day was observed with an impressive service. The pastor had for his theme, "Praising the Lord on the ten-stringed harp." Ps. 33:1-14. At the conclusion of the Thanksgiving services, the annual business meeting was held at which the following brethren were elected trustees for three years:—Levi S. Moyer, Abraham S. Moyer and Harry Renner.

Witmarsum Seminary—There is usually considerable interest shown in the well-being of any new undertaking and the Mennonite people will undoubtedly be glad to hear of the condition of their youngest instituition—The Witmarsum Theological Seminary—after the first few months of its existence. Difficulties attendant to the launching of any institution on its career and the organization of work without the advantage of a previous year's schedule, seem to have been safely passed over and things are well under way for a long and prosperous period of years of service ahead for the institution. Numerous minor re-adjustments are under consideration however which will tend to facilitate the work of the school.

Although the career of the institution has not yet passed the infancy stage, two things are plainly evident that point to the fact that the seminary is to be a permanent Mennonite Institution. One of these is the interest that the people are showing in the school and the evidence that has been given that it will be supported. The Mennonite people in all parts of the country and among the different conferences are looking to the seminary to supply their ministers and so realize its possibilities. This spirit has been shown in the material contributions which the school has received and in the expressions of confidence in the success of its purpose which its well-wishers have given.

Added encouragement is given through the sense of unity and purpose manifest among both the faculty and students. There is a oneness of aim in endeavoring to prepare for service among the people of the Mennonite church and for the cause of Christ, that with the help of God, will result in the advancement of His Kingdom. The training of the seminary is not limited to mere instruction but includes the development of friendships and promotes an understanding between the men that can not help but mean a more united church in all the essential and vital things.

One of the most worth-while features of seminary life is the inspiration gained in the periods of prayer, meditation and discussion which are held once a week, usually on Monday night. Here the faculty and students come together in a service of mutual benefit and as a result many helpful meetings have been held. They are led by faculty and students in turn, with occasional messages by visiting speakers, and have indeed been richly blessed.

The working facilities of the seminary are gradually being bettered, especially by constantly adding to the number of volumes in the library. A large number of reference books and some commentaries have recently been added, as well as a good sized standard encyclopedia. One of the rooms of Seminary Hall has been fitted out as a library and reading room and best advantage is made of the entire old building in which the institution is housed.

Not only has the institution the ideal of being of service to the church by quietly preparing her leaders but she also aims to serve by sending men out in the churches to deliver lectures on various subjects and a number of the faculty men have been called upon frequently for such service during this past fall.

President Hartzler, has been especially busy in filling numerous speaking engagements as well as performing his duties in the seminary. He recently completed a series of lectures on the "Kingdom of God", given to full houses at the First Mennonite church in Bluffton. During the Christmas vacation Pres. Hartzler will lecture at the Mennonite church at Danvers, Ill., from Dec. 11 to 18, at Grabill, Ind., Dec. 19 to 24 and at Pandora, Ohio, from Dec. 25 to Jan. 2.

Dean Whitmer also recently completed a series of lectures at the Wayland-Noble (Iowa) charge. He is to make a trip east in the near future, speaking at Bally, Pa., from Dec. 4 to 11, and at Souderton, Dec. 11 to 18.

Rev. Musselman is to conduct a series of meetings at Summerfield, Ill., from the 4th to the 8th of December.

A number of the students have also made arrangements to speak in various churches during the Christmas vacation period which begins on the tenth of December. Mr. Henry Fast is to give a series of lectures at the Zion Mennonite church in Donnellson, Iowa. He will give nine lectures on the subject of "Christian Living". Mr. Wilmer Shelly goes to Summerfield, Ill., for a series of talks from Dec. 18 to 21. Mr. Austin Keiser and Mr. Arthur Rosenberger will speak in the Philadelphia churches a number of times during the week of Dec. 11 to 18, and in the following week a number of times in the West Swamp church.

A. S. R.

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THE MENNONITE

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2956 N. 12th St., Philadelphia, Pa.

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EDITORIAL

Last week in one of the eastern cities the movie theaters were showing a film that included the funny situation of two tramps selling an innocent dealer chickens. As fast as they were placed in the coop one of them would steal them again and bring them around to the front of the building and sell them again to the man who had just purchased them. There is no doubt that the situation was so arranged as to make it amusing to the spectators. But the fun did not end there. In the same town two boys stole a turkey. One of them then sold it after which the other one stole it again. This operation they repeated three times before they were caught. Now they are in a reform school which the state maintains for young criminals and are likely to remain there for some years to come after which they will come out branded for the rest of their lives as having served a term for theft. It may also happen, as it frequently does, that the associations they will form in that institution will tend to make them professional criminals for the rest of their lives, a menace to the peace and safety of the community. Can any one be so blind as not to see the connection between the brand of humor in the funny picture and the act that made criminals of the two boys? The continual portrayal of crimes to which the picture shows are given are feeding the criminal instincts of a large number of men and women. As we write in the safety of our study we cannot help but think of five "hold-ups" pulled off in approved movie style within a stone's throw of where we are sitting within the past few weeks, none of the criminals having been caught. With picture houses showing this kind of a thing, week after week, at a time when men are desperate for work and need money to live decently, or think they need it to secure the pleasures to which they are accustomed, the wonder is that there is not more of that sort of thing. It makes one feel that the promoters are the enemies of law and order and that they deliberately arange such programs to make money and do not care what the result may be from the suggestions they throw out. True, in nearly every state there is a censorship, generally eating up a great deal of public money, but no one can follow the kinds of shows they allow to reach the public without a feeling that the authorities, when they appoint censors, go to the blind men's home for those to whom they give the office. A regulation of anything with which the public is concerned cannot give satisfaction to everyone but all certainly will agree that a little intelligence exercised in this line would be exceedingly helpful to the morals of the community.

CORRESPONDENCE

Germantown, Pa., Dec. 3, 1921. —The readers of the Mennonite will be interested to read something occasionally from this place, the history of which goes back farther than that of any other Mennonite place of worship in this country. In the statistics of the Eastern Conference printed in the Year Book just out, the name Germantown stands in the column of congregations, but opposite this name there is nothing but a series of blanks all across the page. This indicates that the statistician had no report from this congregation to insert there. It was not that there was nothing to report, but the explanation is that in the absence of a regular pastor after the death of Brother Bayley the matter of sending in a report had gone by default.

Without stopping to ask the reason why with a history of over 280 years there is only such a small body of regular worshipers to keep the work going here, let me say at once that the little flock gathered and held together by Pastor Bayley stands for more than the numbers would indicate. They deserve much credit, and moreover the gratitude of the conference, both local and General, for the way they have kept the work here steadily in line as a creditable member of our conference family, carrying their share in promoting local and general church activity, and maintaining a good reputation for the place among the Christian people of Germantown.

Those of their number (more than half of the members and workers) who have come out of other churches, are not a whit behind the rest in their loyalty to the place and to the teaching it stands for, as well as in faithful support of the Sunday school, the regular church services, and the Christian Endeavor meetings. There is, moreover, such a spirit of unity and close-knit fellowship in the little company that one hardly misses the inspiration of numbers found in larger gatherings. It seems like a family gathering around the family altar, and the quiet, cozy appearance of the place enhances this feeling.

Visitors dropping in, as is the case at almost every service, remark about it and express their delight. Two such visitors, Scotch Presbyterian ladies, who were present at our communion service recently, felt themselves so much at home that with beaming faces they followed the invitation to the Lord's table and partook of the emblems with the congregation in sweet Christian fellowship. It was naturally gratifying to the pastor to receive their assurance of full agreement with the fundamental teaching with which he had introduced the sacramental service. Not infrequently one hears visitors express surprise at the absence of any oddities, such as the average run of newspaper references to Mennonites had led them to expect.

Two of the out-going missionaries, Bro. and Sister Isaac, spoke here in the evening of the Sunday they spent in Philadelphia just before their sailing. The message they brought us was much appreciated by the members and others who gathered to greet them. The evening offering was put into their hands for their encouragement and the prayers of those who have learned the secret of true intercession, follow these consecrated messengers of the cross to their work in the far away field.

The Young People's Societies of the Eastern Conference have undertaken to purchase a Ford for Bro. Moyer in India for use in his work. The quota that fell to Germantown seemed pretty big, but in their Thanksgiving offering, taken for this purpose, they went "over the top" with some to spare. The cheerfulness of the giving was evident. May the Lord bless the givers and those for whose assistance the gifts were made.

A new feature introduced in the Sunday school recently at the suggestion of the superintendent, himself not as yet a member of our church, is the presentation, at each session of the school, of a few questions and answers from the Catechism. This gives the pastor an excellent opportunity to hold before the minds of old and young the fundamental truths of the Scriptures as taught by the church.

A. S. Shelly.

Wisner, Neb., Nov. 21, 1921— Dear Readers of the Mennonite: Let us praise and thank God every day of our lives for his goodness and mercy which He does shower upon us from day to day.

As Thanksgiving is nigh and the earth is decked with a sheet of white it reminds us that another year is drawing to its close and we must stop and think have we really done all that we could for Christ and His kingdom? Let our works be prompted by His great and unfailing love.

Although our church is yet without a minister we feel that we have been richly blesed throughout the year.

During the summer months Prof. Ben Kauffman from Marion, S. Dak., served us with the Word of God. On Sunday, Nov. 20, we as a church were granted the blessed privilege to partake of the Lord's Supper. We were served by Rev. E. J. Neuenschwander from Freeman, S. Dak. On Friday and Sunday morning he preached very inspiringly in the German language and in the evening he preached very effectively in the English.

We have also had the pleasure of having in our midst Bro. J. W. Kliewer who told about the mission work in India, China and among the Indians. Also Bro. C. E. Krehbiel of Newton, Kan., was with us and gave us a very interesting talk on the work that is being done by our general conference.

Dr. J. H. Langenwalter from Bethel College was also in our midst this summer for the interest of the college.

Rev. D. J. Brandt and family appeared in our midst unawares yesterday. They are going to spend a week with Mrs. Brandt's home folks and their many friends here. We thought we could not have any church services on Thanksgiving day but now through God's grace we will be served by Rev. Brandt on Thanksgiving day and also next Sunday.

We have Sunday school every Sunday, having our special mission Sunday the first Sunday of every month. Every second Sunday our S. S. services are English. We have two German adult classes, the other classes being English.

We have our C. E. programs every second Sunday evening. Our programs are English.

At present there are seven of our young folks away to the different schools, also several attending high school here.

The people of this community are enjoying God's richest blessings of health and happiness and we hope the same of all the readers of The Mennonite.

Mrs. Andrew Risser, Corr

WORTH REPEATING

Selections by A. S. Shelly

Superior (?) Wisdom.—Now and then in these times of ours, there arises a wise man—usually about as wise as he is young—who discovers for the rest of us that the world has outgrown the Bible; that the old Book was written for a crude and undeveloped people and time; that it does not apply to our own day and civilization. Well there does seem to be a misfit now and then, but it remains an open question in the minds of a few unlearned men whether it is the (supposed) straight-edge or the plank that is out of line; whether the clay or the potter is at fault.—Burdette.

Law or Grace.—The covenant with Abraham was a covenant of grace and was, therefore, not based on merit but on the fact that Abraham trusted God's gracious promise and so was declared righteous because of his forward look to the coming Redeemer. All those of like faith under the old dispensation obtained righteousness not by their own works, but by their humble dependence upon the grace of God. They may not have been clearly conscious that they should be made righteous through the sacrificial death and resurrection of Christ, but their faith in the grace and promise of God was, in germ and essence, a faith in Christ (Rom. 4; Gal. 3 and 4). All the specifications and directions of the old covenant, especially those relating to the service of offerings, were indeed a foreshadowing of Christ, of His redemption and kingdom. The offerings prescribed in the ceremonial law have no real meaning, no real significance unless looked at in this light. Taking his part in the orderings of grace and the consequent rights, the humble, believing Israelite knew himself a partaker of the grace of God, vouchsafed to Israel, and trusted confidently on the protection of God for his temporal and his spiritual life. Of this the psalms bear glorious testimony.—Translated from Jellinghaus.

Spiritual Reconstruction of Russia.—To every one familiar with conditions in Russia it is clear beyond question that the reconstruction of Russia can be accomplished only with the active help of two factors. One of these is the German element, represented in particular by the residents and colonists who have been there for centuries,—Lutherans and Mennonites. The other, which in our estimation takes first rank, is the evangelic element among the Russian people themselves, the Stundists, our Russian brethren, the Evangelic Christians, Baptists. These can, must, and will be "the salt of the earth" for Russia. And it shall be our task and joy to contribute what we can, that this salt may not lose its savor but continue to be useful, a blessing to the land of devastation and ruin.

In the colonies of German refugees from Russia there are thousands, who though driven by the exigencies of the world war and the revolution to flee from the land of their adoption, have not forgotten this their second home; all want to return to the east. They are filled with the conviction that God has yet a mission there for the two million German colonists, not only of an industrial nature, but along the line of spiritual uplift through the gospel.

Preacher D. Bekker writes—It is surely not a matter of accident that such endless numbers of Russia's sons were brought to Germany as prisoners of war. A wonderful work of God was here begun among them. Through the preaching of the gospel in the prison camps, fully 1800 of them found here, far away from their homes, peace and salvation in Christ. Today most of these are back in Russia as so many missionaries among their own people. Especially precious to me was the occasion when I could celebrate the Lord's Supper with 56 converts out of the ranks of the Bolshevists.

From Petrograd comes the corroborative testimony: Many of our prisoners of war come beck from Germany into the homeland as persons converted to the Lord. It gives us unspeakable joy to greet these Brethren in our midst.

Many congregations are looking with intense desire for a revival, and already there are many signs of a coming, mighty spiritual awaking, which as it seems to me, is to begin here and then spread over all Europe. From all over Russia comes the call: "Send us messengers of the gospel." The Greek Catholic churches in Moscow are opening their doors to the Salvation Army and thus from the walls of these churches Bible mottoes are shining forth the truth. Clericals in despair are seeing the people leaving them in large numbers. Even Lutheran parsons have left their churches and have requested our Brethren to supply their places. The demand for Bibles far outruns the supply. A letter from Siberia brings the information that whole villages are being converted to Christ.—Translated from "Dein Reich Komme."

THE CASE OF JENNIE

The other girls in the great city office were inclined to make fun of Jennie when she first came among them, says one who tells her story. She was from the country, she had never worked in an office before, and she did not know much about city life in any way. Her dress, her manner, and her view of many things were so different from theirs that they considered her a standing joke. The dress she was observant enough to change and modify so that in a short time it was no longer noticeable, and she was quick, too, in learning new ways where they seemed to offer any improvement. But the work—that was the funniest thing about it all—the seriousness with which she viewed her work in that office! The others did what they were put there to do, got through with it, and went home. They had sense enough, they told one another, to understand where their responsibility ended, and let other things alone; but it really seemed as if Jennie took affairs to heart as if she owned the establishment. She never did get through while she could see anything else that she thought should be done.

Of course they had told her some absurd things to begin with —"just to keep her busy," they said, and to see if she really would believe all they told her—but even when she found that the others did not touch some of the things they declared were expected of her, she did not resent her experience. She had learned not only what was in her own niche, but the working of several side lines. She had learned so much, indeed, that she was presently called upon by those in authority for more important work. When she was made a superintendent, the other girls didn't consider it fair. Some of them "had been there much longer than she had."

But is was not a question of time, but of value. The other girls had been interested in doing just what they had to do—in doing just enough and well enough to hold their places and draw their pay—but Jennie had been honestly interested in the business. She had not been content with giving just so much time for so much money; she had put herself into her work, and given the utmost of skill and willingness that she could give. She had unconsciously fitted herself for the higher position, and it came to her simply because she was fitted for it. It was not a case of good luck.

"You have been very fortunate," said one to a lady a few weeks ago. "You get such fair prices for your work." And the one who was congratulated quietly agreed with the statement, and said nothing of the years of struggle and the many times when she had put into the task before her double of the time and study for which she would receive compensation. She could not afford to send out inferior work at any price. For her own sake she must put her best into it, even though there never came any material reward. But the material reward seldom fails in the end. We occupy the places to which we have climbed.—Firelight.

THE C. E. TOPIC

Dec. 18.

Conscience: Teaching It, Quickening It, Obeying It.

Prov. 20:27; Acts 4:13-20.

Conscience is that influence in the breast of every man that would lead him in the way of righteousness as he knows righteousness. No one can imagine what this world would be like if it were not for conscience, except that we know it would be a terrible place in which to live and there would be nothing to make us feel that life, property or reputation could be secure. Sometimes men (and women too) ignore conscience so long and often that they become hardened and it makes no impression on them. When this is the case, such persons become utterly unreliable and unsafe to the community. It is not that there are conscienceless men and women that makes the world what it is, but that there are persons who have made conscience of no effect in themselves. In other words, they have killed their own conscience.

The noblest people on earth are those who let their conscience be their guide and do not act contrary to it. Because they are true to their conscience they have a peace of mind that others do not enjoy. No one can be happy with a troublesome conscience. A certain poet makes one of his characters say that his conscience has a thousand several tongues and every one of them condemn him for a villain. We may not all be great wrong-doers, as the world regards wrong-doing, but few, if

any, can say that we have never had a trying and troublesome hour or day with our conscience. Get the secret of the success of any one who has been a great blessing to the world and you will find that that one was a person whose life was ruled by the dictates of conscience. It made him a better worker, a better patriot, a better friend, a better neighbor, etc. Every piece of work we give to the world bears the marks of conscience, either good or bad. Every word we utter is prompted either by conscience or by a defiance of conscience.

Having said this much of conscience, it remains for us to emphasize the fact that conscience alone is not a safe guide. Many wrongs are done in the name of conscience. Many careers are devoted to doing the world and their fellowmen hurt because they are the slaves of a misguided conscience. To be right in God's sight we must be regenerated men and women. This means that our conscience, as well as ourselves, must be right with God. When once one becomes a child of his heavenly Father all that he has and is becomes changed, converted and regenerated. Paul is an example of a man who had a conscience that was active, and yet Paul, before his conversion, was a man who opposed God and fought the truth even to the extent of putting to death faithful men and women. It is for every one to make sure that his conscience is in harmony with the will of God. To make this certain one must be familiar with what God's word declares as truth, one must have the spirit of the Lord Jesus Christ, one must be under the guide of the Spirit and one's will must be entirely surrendered to God. A great many think that because they have no troubles with conscience in certain matters they are all right in going along with these matters. Nothing might be more deceiving. Surely an unredeemed person has no warrant that his or her life is all that it should be just because conscience is not active. If it were they would quickly throw themselves upon the mercy of God and plead for forgiveness and acceptance.

Conscience is a thing that may be taught. It is taught by the Word, by the example of godly people and by the Spirit. Especially is the latter the great teacher of conscience. No one knows whether he or she has the approval of God until He speaks, and this He does by the Spirit. A study of the new Testament will reveal the fact that the Spirit continually reveals to man exactly what his life shall be. An unwillingness to trust the Spirit's guide in matters of conscience in the light of the New Testament amounts to a rejection and defiance of God.

The great danger is that conscience may lose its sensitiveness. It may become sluggish or callous and may even become a dead thing. Like the fingers of the great artist which retain their cunning by being continually at work on their art, so the conscience of the Christian keeps fresh and powerful by continual activities in the Christian life. Were we to cease using our hands there would eventually come a time when we could no longer use our hands. The same would apply to our consciences.

It will be noted that the subject of our study includes the quickening of conscience and obedience to it. To quicken is to make alive, in this sense we might apply it as keeping it alive as well as bringing it to life when it is dead. Only God can make a dead thing live. This is what He does when once we give ourselves to Him and are regenerated. In keeping it lively and active we prevent it from becoming a useless thing and we make it grow in the direction that pleases God. None who know God would want to disobey Him. The converted conscience is the voice by which He directs. To resist it is to resist Him.

THE S. S. LESSON

Dec. 18.

Paul's Last Words.

II Tim. 4:6-18.

Golden Text: I have fought the good fight, I have finished my course, I have kept the faith. II Tim. 4:7.

The last words of great men of God are always impressive. They give evidence of his being true to the end. They inspire others to faithfulness when their time of greatest trial comes. They show forth the mighty faith that sustained them in the supreme crisis. Paul's last letter to Timothy is particularly dear to us because it portrays the intimacy existing between him and a dear friend and because it is a final message to all the church of one who, next to Jesus, had the most important part in the development of the Christian faith.

Paul realized that the time of his departure was at hand and that he must leave the work to others to finish, but in Timothy he saw one of those to whom God would entrust the responsibility of taking up the work where he left off. Workers may die but the work goes on and God always has someone to take the places of those whom He calls to their reward.

Paul expresses a readiness to be offered up. It meant not only death but martyrdom to him. The offering up to which he looked forward to involved all the agony of anticipation that death would bring, but, as he had been ready to live for God and do all in his power to extend His kingdom, so he now was prepared to give his life a willing sacrifice, remembering surely that Christ, his Lord, had also willingly gone to the cross for him.

In the review of his life which the next few verses bring, the apostle compares it to the fight which had been made, the course that had been run and a faith that had been kept. Every Christian is a soldier of the Lord Jesus Christ. He should be a good soldier which involves obedience to the commander, faithfulness to duty, loyalty to the cause and to comrades in the cause. Often in his writings Paul describes the activities as being like an athletic contest. Here he has run his race. A race means discipline in preparing for it, whole-souled energy in pursuing it and persistence until the goal is reached. In the Christian race the prize is not for him who excels alone, but for all those who faithfully keep at it with all their powers until the prize is won. To this aged apostle the faith of which he speaks was his most solemn obligation to his Lord. He kept it by continual effort to serve Him and be true to every obligation laid upon him and always with an absolute confidence in his Master and his Master's promises.

Paul feels a sense of loneliness as the end approaches. Of the others who had been a comfort to him only Luke remained. Luke, we remember, was the writer of the book that bears his name and the Book of Acts which is largely given over to describing events in which Paul had a part. On his journey to Rome Luke was one of the company. Now Paul longs for Timothy and Mark. Timothy was particularly his spiritual child. Mark had been the cause of the sad difference between Paul and Barnabas, but by this time he had again regained the confidence of Paul to the extent that he wanted him with him in his last hours. There is the sad note of others having made the end of Paul trying. Demas forsook him because the world appealed to him stronger than the prospect of martyrdom. Alas, Demas is not the only one by any means who loves the world more than his Christ. Alexander the coppersmith had done much harm to Paul, how we do not know, but it may have been as a witness when Paul had to stand alone at his first hearing. In this hearing Paul came to realize that even when all forsook he could rely upon God standing by him. This is always the assurance of the troubled one who feels that none stand by him in the great trial. Paul made request for two things, his cloak that had been such a comfort to him in his travels, it could help to make his last hours in the damp, cold prison more bearable. He needed the parchments particularly. What were they? They may have been documents relating to his citizenship which he would need at his trial or they may have been copies of the Scriptures in which he could find comfort in his lonesomeness.

Paul found great comfort in what the Lord had done for him and it gave him courage in the face of what he knew was before him. He remembered that even then by the power of God he could proclaim a message that the Gentiles heard. He is particularly gratified that he was delivered out of the mouth of the lion. It may be that he refers to his having been saved by some form of providential circumstances from being thrown to the lions in the arena. At least he knew that as the Lord had delivered him then he might with confidence leave his fate in His hands.

It is easy enough to be pleasant,
When life flows along like a song.
But the man worth while
Is the man with a smile,
When everything goes dead wrong.

New subscribers will receive the Mennonite or the Christlicher Bundesbote from now until January 1923 for the single subscription price, $1.50. The two papers to one address, $2.50. Subscribers who pay their subscription in advance will receive the Bundesbote Kalender or the Mennonite Year Book as a premium.

RELIEF NOTES

(Conducted by Vernon Smucker.)

Attention is called to an article on clothing distribution in Constantinople. Below are found several extracts from reports made by joint investigation committees and relief organizations and forwarded to us by our Constantinople Unit. The crisis is the result of the withdrawing from that district of Red Cross and the French government. Actual starvation conditions are existing and only prompt response to the appeal will prevent thousands from starving to death.

"To put the case plainly; here are fifty thousand people, they are unable to get out of the city; there is no more subsistence here for them. The result must be that we shall have to stand helplessly by and watch them starve, unless help is sent from outside. We have tried to make what funds the committee has received go as far as possible. Now they are gone, and we are turning piteous cases away.

"We can only look to those at home who are large spirited enough to send us money, help and hope. Some of those at home will ask why they should be harrowed with tales of misery from halfway across the world. The answer is that many fellow-creatures are homeless, helpless and starving. They are people like ourselves, brought up in comfortable homes; doctors, lawyers, editors and writers, musicians and artists, ladies of birth and title, officers of the army and navy, little children as well as soldiers who have given their health and almost their lives to keep back the Bolshevik menace which threatens the world's peace. They are all looking to America as their best friend, and it is a terrible thing to be obliged to answer their trust and confidence in us with a refusal, which in many cases will mean a death sentence."

"The Russian refugee situation has suddenly become critical at Constantinople. Until Oct. 15th last, the French and the American Red Cross provided a daily meal for 20,000 people.

"Today these organizations have ceased to function and these unfortunate people are left on our hands.

"We have no means of feeding them and they are faced with absolute starvation within the next few days unless you send us help immediately.

"We are in urgent need of funds to enable us to carry on even temporarily.

"Much has been written in the past months about a Russian famine but that was in Russia and it was impossible to get facts about it. Now we have a Russian famine here and actually on the spot, and all facts are known and verifiable.

"At this moment a number of Russian refugees within Constantinople and the vicinity are dying of starvation. A number have already died.

"In the documents given below all the facts will be found and also the scheme of relief which has been devised to meet the situation."

Facts and Figures.

The estimated number of Russian refugees in Constantinople and vicinity without visible means of support are as follows:

	Men	Women	Children
In Constan.	22000	4700	2700
In camps near by	3150	1100	710
	25150	5800	3410

Making a total of 34,560.

On newly started agricultural farms not yet selfsupporting	2000
Recently returned from Brazil	1400
	36960

To these figures may be added the camp at Gallipoli, consisting of:

Military	10740
Civilian men	400
Women	960
Children	300
	12400

In addition to this there is a very large number who manage to earn a precarious livelihood by casual employment and as street vendors, and of whom there is no register—some three or four thousand and who sleep on the pavement at night.

"During the past 11 months the American Red Cross has assisted over 20,000 Russian refugees, spending $8,000,000 on food and material and $2,000,000 in money.

"During August last it distributed 17,630 food rations. Apart from the above assistance, about 2,000 persons a day came to the refectories to ask for food.

"Now, owing to the great expense which it has also gone to in other countries in similar charitable work, the American Red Cross finds itself unable to continue work in Constantinople.

"Such a situation cannot continue. It is, first and above all, a question of simple humanity, the majority of the Russians receiving assistance being invalids or women and children. It is also a question of public security, as it is impossible to ignore what real danger and grave disturbances might be caused to the population here by the presence of several thousands of starving persons."

There are at the present time two Mennonite colonies for Russian refugees in Germany. The older colony is located at Schoenberg in Mecklenburg. The nine or ten Russian Mennonite families living in this colony are such as have brought some means from their fatherland. The sum of about one thousand dollars is required for a family to settle here.

The larger colony is that of the Lechfeld near Augsburg in South Germany. Here those who come penniless are given a home and an opportunity to earn a living. A tract of land comprising 1,200 Hectares (about 3,000 acres) formerly used for military purposes, has been rented at a low price from the government. Daily work for all colonists is provided, either on the farm or in some sort of home industry. The wage for men is one mark (at the present rate of exchange less than ½ cent) for an hour for men and ¾ of a mark for women. Eighty families are now cared for in this colony. A Mennonite church has been organized and three teachers engaged for the colony school.

Both colonies are maintained by the "Mennonitische Fluechtlings-Fuersorge Committee," a representative organization of the Mennonites of Germany. The brotherhood in Germany is liberally supporting this work, yet it is impossible for them to bear the whole expense which, considered from their point of view is very great. Two million marks are needed during the coming year, Expressed in American money the sum is less than ten thousand dollars. When the work was undertaken it was fully realized that it cannot be maintained without substantial aid from America. Our relief committee has already forwarded $2,000 for this work a few months ago. This has been a very great help. It is hoped that the brotherhood in America will further aid this worthy cause.

Nov. 21, 1921.

A recent letter from Bro. A. J. Miller, who has spent some time in Russia within the past few months, gives in some detail the efforts he has been putting forth to get in touch with Bro. Clayton Kratz. Bro. Miller made urgent representations to the authorities at Moscow asking for news as to the whereabouts of Bro. Kratz, but nothing could be learned from them. He asked for a special investigation as to the facts in the case, but was referred to the Ukranian Soviet government. Bro. Miller traveled to the seat of this government and found the authorities there very cordial and apparently very willing to do all they can to assist in the effort to locate Bro. Kratz. It was proposed to send a special government representative to Halbstadt to find out all that could be learned concerning the case, and then endeavor to follow up and trace his whereabouts and to report as soon as possible. With this Bro. Miller was forced to leave the case so far as his direct personal efforts were concerned, but he was hopeful that some news might be had before long. Bro. Miller also placed full information concerning the disappearance of Bro. Kratz into the hands of several American officers and business men traveling through Southern Russia and they promised to do what they can in the way of securing information. We hope that we may soon be able to report definite news on the matter.

Bro. Slagel and Sisters Weaver and Zook of the Constantinople unit recently took a vacation of several weeks from their strenuous duties. Bro. Slagel spent some time in Sophia endeavoring to straighten out some passport tangles which concerned a number of the Russian refugees who were going to western Europe. The unit reports that all passports for the remaining Mennonite refugees who desire to come to America have now been secured.

Nov. 28, 1921.

MARRIAGE

Harpstrite-Hirstein—Alma M Harpstrite to Samuel A. Hirstein, Nov. 9, at the home of the bride by Rev. G. T. Soldner of Summerfield, Ill., the pastor of the groom.

Moyer-Fretz—On October 12, 1921, by Pastor A. M. Fretz of Perkasie, Joseph M. Moyer of Pipersville and Miss Alice T. Fretz of Bedminsterville, Pa.

Bishop-Andrews—On Oct. 15, 1921, by Pastor A. M. Fretz, Mr. Russell M. Bishop of Hilltown and Miss Jennie M. Andrews of Blooming Glen, Pa.

Detweiler-Moyer—On Oct. 15, 1921, by Pastor A. M. Fretz, Mr. Raymond O. Detweiler of Telford, Pa., and Miss Alverda B. Moyer of Perkasie, Pa.

Bishop-Hunsberger—On Nov. 12, 1921, by Pastor A. M. Fretz, Arthur M. Bishop of Chalfont, Pa., and Miss Mary H. Hunsberger of Dublin, Pa.

DEATHS

Andrews—On August 8, 1921, at Blooming Glen, Pa., Hannah, nee Moyer, beloved wife of Milton K. Andrews. Aged 51 years, 5 months and 3 days. Interment on 13th, at Deep Run. Pastor A. M. Fretz assisted by Rev. Frank Swartz, conducted the funeral services.

Stover—On Sept. 23, 1921, near Keller's church, Pa., Abraham Z. Stover, aged 80 years, 10 months and 22 days. Services and interment on the 28th at Springfield Union church. Services by Rev. O. H. Melchior at the house and Pastor A. M. Fretz at the church.

Swartz—On October 7, 1921, in Pipersville, Pa., Mahlon F. Swartz, aged 63 years, 10 months and 11 days. Interment on the 12th at Deep Run. Services by Revs. A. M. Fretz, Jacob Rush and W. W. Rugh.

Smith—On October 13, 1921, in Hatfield, Pa., Florence R. Smith, aged 33 years, 2 months and 28 days. Interment on the 17th, at Souderton. Services conducted by Revs. Reed F. Landis and A. M. Fretz.

Lehman—On Nov. 6, 1921, in Bethlehem, Pa., Stover Lehman, aged 66 years, 8 months, and 6 days. Interment on the 10th at Springfield Mennonite church. Services by Pastor A. M. Fretz.

Bowman—On Nov. 15, 1921, Judith, nee Good, widow of the late Tobias Bowman of near Bowmansville, Pa., aged 80 years, 2 months and 26 days. Sister Bowman had been a widow for nearly sixteen years. She was much devoted to her church, liberal in her gifts to worthy causes, and while she was the last of a large family and leaves no immediate decendants, she leaves a host of relatives and friends that mourn after her, though the sorrow of a blessed hope. Interment on the 18th, at the Bowmansville Mennonite church. Services by Rudy Lehman and Pastor A. M. Fretz.

Ruth.—Abraham J. Ruth, born at Summerfield, Ill, April 6, 1874. In the following year his parents moved to Halstead, Kan., where they lived several years and then moved to Moundridge, Kan. In 1889 he accepted Christ as his Savior and by baptism was taken into the West Zion Mennonite church at Moundridge.

He attended Bethel College and later Kansas State University, from which institution he graduated in the engineering course in 1901.

December 25, 1902, he united in marriage with Miss Emma Eymann. The Lord blessed this union with 4 children, 3 daughters and 1 son. They made their home in Chicago for nearly two years, when on account of his health they moved to California and later to Mexico, where they lived eight years and he regained his health.

Six years ago he returned to Los Angeles with his family. December of last year he went to Tampico, Mexico, as civil engineer of the Petroleum Oil Co. October 31st he took sick suddenly and passed away on November 3rd, 3 P. M., at the age of 47 years, 7 months and 27 days. He leavcs to mourn his death his beloved wife, four children, his father, eight brothers, three sisters and besides, many other relatives and friends. They mourn not as such who have no hope. Funeral services were held at Ontario. Words of comfort were spoken by Rev. H. J. Krehbiel, Reedley, Cal., English, text, I Thess. 4:13, and by Rev. M. M. Horsch, Upland, Cal., German, text, 11 Cor. 4:17-18.

CONTRIBUTIONS

FOR PUBLICATION

Hillsboro ch., Hillsboro, Kan., $33.62; Salem-Zions ch., Marion S. Dak., $24.80; Sichar ch., Cordell, Okla., $5.10; Bethel ch., Fortuna, Mo., $8.93; Garmenn. S. S., Upland, Cal., $7.00; First Menn. ch., Upland, Cal., $25.26; First Menn. S. S., Upland, Cal., $7.00; Frst Mennonite ch., Newton, Kan., $16.50; Bergtal ch., Pawnee Rock, Kan., $20; Bethesda ch., Hillsboro, Kan., $50.31; Buhler Menn. ch., Buhler, Kan., $14; New Hoffnungstal ch., Meno. Okla., $25.84.

J. S. Dester, Deer Creek, Okla., .50; Hanston Menn. ch., Hanston, Kan., $10.75; Apostolic Menn. ch., Trenton, O., $16.17.

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"Other foundation can no man lay than that is laid which is Jesus Christ."

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IN MENNONITE CIRCLES

Prof. J. E. Hartzler will deliver a series of Bible lectures in Grace church, Pandora, Ohio, some time after the holidays.

The Lechfeld colony for Russian refugees in Germany, financed and supervised by Mennonites, is located on lands formerly used by the German government for military purposes. On it are located 130 families, Mennonites, Baptists and Lutherans, living in army buildings that have been converted into homes, not all of them have, however, been placed in their own little homes. This will be done as soon as the assured financial help arrives from America.

The address at the commencement exercises of the Witmarsum Theological Seminary will be given by Pres. J. H. Langenwalter of Bethel College, Newton, Kansas, according to plans just completed and recently announced. This graduating service will be held in the First Mennonite church of Bluffton, on Tuesday evening, the 30th of May. The baccalaureate service will be held on Sunday evening, the 28th of May, in the Mennonite church. Pres. Hartzler will preach the sermon on this occasion. Five of the seminary men are candidates to receive their degrees next spring. Three of these are working for their B. D. and two of them for the degree of Th. M.

News of the death of Rev. H. G. Allebach, former editor of The Mennonite, on Dec. 3, in a sanitarium at White Haven, Pa., came to his many friends as a distinct shock, since reports had it that he was steadily improving. Rev. Allebach, after graduating from the University of Pennsylvania, spent a number of years in the teaching profession, serving also at various times as pastor at Wayland and Noble, Ia., and Pottstown, Pa., as well as on the mission field in Oklahoma. He came to be known for his scholarly attainments and was regarded as one of the best informed botanists in Pennsylvania. As a writer he was distinguished for his remarkable command of the English language and the richness of his style. His life seemed to be a continual succession of misfortunes which would have driven many another to despair. With it all, however, he always remained the patient, consistent Christian gentleman. His last active work in the ministry was in the capacity of pastor of the Swamp and Quakertown, Pa., churches, which work he had to relinquish on account of failing health. The funeral services were held in Quakertown on Wednesday evening, Dec. 8, and the next day in his home church, Schwenksville.

CONVERSION

Text: "And said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the Kingdom of Heaven." Matt. 18:3.

Jesus Christ was the world's greatest teacher and preacher. Multitudes followed Him because He taught them, not as the scribes, but as one having authority. He came to them with the deepest truth of God, but couched in such familiar expressions, and told in such a fascinating way, that all men heard Him and went their way, rejoicing that so great a Teacher had come into the world as the Messenger of God. He desired to speak to them concerning the kingdom, and seeing on the distant hillside a farmer sowing his seed, He gave them the parable of the sower; and every farmer in his company began to understand the message. He told them the story of a woman baking bread, and in the spreading of the leaven every housekeeper had a vision of one of the deepest principles of the coming kingdom. He gave them the account of the boy who went away from home, breaking his mother's heart, and according to tradition, putting her into the grave; causing his old father to bow his head in shame again and again, and yet in spite of it all, his father loving him; and every listener learned from the story, a lesson concerning the love of God which could have been given to him in no other way. He was acknowledged as the world's greatest Teacher and Preacher.

The text is introduced by the word "verily", and this is peculiar to Jesus. The word calls especial attention to the coming message. It was as if He had sounded a bell and said, "stop and listen"; and whenever the word "verily" occurs the Bible reader would do well to give heed to the message of Jesus.

What hope is there for the moralist when Jesus said, "Except you be converted"? What hope can there be for the man who says God is so merciful that He will not allow him finally to be lost, when Jesus said, "Ye shall not enter into the kingdom except ye be converted and become as little children."

It will be necessary for us to read carefully verse eight and nine in the eighteenth chapter of Matthew, if we would be impressed with the importance of conversion. There are solemn words here. "Wherefore if thy hand or foot offend thee, cut them off, and cast them from thee: it is better for thee to enter into life halt or maimed, rather than having two hands or two feet to be cast into everlasting fire. And if thine eye offend thee, pluck it out, and cast it from thee: it is better for thee to enter into life with one eye, rather than having two eyes to be cast into hell fire."

I have been told that there are two ways to read this text. The first is as we have it in the King James version; the second would make it read thus: "Verily, I say unto you, except ye convert yourselves and become as little children, ye shall not enter into the kingdom of heaven." Those who hold to this second reading say that there is a difference between regeneration and conversion, that regeneration is God's part of the contract, while conversion is ours; that conversion is simply having the willing mind, while regeneration is God's imparting to us His own life; and to convert one's self is simply to be willing to be saved. And this is all-important, for even God Himself cannot save us against our wills. But I prefer to use, in my treatment of the text, the generally accepted idea of conversion, and wish my message to center around the following questions: What is conversion? How may I be converted? Do I know when I am converted? How may I know certainly?

1. What is conversion? I own a piece of property, and you desire to purchase it. You pay me a price, and the property is transferred from my ownership to yours. It is a converted piece of property. This is just a hint as to what conversion is. We are sold under sin; and if any should object to this expression we have sold ourselves under sin. Jesus came and in the shedding of His own blood paid the price of our redemption. As a child of God, I am bought back from bondage to freedom. To be converted is to be turned about. Going away from God, I turned towards Him. With my face set away from heaven, I deliberately turn and accept Jesus, who said, "I am the way, the truth and the life." To be converted is to cross the line which separates light from darkness, and may be done as easily as if one drew a line in the path before him and stepped over it. Both of these would be by the act of one's will; only it is to be remembered that when by faith, we accept Jesus there is imparted to us a knowledge which comes from the Holy Ghost alone; while we seem to be acting in our own strength, yet really it is in the strength of God. Let it be remembered, however, that no two people may have exactly the same experience. There is an illustration of this in the healing of the blind men in the New Testament. I can imagine them having a convention, and each giving his testimony. One declares that the only way to receive our sight is to have clay and spittle put upon your eyes and wash in the pool of Siloam. Another ridicules this experience and declares that only the touch of the fingers of Jesus is necessary. Still another speaks and emphatically declares that even the touch of Jesus is superfluous, for at the command of Jesus he saw clearly. Another says that instantaneous sight is impossible, and describes his

own experience, when he saw men like trees, walking. But when all have given their testimony, they finally unite in declaring that whereas they once were blind, now they can see; and after all this is the important matter.

A friend of mine described a number of people who came to view "The Angelus" that celebrated masterpiece of Millet's. Some people admired the prospective; others, the figure of the man; others, that of the woman. One man simply stood aghast as he looked and exclaimed, "What a marvelous frame that picture has!" and no two people expressed the same opinion concerning the masterpiece. How could we expect them to have the same experience in coming to Christ?

It may be that some will say, "Why insist upon conversion when my life is a moral one?" And my answer is that it is worked out according to men's standard and falls far short of God's.

A certain minister had a blind man as one of his hearers. He walked about the village where he lived genefally without a guide, and apparently went as easily as a man with eyes. He had a stick in his hands, with which he touched the trees and fences, and seemed to know by the very sound where he was. One day at noon, when he should have been going home he was seen walking rapidly away from his home. He was finally convinced that he was going in the wrong direction. Going in the new direction, he used his legs in the same mechanical way and his stick in the same fashion, but the difference between the man in the first instance and the second was this, that in the first picture he was going away from home, while in the second picture he was going homeward rapidly. The trouble with this man's morality is that it is self-centered and not Christ-centered if he is rejected.

2. How may I be converted? For from the text which says "Except ye be converted" it would seem as if some power outside of ourselves must be working in our behalf, and this is true. The foundation of it all is the atonement by Christ. His sacrificial death upon the cross. Rejecting this truth, there is no hope for us. In our sinful condition, the Spirit of God rouses us, convicts us of sin, convinces us of our need of a Savior, and finally God, in His grace, gives us the strength to yield, and we pass from darkness to light.

Sometimes great need drives us to light, as in the case of Nicodemus; while again great sin compels us to come to Him, as in the case of the thief on the cross. But whether it be need or sin, let us start with little faith, if we have no more, and God will meet us the moment we start. A minister once conducted a series of meetings in a soldier's home. The commanding officer told him, when the services were over of a former inmate, an old sea captain, who came to the institution a confessed infidel. He refused to attend any of the services in the chapel; finally he was taken ill, and then the commanding officer entered his room, asking him to read the Scriptures, which he declined to do. Again he came suggesting that he read the Bible to see if there was any part he could believe, and a bottle of red ink and a pen were left by his bedside, the officer suggesting that he mark any verse red if he could accept it. This appealed to the dying man and he said, "Where shall I read?" The officer said, "Begin with John's Gospel." And he did so. He read through two chapters without marking anything, and through fifteen verses of the third chapter. Then he came to the sixteenth verse, which is a picture of the very heart of God, and he reached for his pen and marked the verse red. When this much of the story had been told we reached the old captain's room and passed the threshold to find the bed empty, for he was gone. " I wish you might have seen his Bible," said the captain. "I sent it to the family recently. There was not a page in it that was not marked red." Over his bed swung a pasteboard anchor; marked upon it were these words—"I have cast my anchor in safe harbor." For he had gone home.

3. Do you know when you were converted? That is, do you know the exact time? There are two extremes in experiences in this matter. An incident is recalled by Reverend Chapman of an old man who sat in his study room one Friday evening, and just as the hands of the clock marked the hour 9:30 he said, "I will", and came to Christ. That was the moment of his conversion. He also states, but, as for myself, I have not had this experience; I do not know when I turned to Christ. It must have been when I was a small child. He relates that one of the best women he knew had an experience similar to his, while one of the greatest preachers in the land told him he was a drunkard until he was 21 years of age, and then on his knees, by his father's death bed, he came to the Savior. After all, it is not so much a question of the knowledge of the day, or the hour, or the month of one's conversion as "Do we now know Christ?"

4. How may we know that we have passed from death into life? Certainly not with our feelings as a proof, for they change as the sands shift on the sea-shore. If our feelings be the foundation, then we may be in the kingdom and out of it a great many times a day. It is not always to be determined by a great change in one's life, for men who have not accepted Christ have had such experience. There is only one sure way of knowing it, and that is on the authority of the Word of God. John 5:24, "Verily, verily, I say unto you, he that heareth My word, and believeth on Him that sent Me, hath everlasting life, and shall not come into condemnation: but is passed from death unto life." And John 6:47, "Verily, verily, I say unto you, he that believeth on Me hath everlasting life".—Selected and prepared by Allen D. Snyder.

OUR WOMAN'S WORK

Claysburg, Pa. Greetings in the name of our Lord Jesus Christ.

I will write to you about the work that I like best. My dear sisters you know how important a work it is to take care of the babies after they are born and brought into the world. They need to have help from those who can help them, don't they? That is the work I am going to put before you now in the spiritual sense.

You very well know that the mothers in our Mennonite church belong to the church and many have been born again, but many have not been born again. I believe the same thing is true of many of the fathers in our churches throughout America. However, I am going to talk about the young women and mothers of our church.

These that have been born again or have been converted, need to be helped so they will grow spiritually. They need to be helped in the line of prayer and in Bible study. I make it a point never to go anywhere to any house, but what I study or read or have them read a little from the Bible. Then we kneel down and pray. When there are children in the home I dwell upon the great gifts that God has instrusted to them and how they as mothers are expected to lead them back to Christ. But unless they themselves walk with Jesus and daily feed on His Word, they cannot expect to bring their children to Jesus. I never leave a home unless I have had a real heart to heart talk with the mothers.

In order to get them to study their Bible, I have a weekly Bible class for women in our home, or in the homes of some of the members of the class. The three things I ask them to bring are their Bibles, a tablet of paper and pencils. In the beginning it is perhaps wise to have these things ready for them, that is the pencils and note book or paper, but later they can pay for them or get their own.

The course that I am following in teaching the Bible is "How to Lead Men to Christ, or Soul Winning," sometimes called "Personal Work." This is a book that Dr. Torrey has prepared for just such work. It is very interesting and the women really enjoy it, and again and again they say, "Oh, if I had only known this when I was just a young girl, how much more blessed would my life have been and how many more souls I would have been able to point to Jesus. I am praying that in the next few years, all men and women in our churches will be studying the Bible, then their lives too, will begin to count much more for Jesus and many more will be looking for Jesus to come soon. But we all must be busy and study His Word and lead others to Him, while He is yet delaying, "His Return to His Own."

We have been teaching the people to give one-tenth of their money to the Lord, but that is not enough. We must also remember that out of the twenty-four hours that the Lord gives us every day, some of that time belongs to Him, and that time every young woman and mother ought to give to the Lord by studying His Word and by praying for others. The more we give ourselves to the reading of His Word, the more time we will have to help in Sewing Societies and in lending helping hands to those who need it so much. Then God can fill us more with that true love that He speaks of in I Cor. 13. There too He says, "We can give all our goods to feed the poor and give our bodies to be burned, but if we have not that love, it all will do no good. Therefore the first thing then is to walk with Jesus so He can fill us with His Love and read His Word and then only can we go and help others.

God bless you. Prayerfully yours, **Mrs. Daniel Gerig.**

Moen Copi Mission,
Tuba City, Ariz.

Dear Readers,—"In everything by prayer and supplication with thanksgiving, let your request be made known unto God." Phil. 4:6.

We often do not appreciate all our blessings until we compare our lot with others who do not have what we enjoy. There are many things for which we never thank God, because we take them as a matter of fact, and do not realize that they are ours because we live in Christian homes. How different it would be to live in a heathen home. In Christian homes sick people receive special love and care, while among the heathen people the sick and dying ones are often very cruelly treated because of their superstitious beliefs. Following are a few instances taken from Hopi heathen life.

A few years ago, Lee, a returned student of Moen Copi helped to repair a dam. He worked too long in wet clothes and got a bad cold on his lungs, which developed into pneumonia. The treatment he received from the medicine men or witch doctors would be too much for a healthy person to endure, to say nothing of a sick one. Lee became delirious which is considered a sign of an evil spirit taking possession of a person. Instead of being placed in a quiet room, he was put outside the door where a crowd of children gathered to nag and mock him. After the parents had prayed to all the heathen deities without avail, all hope was given up and it was decided to take him out on the desert to die. Formerly they would even sometimes the such unfortunate delirious victims to stakes near hills of fierce large red ants.

When we heard of the intentions of Lee's relatives, we asked them whether we could take Lee to the mission to take care of him. They consented and we cared for him day and night for two weeks until he died. The dear mission friends who sent us clothes and bedding helped more than words can express. Often when we have given things to the sick and needy, the heathen people and also government employees would remark that none but true Christians manifest such love and mercy.

About the same time Lee was sick. Daniel, one of the native Christians here, was hurt by a horse. His left side was paralyzed and he became almost helpless. His heathen wife and her father and mother would often not feed him for a long time, so we would take food to him. At dusk they would leave him all alone if we were not there. They feared the evil spirits and black animals which they claim hover or prowl about a place where a dying person lives. They say these are not present while the missionaries are there. We found it necessary to take him to the mission where we cared for him for six weeks when he died. In the meantime his wife was living with another man.

The Hopis had come to the conclusion that Daniel was a witch. When Lee was sick at home, one evening a bat was persistently trying to get into the room. The father hit it and broke its left wing. It fell and they claimed that it was the same time that Daniel was hurt on his left side, and must therefore have two hearts and be a witch. It is all very gruesome and sad.

This summer Lee's father died. He had been blind and almost helpless for same time. His hair was long and matted. We sometimes brought him food and last winter also some clothing as he was often almost naked. He would hold the clothes tight for fear they might be snatched way from him like his food. Some food was given him in a bowl on the floor in a corner or outside. The dogs often ate his food before he could get it. When he died no one cared to bury him. The Hopi men prepare the dead for burial immediately after they are dead and then carry them away. But here no one came near. The poor old woman sought all day for help but no one came until in the evening when some one offered to take him away on a wheelbarrow. The grave was made so shallow that the dogs soon found the body.

Continue to labor and to pray for these poor sin-bound captives of Satan.

Yours, in His Service,
Caroline Burkhalter.

CORRESPONDENCE

First Mennonite Church, Philadelphia, Pa. A live interest in church activities has been shown by the members of the church this fall.

Recently we had the privilege of bidding farewell to Mr. and Mrs. Suckau and children and Mr. and Mrs. Isaac, as they were on their way to India. Our interest in missions has been increased and our Christian faith strengthened as we heard their testimonies.

In September sixty members of the First and Second churches attended the anniversary of the Old Folks' Home at Frederick, Pa. Two automobile busses were hired for the occasion.

The average attendance in Sunday school for the past three months has been 220 compared to 167 for the same period last year. The various classes are making efforts to raise money for missions. Reports from the various classes show that the Sunday school is gradually coming back to its former usefulness. We pray that the attendance and interest in Sunday school may improve the world over.

The sewing circle meets weekly, making clothing and quilts which are sold. The proceeds of these sales are used to buy clothes for the poor children who belong to the Sunday school. Food is also supplied to those in need and mission work is supported.

The Ladies' Aid Society held their annual rummage sale which netted them $84.00 which was used to increase the Orphans' fund.

Two teachers training classes have been organized. The first year class meets on Sunday morning during the Sunday school period. The advanced class meets on Wednesday evening, one hour before the prayer and Bible study hour.

On Nov. 6th the choir rendered a song service which was enjoyed by a large number.

Several weeks ago Mr. C. H. Sprunger gave us a talk on relief work in Austria. The information given us was of special interest to the Eastern District Conference since the Brotherhood is raising $60,000, the largest part of which is to go for European and Russian relief.

Our mid-week prayer and Bible study hour is a source of great blessing to those attending. Recently we completed a study of the Acts of the The Apostles. We are now studying First Thessalonians.

The C. E. Society is showing signs of growth and is doing excellent work.

The choir is now rehearsing "The Christmas King" to be rendered at Christmas time.

Elmer S. Weiss

Halstead, Kans., Nov. 26, 1921. About five months ago, Bro. J. E. Amstutz and family left Halstead to accept the pastorate of an eastern church. While we keenly feel the loss, we know those whom he is serving have gained thereby. Since that time we are without a pastor, however we have had many occasions to know and to see that the Lord doth provide.

The Sunday morning services are held regularly. The Jr. and Sr. C. E. Societies give their regular programs every other Sunday night. The midweek meetings were discontinued during the summer months but in view of the need and in request of the same, prayer-meetings are held every Wednesday night. The teachers' training class meets every Thursday night, and is conducted by one of the members. We are very grateful to our Heavenly Father and also to the brethren of the various churches who so willingly conduct the services every Sunday morning. Usually brethren from the nearby congregations serve in this capacity, however we were privileged to have Bro. and Sister Jno. Thiessen from Inman in our midst, before their ordination as missionaries to India. It gave us an opportunity to become better acquainted with them before they entered upon their new work. Bro. Thiessen brought us the message at three Sunday morning services, and now in company with our other missionaries they are on their way to India. May God bring them safely to their destination, that they may labor in His great field in winning souls for Him.

As often before, Bethel College has proved itself to be a valuable asset in the community, our church also has considered it as such. Through the willingness and untiring efforts of its capable faculty members our pulpit is ably filled each Sunday. The influence of the college through the leaders of the same reaches far beyond the boundary limits of our own denomination.

Aug. 7, Bro. C. E. Krehbiel, General Conference field sec., visited our church. Both addresses were a great inspiration and gave us a broader view of the great work of our conference.

Aug. 16th Bro. Frank Kroeker, was called to his eternal reward. About five months his health had been failing due to anemia. Again God revealed to us the fact that we have no abiding place here upon earth.

Oct. 9th. The West Zion C. E. Society of Moundridge gave a very interesting and inspiring program here in our church. We are always glad to have societies here as the results are very encouraging.

Nov. 9th. The annual church business meeting was held with a larger number in attendance than heretofore. It was our first attempt at an all-day session, undoubtedly due to the lengthy program to be carried out. The many and various problems which arise within a year are well worth considering and especially more so when they confront a pastorless church. The election of officers also took place. Dinner was served cafeteria style in the

(Continued on Page 4.)

THE MENNONITE

Rev. S. M. Grubb - - - Editor
1936 N. 12th St., Philadelphia, Pa.

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EDITORIAL

The editor of a paper of another denomination, in commenting upon the fact that in one of the churches of his persuasion a body of young people came to the pastor, after a sermon on tithing, and pledged themselves to become tithers, says: "If our people would only tithe it would raise the crurch forever above the questionable methods for raising money to which they have frequently resorted." Such a plan would work well in any other church. There then would be no need of spectacular means that only seem to divert money from one interest to another, and frequently the cause that gets the money is not so badly in need of it as the one from whom it is diverted. As for the questionable methods, there is nothing to be said in their favor. They lower the dignity of the church, they destroy the sanctity of its temple, and they deaden spirituality to the extent that one often has to look keenly if one wants to see any. We have often thought it a hard-hearted thing when we have seen notices of charity balls given by non-Christians for some particularly worthy cause. There can be no doubt as to the amounts of money raised, but, to dance for charity seems like demanding the privilege of lightly and foolishly enjoying one's self in recompense for the dollar or two given into the treasury. Light-headed young fools (and old ones too) are surely not thinking very much of the pain-wracked patients in the hospitals for whom their affair is promoted. All they want is a good time and if the miseries of some of the world's unfortunate ones can be made an excuse for that good time, all right.

Such an attitude is hardly a step less insincere than that of persons who demand an evening's entertainment in order that they may persuade themselves that they are doing something for the Lord's treasury. There is no devotion or worship when the house of God is turned into an amusement parlor and the worshiper a spectator or a participant in any of these so-called church entertainments. Give as the Lord prospers and the money problem is settled. A tenth is not a portion that could bring great hardship to any one. Yes, says some one, in tithing my ten dollars hit my income harder than a hundred dollars do the one whose proportion would amount to that. This may seem true, but the man whose tithe amounts to the hundred should bear that in mind and make his portion higher. Our government recognizes a condition such as this and expects that for the person whose income is high a higher tax rate should prevail. It is not for us to defend the wealthy, but we will say that among them there are many noble examples of liberality. Most of us do not belong to the class who can be numbered among the big givers. If the work of the Lord is to get its proper support it must come out of the pockets of the common people, and that hits most of us. If the whole income of the Christian people were pooled and 10 per cent. extracted we believe that for ordinary purposes the financial problems of the church would be solved, and when emergencies, such as the famine conditions of today, would arise there would be plenty of people ready to give of their surplus for relief.

We do not have many tithers and this accounts for too much of our money troubles in the Lord's work. Wouldn't it be a wise move if our preachers and our church officials were to work harder for the increase of the tithers in our churches?

CORRESPONDENCE

(Continued from page 3)

schoolhouse located within a block from the church. The social hour was enjoyed by all. When the meeting closed, all departed feeling that the day had been well spent.

Win-My-Chum Week was observed Nov. 13th, to Nov. 20 by all the Young People's Societies of the five Protestant churches here in our little town. The meetings were held in the form of Union Meetings and were exceptionally fine from beginning to the close. On three different evenings out of town speakers were present. Among them was the one of our own denomination, Dr. J.. H. Langenwalter, of Bethel College. We always feel that great good results from these meetings which are held each year.

Nov. 24th. A Union Thanksgiving service was held in our church. Rev. A. Rodewald, of the Evangelical church delivered the sermon which was based upon Ephes, 5:20 and Ps., 50:14 and 23. It was a very appropriate sermon and again we were reminded of the many blessings which flow so freely from a loving Father's hand. To many it seems an easy matter to give thanks for the joys but when sorrow comes, often a shadow of doubt comes o'er the minds of those in affliction, but Paul says, Give thanks always for all things, in the name of our Lord Jesus Christ to God, even the Father, and to all true followers of Christ, this is possible.

CHRISTIANITY AS A WORLD RELIGION

By Prof. Edmund D. Soper.

I suppose if you should ask many people whether Christianity should ever be the dominant religion in the world, their answer would be, of course, and that is the most unsatisfactory answer you can get to any question, because nothing that is worth while comes "of course." Nothing which amounts to anything in the world has come unless men have been daring enough to risk everything they have and put all their energy in it to bring that great consummation to pass. So I believe it is literally true now that Christianity is a world religion for any person here just in proportion as he dares to make it universal, make it a world religion. I do not believe many people realize how daring it is to make such a statement. Think of these old religions, older than Christianity in many instances, entrenched in the traditions of life even deeper than Christianity is entrenched in the life of the west. There are many things we do which are not strictly religious. I say it is a very daring thing to take upon themselves this world mission and actually to assert we believe that Christianity must be dominant in India, the same as in this country. Then when you realize there is a new nationalism and this nationalism has affected religious views, it becomes even more daring to believe when these Hindus are looking askance at anything from the western world, that Christianity may be the religion of India. I say it takes daring, and mere emotionalism will carry us a very short distance indeed. In this day, unless there is hard thinking, unless there is seasoned thinking, we will get a very short distance in making the men of today believe that it is possible for Christianity to be a world religion.

We will get a very short distance by calling these religions false. Every religion is a method used by these people to try to find God, and wherever men have tried to find God, there is nothing false about that particular thing. Now I know very well that these religions are inadequate. Henry Drummond was asked whether he thought that all heathens who had not heard of Christ would be lost. He said, "That doesn't bother me. The fact is these people are lost now." Who is the lost man? He may be perfectly strong. He may have all his wits about him, and yet if he is out in the middle of the forest and can't find his way out, he is lost. That is the trouble with these religions. You find them trying to find the Creator who sustains the universe and loves them. The pity is they are wandering from one direction to another to find their way out and they find themselves halted, unable to find that vision of God, that vision of what He is and His universe, that lifts them up and gives them that experience which you and I know is possible only for those who have seen God in the face of Jesus Christ our Lord.

Now about Christianity. How shall we claim its universality? What makes us believe we have a world religion? I will say briefly, summarizing a good many things that might be said, it is because we have Jesus Christ. It is marvelous how he speaks with authority today as He did 1900 years ago. Just as soon as the ethical message of the Sermon on the Mount is carried to China and Africa, you find they are trying to judge of the relationships of society and of nations not on the basis of any old ethical system, but of the ethical system of Christianity. Jesus speaks with authority not because you want to prove that, but because He does. And then also we discover this, that when we come into Christianity we find ourselves, as men find themselves practically everywhere in the world when they view Christ. They come to Him and ask, "Lord, teach us to pray." Why is it? Again, it is one of those inevitable reactions. Jesus seemed to be so in touch with the spiritual world, so in touch with the Father, that these devout Hebrews felt that what they had was so inadequate as compared with what Jesus had that they came to Him and said, "Lord, teach us to pray." We are lifted up to appreciate the meaning of the invisible world, which we can get in no other religion in the world. Why is it so? Is it not so because after all the thing which Christianity makes as its claim above everything is that when we see Jesus Christ we have seen the Father.

I suppose the most fundamental statement you can make when a person asks what kind of a God you have is to say, "Here He is." Our God is just like that. When men begin to appreciate the meaning of Jesus Christ, they find themselves falling down in worship before the Father, who has been revealed to them in the person of Jesus Christ, our Lord. It was said a number of years ago when Lloyd George was traveling in Wales among his friends, somebody said one day, "How is it you are on such terms of intimacy with these people you are associating with? How do you know the life of the cottagers so well?" Mr. George's answer was: "I know what it is to look out on life from the windows of these cottages." That is what Christianity means through its doctrine of the incarnation. Merely that God knows us because He actually experienced life in Jesus Christ. His hands felt what it meant to work. His eyes looked out and saw what people suffered and he entered into the suffering in the carpenter shop and at Nazareth and out in the combat with sin, finally coming to the consummation in the death on the cross.—Christian Advocate.

OUR MISSION WORKERS

India

Rev. P. A. Penner, Bethel church, Mt. Lake, Minn.
Mrs. P. A. Penner, Alexanderwohl church, Goessel, Kan.
Mariam H., born April 4, 1901.
Address: Champa, C. P. India, B. N. Ry.
Rev. S. T. Moyer, Zion Menn. church., Souderton, Pa.
Mrs. S. T. Moyer, Mennonite church, Berne, Indiana.
Address: Champa, C. P., India, B. N. Ry.
Miss Clara L. Kuehny, First Mennonite church, Halstead, Kan.
Address: Champa, C. P., India, B. N. Ry.
Miss Loretta Lehman, Menn. church, Berne, Indiana.
Address: Champa, C. P., India, B. N. Ry.
Rev. P. W. Penner, Brudertal church, Hillsboro, Kansas.
Mrs. P. W. Penner, Brudertal church, Hillsboro, Kansas.
Nellie Asna, born May 25, 1912.
Address: Champa, C. P., India, B. N. Ry.
Rev. Ferdinand J. Isaac, West Zion church, Moundridge, Kansas.
Mrs. Ferdinand J. Isaac, Bethel church, Mt. Lake, Minn.
Address: Champa, C. P., India, B. N. Ry.
Rev. John Thiessen, Bethel church, Inman, Kansas.
Mrs. John Thiessen, Bethel church, Inman, Kansas.
Address: Champa, C. P., India, B. N. Ry.
Rev. P. J. Wiens, Mennonite church, South Russia.
Mrs. P. J. Wiens, Mennonite church, South Russia.
Ferdinand J., born March 7, 1907.
Rudolph, born Jan. 13, 1909.
Agnes Marie, born Feb. 12, 1913.
Frieda, born Feb. 13, 1919.
Martha, born Feb. 13, 1919.
Address: Birra, via Janjgir, C. P., India.
Miss Martha Burkhalter, Mennonite church, Berne, Indiana.
Address: Janjgir, C. P., India.
Mrs. Noah Burkhalter, Zion church, (Old Mennonite) Bluffton, O.
Lawrence Noah, born June 30, 1920.
Address: Janjgir, C. P., India.
Rev. E. B. Steiner, Swiss church, Ebenezer Dist., Bluffton, O.
Mrs. E. B. Steiner, Grace Mennonite church, Pandora, Ohio.
Bradford Ezra, born Nov. 28, 1917.
Anita Elizabeth, born Sept. 20, 1921.
Address: Korba, via Champa, C. P., India.
Rev. C. H. Suckau, First Mennonite church, Newton, Kansas.
Mrs. C. H. Suckau, Bethel church, Mt. Lake, Minn.
J. W. Theodore, born Aug. 21, 1910.
Edna Rachel, born April 17, 1914.
Address: Korba, via Champa, C. P., India.

China

Rev. H. J. Brown, Bethel church, Mt. Lake, Minn.
Mrs. H. J. Brown, Salem Zion church, Marion, S. Dak.
Linda, born Oct. 9, 1912.
———, daughter, born Sept. 27, 1921.
Address: Kai Chow, Chihli Prov., China.
Rev. E. G. Kaufman, Hoffnungsfeld Eden church, Moundridge, Kansas.
Mrs. E. G. Kaufman, First Mennonite church, Deer Creek, Okla.
Address: Kai Chow, Chihli Prov., China.
Rev. W. C. Voth, Friedenstal church, now Ebenezer church, Mt. View, Okla.
Mrs. W. C. Voth, Gnadenberg Mennonite church, Whitewater, Kansas.
Address: Kai Chow, Chihli Prov., China.
Rev. S. J. Goering, Hoffnungsfeld ch., Moundridge, Kansas.
Mrs. S. J. Goering, Salem Zion church, Marion, S. Dak.
Address: Kai Chow, Chihli Prov., China.
Miss Aganetha Fast, Bethel church, Mt. Lake, Minn.
Address: Kai Chow, Chihli Prov., China.
Miss Talitha Neufeld, First Mennonite church, Reedley, Cal.
Address: Kai Chow, Chihli Prov., China.
*Dr. A. M. Lohrentz, Hebron Mennonite church, Buhler, Kan.
*Mrs. A. M. Lohrentz, Bethany Mennonite church, Freeman, S. Dak.
Address: Kai Chow, Chihli Prov., China.
*Miss Frieda N. Sprunger, Menn. ch., Berne, Ind.
Address: Kai Chow, Chihli Prov., China.
*Miss Elizabeth D. Goertz, Brudertal church, Hillsboro, Kan.
Address: Kai Chow, Chihli Prov., China.
Rev. P. J. Boehr, Bethesda Mennonite church, Henderson, Neb.
Mrs. P. J. Boehr, Swiss Mennonite church, St. John Dist., Bluffton, Ohio.
John William, born Jan. 8, 1920.
Address: Tung Ming Hsien, Chihli Province, China.
Miss Christina Habegger, Mennonite church, Berne, Ind.
Address: Tung Ming Hsien, Chihli Province, China.
Miss Metta Lehman, Mennonite church, Berne, Ind.
Address: Tung Ming Hsien, Chihli Province, China.
*Present address is: Care of Union Language School, Peking, China.

Oklahoma.

Rev. H. J. Kliewer, Gnadenberg Mennonite church, Whitewater, Kan.
Mrs. H. J. Kliewer, Giebelstadt, Wurzburger church, Germany.
Martha, born July 2, 1900.
Linda, born May 18, 1902.
Ruth, born July 25, 1903.
Milton, born May 5, 1908.
Address: Hammon, Oklahoma.
Rev. G. A. Linscheid, Mennonite ch., Arlington, Kansas.
Mrs. G. A. Linscheid, Mennonite ch., Hillsboro, Kansas.
Harold W., born Sept. 24, 1906.
Chester H., born Feb. 3, 1911.
Address: Canton, Okla.
Miss Agnes Williams, Mennonite ch., Trenton, Ohio.
Address: Canton, Oklahoma.
Rev. H. T. Neufeld, Bethel Mennonite church, Inman, Kan.
Mrs. H. T. Neufeld, Bethel Mennonite church, Inman, Kan.
Margaretha, born June 24, 1914.
Abraham, born Aug. 30, 1915.
Gerhard, born Sept. 4, 1917.
Helena, born Jan. 19, 1919.
Address: Canton, Okla.
Rev. J. B. Ediger, Hoffnungsau ch., Buhler, Kan.
Mrs. J. B. Ediger, Hoffnungsau ch., Buhler, Kan.
Alvin, born July 17, 1903.
Theodore, born Aug. 18, 1905.
Gustav A., born Jan. 27, 1908.
Hilda E., born Aug. 4, 1910.
Otto D., born Oct. 13, 1913.
Anna R., born March 23, 1916.
Anthony, born July 21, 1919.
Address: Clinton, Oklahoma.

Montana

Rev. Rudolphe Petter, Sonnenberg Mennonite church, Switzerland.
Mrs. Rudolphe Petter, Mennonite ch., Trenton, Ohio.
Address: Lame Deer, Mont.
Rev. Alfred Wiebe, Emmaus Mennonite church, Whitewater, Kan.
Mrs. Alfred Wiebe, Emmaus Mennonite church, Whitewater, Kan.
Leonhard, born Nov. 19, 1913.
Address: Birney, Mont.
Rev. P. A. Kliewer, Zion Mennonite church, Dallas, Ore.
Mrs. P. A. Kliewer, Zion Mennonite church, Dallas, Ore.
Esther Pauline, born July 11, 1905.
Waldo Orlando, born Dec. 5, 1908.
Katherine Marie, born May 9, 1911.
Elizabeth Margaretha, born May 9, 1914.
David Donald, born March 14, 1917.
Paul Gerhard, born March 19, 1919.
Address: Ashland, Mont.
Rev. Alfred Habegger, Mennonite ch., Berne, Ind.
Mrs. Alfred Habegger, Mennonite ch., Berne, Ind.
Marden Carl, born Feb. 21, 1917.
Jeanne Elizabeth, born Oct. 19, 1920.
Address: Busby, Mont.

Arizona

Rev. J. B. Frey, Alexanderwohl ch., Goessel, Kan.
Mrs. J. B. Frey, Alexanderwohl ch., Goessel, Kan.
Theodore, born Aug. 15, 1900.
Wilbur Emil, born Dec. 4, 1906.
Nathanael Anton, born Oct. 6, 1908.
Elmer Benjamin, born Jan. 12, 1909.
Salina Maria, born Mar. 24, 1911.
Gertrude Winnifred, born July 1, 1913.
Agnes Caroline, born Sept. 28, 1915.
Alvin Henry, born Feb. 10, 1918.
Address: Tuba City, Ariz., Moen Copi Mission.
Miss Caroline Burkhalter, Mennonite church, Berne, Ind.
Address: Tuba City, Ariz., Moen Copi Mission.
Mr. Nic Klaassen, Alexanderwohl ch., Goessel, Kan.
Mrs. Nic Klaassen, Alexanderwohl church, Goessel, Kan.
Address: Tuba City, Ariz., Moen Copi Mission.
(Not ordained.)
Rev. Karl Friesen, Hoffnungsau Mennonite church, Buhler, Kan.
Mrs. Karl Friesen, Tabor Mennonite church, Goessel, Kan.
Leonore Grace, born June 25, 1920.
Address: Oraibi, Arizona.
Miss Elizabeth Schmidt, Tabor Mennonite church., Goessel, Kan.
Address: Cornville, Arizona.
(Cares for four Hopi children.)
Rev. J. R. Duerksen, Alexanderwohl church, Goessel, Kan.
Mrs. J. R. Duerksen, Alexanderwohl church, Goessel, Kan.
John Paul, born Oct. 31, 1913.
Ruth Mathilda, born July 4, 1916.
Martha Marianne, born April 30, 1919.
Address: Hotevilla, Arizona.

THE C. E. TOPIC

Dec. 25.

Following the Star What Do Men Find?

Matt. 2:1-12.

(Christmas Lesson.)

God gave us the stars to lighten the earth when all is dark. Men see the bright lights in the heavens and take cheer even though all is gloom around them. Stars are followed by the daylight, they seem to be saying: "After the darkness the light will come." To the mariner or to the wanderer in the deserts the stars are the guides that God sets above them so that they may know the way and find the end of their journey in happiness. Prophetically, our Christ is spoken of as the star. He gives us brightness even though all around us the darkness of sin and despair seems to prevail. He it is who guides us safely through all the dangerous paths of life and has us follow Him to the Father's eternal abode. As the stars are eternal in the heavens so He is from everlasting to everlasting. As the stars pour forth light to the material world when it is shrouded in darkness, so He, the Light of the World, gives of His own brightness that the gloom of sin may not entirely cover this old earth of ours.

The story of the wise men following the star brings to us many beautiful suggestions that may be of help in our earthly pilgrimage. They were looking to the heavens to reveal something better than earth could give them. It is always best to "be looking up." If we keep our eyes close to the ground only the base things will be discovered. God gives every one the chance to set his mind in things above. Those who look

to Him will receive more than they can hope for. The Wise Men looked to heaven for a sign to lead them to an earthly King of the Jews. God led them to the King of kings and Lord of lords. Though they were not of the chosen people and had little information concerning God's will there was a faith that led them to hope for the better thing. God adds to our faith and so they were led to the best thing. They studied nature. It led them to a greater revelation concerning God. Nature is a wonderful teacher revealing many profound secrets, but the eye of faith will see more than simply a Creator if search is earnestly continued for more light. We pity those who are satisfied with only nature's revelations. They are like one crossing a stream who while he finds one safe stepping-stone does not trust the next one. As we read the short account of these Wise Men we note that having been given one sign from God, they act upon it going forth with a feeling that He will lead them further when they need more light. Too many have the evidences of God's apparent leading and yet hesitate to go farther. One step at a time is enough for those who walk by faith.

Now there are stars beckoning us on above us. These would lead us to the wonderful things God has in store for us. How will we follow these lights? Here is the star of conscience. It surely will lead us away from the things we know are wrong. Conscience may be mistaken, but as the Wise Men sought and received verification from the "sure word of prophecy" so we have always the Word by which conscience may be tested. Indeed no wise person will want to depend upon an instrument that has not been tested. God's Word is the test of a safe conscience.

Here is the star of character. Character is that which distinguishes one from others. It is like a man's signature, a unique thing. It may be moulded after a good or a bad pattern. We have them of both kinds, but we need not be in doubt as to which to choose. The standard of all true character is Jesus, the perfect man. Anything in our lives that rings contrary to what Jesus would do is a leak in our ship that can only result in shipwreck. It requires that we know the character of Jesus before we are in any way able to pattern after Him.

Here is the star of love. Love they say is the greatest thing on earth. That is true, but it is also the greatest thing that God has revealed of Himself. The star of His love is always above us and would lead us near to Him. There may be numerous motives behind our earthly acts, but to have pure motives in our relation to God and man, love must be the star. Like the star shining at night love makes the dark grow brighter. Imagine, if we can, a world without love. A starless night could only hint at the gloom there would be. Like the stars which are the oldest guides the wanderer may know, the star of love is the oldest and safest lead one may follow in his conduct.

Again we think of the star of truth. It is a thing to be sought and followed no matter what the difficulties in the way may be. No honest soul will be satisfied with himself until he has searched with all the ability God has given him until he knows the truth, not only the truth concerning material things, but the truths concerning the soul and God. Ye shall know the truth and the truth shall make you free. We are not free, then, until we have found the truth. Thank God! He has revealed it to us in the words of eternal life as contained in the Holy Scriptures and in the witness God's Spirit gives to our spirit.

THE S. S. LESSON

Dec. 25

The Visit of the Wise Men.

Matt. 2:12

(Christmas Lesson)

And when they had opened their treasures, they presented unto Him gifts; gold and frankincence and myrrh. Matt. 2:11.

When the Roman Caesar commanded the census to be taken of his subjects so as have a basis for future taxation he only thought of himself and the gratifaction of his own desire for more money to spend. Yet God was using him for his own purposes. Kings and the great ones of earth are but puppets in the hands of God when his plans are involved. Prophecy, centuries before, had declared that the Redeemer should be born in Bethlehem and although the parents of Jesus were far away on the hills of Galilee, the events were so ordered by Providence that Mary and Joseph should be led to the very spot where the Christ was to be born in accordance with prophetic utterances. Palestine at this time was subjected to a peculiar form of government. Though Rome was master, Herod was king. And such a king! He was an able ruler, resourceful and crafty, but perhaps the very worst man to whom kingly honors were ever shown. His bloody reign left little more to be said of the cruelty and bloodthirstiness that tyrants are capable of. Surely it was the fulness of time when men were subjected to rules such as marked that time.

No other details are given concerning the wise men of the East than that contained in the lesson narrative. We know that in the East there always were men who spent their lives in contemplation and that the study of the stars was a matter that strongly appealed to them. We also know that at that time there was a wide knowledge of Jewish scriptures everywhere. Tht continual commercial and other contact that was possible at that time also enabled the knowledge of the Scriptures to be spread abroad. It said that there was a belief common everywhere that a great king of the Jews was shortly to arise in Jerusalem. Knowing little of the circumstances under which the wise men came to hope for the coming King, it would be useless to form any speculations concerning it, but we see in them an example of faith in God that set out to realize it that puts to shame the nation that had the enlightenment of the oracles of God.

The coming of the Wise Men to Jerusalem created a sensation in that city, both among the inhabitants and in the palace. Jerusalem had every reason to hope for the coming one, but we note that after the impression made by the visitors they speedily forgot and again went back to the old time manner of their way. How sad that only the visitors from the East and the shepherds took the trouble of seeking out Jesus to show Him their respects. In a Christian land such as ours people hear much of Jesus and what He has done but like Jerusalem of old too many of them go on in their old ways with never a concern about learning to know Him. There was one who was seriously moved by the information, Herod. In the new King he saw a possible rival. All his craftiness cropped out in his attempt to defeat the will of God and destroy His Son. Little could such a one as Herod do to check the course of events when God had ordered otherwise. His cruel murder of the infants of Bethlehem marked him as one of the devil's worst instruments but nothing more.

The scribes could turn to the Scriptures for information concerning the Christ's coming. They knew them but they did not heed them. Again it is the old story of having the oracles of God and despising them. Had they joined the company to Bethlehem and paid Him a tribute of recognition the whole course of the Jewish history would have been turned. God favors men with the knowledge of His plans but they must sincerely desire to know Him and to do His will. It is not ignorance of His will that stands in the way of many being His devout followers, but their hard-heartedness and self-will. The scribes and Pharisees of His time are not the only ones who prefer to doom themselves to becoming His servants.

If the sure word of prophecy could then point to Christ and the fulfillment of God's purposes we still have the word to point out further wonderful things He is going to unfold.

The Star the Wise Men saw in the East again appeared to lead them to the infant Christ. It was God's assurance that they were on the right way. There are stars above us now to lead us on to the best things. There is the star of conscience, the light of God's Word, the example of praying men and women, the preaching of the Word, and there are the every efforts of God-fearing men and women to lead others to Christ. If men are lost it is because they do not want a closer relation with the Redeemer Christ and prefer to go the downward path.

The Wise Men worshipped Christ and gave Him gifts setting us an example of what we should do. If He is not the object of supreme worship to us he means little to the world or to us. Christ in human form came to men to reveal Himself as the divine Savior. A Christ not worshipped is, after all, only a man, and, were that so His coming would mean no more to us than it did to Herod. There visitors from the East brought gifts, costly ones, the best that could be offered. Jesus deserves our best and only our best.

CONTRIBUTIONS

FOR PUBLICATION

Mennonite church, Reedley, Cal., $20.60.

Gratefully acknowledged,
Mennonite Book Concern.

CONTRIBUTIONS

Received by the Ex. Com. of Mission Societies During Nov. 1921.

For Girls' School in China:

Bethany sew. soc., Freeman, S. D., Mrs. A. W. Grass, $25; Ladies' Aid soc., Hereford, ch., Bally, Pa., Mrs. Amy H. Birkey, $20; Miss Marie J. Regier, Lorena, Okla., $5; sew. soc., Alsen, N. D., Rev. N. F. Toevs, $25; Sister Hillegonda v. d. Smissen, Newton, Kan., $1; sew. soc., Alexanderwohl ch., Goessel, Kan., Mrs. B. B. Wedel, $15; sew. soc., Reedley, Cal., Mrs. E. P. Ruth, $479; sew. soc., Hanston, Kan., Mrs. C. E. Hirschler, $25; sew. soc., Deer Creek, Okla., Mrs. Anna Dester, $18; sew. soc., Grace Menn. ch., Pandora, O., Miss M. Neuenschwander, $67.25; Jr. mission soc., Grace Menn. ch., Pandora, O., Miss Susan Hilty, $20; sister of the Wisner, Neb., sew soc., Mrs. U. S. Amstutz, $25; Jr. mission soc., Halstead, Kan., Miss Irma Haury, $26.75; Tabor ch., sew. soc., Goessel, Kan., Mrs. Agnetha Unruh, $50; Miss Lydia Dirks, Newton, Kan., $5; Miss Maria R. Regier, Moundridge, Kan., $5; Miss Edna Claassen, Newton, Kan., $3; sew. soc., Bethel ch., Fortuna, Mo., Miss Elizabeth Loganbill, $100.

Oklahoma Stations for Christmas.

Mrs. D. A. Vogt, Pratum, Ore., $5; sew. soc., Henderson, Neb., Mrs. H. D. Epp, $25; Upper Milford Menn. ladies' aid of Zionsville, Pa., Mrs. A. G. Schantz, for Rev. H. J. Kliewer, $10; Jr. mission soc., Halstead, Kan., Miss Irma Haury, $5; sew. soc., Blumenfeld, Goessel, Kan., Mrs. W. J. Reimer, for Rev. J. B. Ediger, $10; Tabor ch sew. soc., Goessel, Kan., Mrs. Agenetha Unruh, $5; sew. soc., Upland, Cal., Mrs. J. A. Hiebert, for Rev. G. A. Linscheid, Rev. Kliewer and Miss Williams, $15; Bethel sew. soc., Fortuna, Mo., Miss Elizabeth Loganbill, $12; do, for postage for Ex. Com., $2.30; Bethany sew. soc., Freeman, S. D., Mrs. A. W. Gross, for do, $2; sew. soc., Upland, Cal., Mrs. J. A. Hiebert, three Montana stations for Christmas, $15; do, Los Angeles Mission for Christmas, $5; Sister Hillegonda van der Smissen, Newton, Kan., home mission treasury, $1; Grace ch., Menn. ladies' aid, Pandora, O., Miss M. Neuenschwander, Rev. J. J. Plenert auto, $15; sew. soc., Burrton, Kan., Miss Katie Holzrichter, Biblewoman, India, $35; sew. soc., Hanston, Kan., Miss Elizabeth Ewy, Miss Williams' auto, $5; Misses Janzes and Dirks, Pasadena, Cal., shoes for needy in Constantinople, $3.25; Mrs. L. M. and Katie Schmidt, Halstead, Kan., per sen. sew. soc., for orphan, India, $25.

Gratefully acknowledged,
Mrs. J. G. Regier, Treas.

FOR FOREIGN MISSIONS

During November, 1921.

General Fund:

West Swamp ch., Quakertown, Pa., $68.84; S. S., do., $5.23; friend, Whitewater, Kan., $20; Mission-school friend, Newton, Kan., $200; Brudertal ch., Hillsboro, Kan., $1,382.21; C. R. Regier, Elbing, Kan., $20; Zion ch., Donnellson, Ia., $144; Agnes Williams, Canton, Okla., (refund) $50; S. S., Halstead, Kan., $73.80; Mrs. T. B. Unruh, Great Bend, Kan., $50; West Zion ch., Moundridge, Kan., $43; Gerh. Vogt legacy, Summerfield, Ill., $100; interest and rents, Conference funds, $166.14; First Menn. ch., Halstead, Kan., $10.96; Salems Menn. ch., Freeman, S. D., $135; Einsiedel ch., Hanston, Kan., $10.60; First Menn. ch., Woodlake, Cal., $13.75; sew. soc., Swiss ch., Alsen, N. D., $25; Menn. ch., Wisner, Nebr., $25; San Marcos ch., Paso Robles, Cal., $75; Christian ch., Moundridge, Kan., $26.05; David A. Schmidt, Goessel, Kan., $75; First Menn. ch., Reedley, Cal., $99.70; B. F. Welty, Tacoma, Wash., $50; Hoffnungsau ch., Inman, Kan., $34.81; Samuel Hilty, Beaverdam, Ohio, $50; First Menn. ch., Upland, Cal., $40.46; Herman Janzen, Elbing, Kan., $200; Bethel ch., Inman, Kan., $814.50; C. E. soc., Mt. View, Okla., $18; Eden Menn ch., Inola, Okla., $13.89; Bethel ch., Fortuna, Mo., $39.76; S. S., Swiss ch., Alsen, N. D., $5.12; Menn. ch., Arena, N. D., $10; Ladies Aid, Bally, Pa., $90; Bethel ch., Inman, Kan., $5; Menn. ch., Pulaski, Ia., $46.68; Peter C. Ratzlaff, Burrton, Kan., $12; B. C. Frey, Newton, Kan., $10; Menn. ch., Buhler, Kan., $28.82; C. E. soc., New Hopedale, ch., Meno, Okla., $30; Sichar ch., Cordell, Okla., $11.50; S. S., Hydro, Mont. $2.25; Peter Stauffer, Reedley, Cal., $12.50; Menn. ch. and S. S., Wadsworth, Ohio, $88.04; S. S., First Menn. ch., Bluffton, O., $69; Children's coll., Alex. ch., Goessel, Kan., $248.63; Alex. ch., Goessel, Kan., $1,422.02; Hoffnungsau ch., Buhler, Kan., $289.12; Menn. ch., Goessel, Kan., $436.90; Children's coll., Menn. ch., Goessel, Kan., $66.77; sew. soc., Plum Coulee, Man., $80; Deep Run ch., Perkasie, Pa., $50; Greenfield, ch., Ft. Cobb, Okla., $12.40; Bethanien ch., Freeman, S. D., $165.49; Salems Zions ch., Marion, S. D., $137.16; Conference coll., Pratum, Ore., $25.50; Salems ch., Munich, N. D., $29.87; Inman Menn. ch., Inman, Kan., $33.25; John B. Fast, Mt. Lake, Minn., $10; J. R. Duerksen, Hotevilla, Ariz., $20; Bergtal ch., Pawnee Rock, Kan., $142.37; Bethesda ch., Marion, S. D., $284.25; Salems Zions ch., Marion, S. D., $84.45; Tabor ch., Goessel, Kan., $828.68; Bethany ch., Kingman, Kan., $23.40; Friedenstal ch., Tampa, Kan., $60; Menn. ch., Buhler, Kan., $146.97; John Martens, Buhler, Kan., $10; Salems Menn. ch., Dalton, O., $68.68; East Swamp ch., Quakertown, Pa., $50; Bethel ch., Fortuna, Mo., $30.20; Jr. C. E. soc., Donnellson, Ia., $5.61; Brudertal ch., Hillsboro, Kan., $185.; S. S., Johannestal ch., Hillsboro, Kan., $46.61; Mattie A. Krehbiel, Clarence Center, N. Y., $10; friend, Newton, Kan., $25; Chr. Mueller, Freeman, S. D., $5.50; Johannestal ch., Hillsboro, Kan., $58; S. S., Brudertal ch., Hillsboro, Kan., $66.83. Total, $9,660.27.

Special Fund:

P. J. Schrag, Moundridge, Kan., for orphan 325, $30; B. E. and M. C. Steiner, Pandora, O., for orphan 66, $30; Anna G. Heibert, Mt. Lake, Minn., for sundries, $60; C. E. soc., Hanston, Kan., for orphan, $30; J. C. O. Sperling, Reedley, Cal., for native doctor, India, $100; S. S., Mt. Lake, Minn., (First ch.) for teacher 205, $90; Jr. dept., S. S., Reedley, Cal., for Sundar 46, $17.35; Mary A. Bechtel, Mt. Hermon, Mass., for orphan 302, $30; S. S. class, Frst Menn. ch., Philadelphia, Pa., for orphan 229, $30; C. E. soc., Hoffnungsau, Buhler, Kan., for worker, $16; Margaret M. Schmidt, Goessel, Kan., for child, India, $25; friend, Newton, Kan., for child, India, $25; D. J. Schmidt, American Falls, Ida., for orphan, $30; Menn. ch., Deep Run, Pa., for orphan, $30; Ladies Aid, Bally, Pa., for orphan, $30; West Swamp ch., for Korba, $24.57; Bethany ch., Pa., for Korba, $45.66; S. S., do, do., $6.60; Zion Menn. ch., Souderton, Pa., for Korba, $53.04; Eden Menn. ch., Schwenksville, Pa., for Korba, $25; M. King and W. Delzell, Pulaski, Ia., for orphan 253, $30; John Becker, Aberdeen, Ida., for orphan 42, $25; Jacob H. Friesen, Aberdeen, Ida., for orphan, $30; Second ch., Philadelphia, Pa., for Java, $25; sew. soc., Butterfield, Minn., for girls' school, $25; young people, Menn. ch., Buhler, Kan., for Imanuel, $25; Mary Sperling, Inman, Kan., for child, $30; Happy Five, Canada, Kan., for Martha, $30; Total, $983.22.

Russia Bible Fund:

Louise Regier, Elbing, Kan., $25; Margaretha Regier, Elbing, Kan., $25; C. H. Regier, Elbing, Kan., $18; friend, Goessel, Kan., $20; C. E. soc., Bethlehem ch., Bloomfield, Mont., $47.42; C. H. Regier, Elbing, Kan., $221.25. Total, $356.67.

The above totals contain the amount turned over to us by the Ladies' Executive Committee of Sewing Societies, which is receipted by them:

Nov. 1, balance	$ 71.68
Rec'd during month of Nov.	
Treasury for general gifts	9,660.27
Treasury for special gifts	983.22
For Girls' School in China	940.00
For Russia Bible fund	356.67
Total receipts with bal.	$12,011.84
Borrowed during the month	1,000.00
	$13,011.84
Paid out during the month	3,540.65
	$ 9,471.19
Paid off on debt during the month	9,300.00
Balance, Dec. 1, 1921	$ 171.19

On Dec. 1, 1921, our board has a debt of $5,200.00.

Gratefully acknowledged,
Gustav Harder, Treasurer,
Whitewater, Kan.
J. G. Regier, Asst. Treas.,
Newton, Kansas.

EMERGENCY RELIEF COMMISSION

For November, 1921

For Russia: Mrs. J. Suderman, Newton, Kans., $25; anonymous, near Goessel, Kans., $15; Zion ch., Elbing, Kans., $61.30; Bergfeld cong., Mt. Lake, Minn., $32.67; Bethel Menn. cong., near Fortuna, Mo., $105.47; First Menn. S. S., Bluffton O., $130; Mrs. Fred Ramke, Westbrook, Minn., $5; Gnadenberg ch., Whitewater, Kans., $31.50; J. J. Krehbiel, Moundridge, Kans., $25; Alexanderwohl congregation, Goessel, Kansas, $35.72; Tabor cong., Goessel, Kans., $584.15; sisters of the Butterfield, Minn., Sewing Circle, $50; Chr. Wirkler, Los Angeles, Cal., $20; P. P. Klassen, Goessel, Kans., $10; anonymous, Okla., $60; Prof. D. H. Richert, Newton, Kans., $3; Brudertal cong., Hillsboro, Kans., $250; First Menn. cong., Mt. Lake, Minn., $145.51; I. A. Sommer, Glendale, Cal., $25; Beatrice, Nebr., Menn. cong., $300; H. R. Voth, Goltry, Okla., $5; Martha Voth, do., $1; Fred Wedel, do., $1.50; John P. Schmidt, do., $1; Sam Schultz, Hillsdale, Okla., $5; a friend in Upland, Cal., $10; Hoffnungsfeld-Eden cong., Moundridge, Kans., $248; Dr. J. R. Thierstein, Newton, Kans., $50; Peter C. Ratzlaff, Inman, Kans., $10; Harrison Landis, Philadelphia, Pa., $100; Prof. B. F. Welty, Tacoma, Wash., $25; N. F. Toews, Langdon, N. D., $29.10; Salem-Zions S. S., Marion, S. D., $50; Schweizer Menn. Kinderbazaar, Alsen, N. D., $44.05; Lena Neiman, Halstead, Kans., $75; Buhler, Kans., Menn. cong., $65.32; Rev. Daniel Hubin, Butterfield, Minn., $48.83; Medford, Okla., Menn. cong., $26.01; Anna A. Goering, Moundridge, Kans., $5; Abr. Janzen, Mt. Lake, Minn., $100; David Ewert, Mt. Lake, Minn., $10; A. J. Willems, Buhler, Kans., $25; Tabor cong., Goessel, Kans., $10; Hoffnungsau cong., Inman, Kansas, $25.42; ditto, $132.96; P. H. Schmidt, Canton, Kans., $30; Deer Creek, Okla., cong., $114; Friedensfeld cong., Liberal, Kans., $259.76; Gustav Miller, Hanston, Kans., $15; monthly offering of the native church, Oraibi, Ariz., $10; from friends, do., $10; Rev. J. R. Duerksen, Hoteville, Ariz., $15; Sister Frieda Linscheid, Butterfield, Minn., $5; P. J. Friesen, do., $15; Mr. and Mrs. J. Meschberger, Calumet, Okla., $16.70; Salems-Zions cong., Marion, S. D., $402; Christian congr., Moundridge, Kans., $100; Zoar cong., Goltry, Okla., $52; Menno Menn. cong., Watowa, Okla., $5.75; Hillsboro, Kans., Menn. cong., $71; Inman, Kans., Menn. cong. and community, $90.52; Ebenezer Menn. cong., Mt. View, Okla., $68; Herold Menn. cong., Bessie, Okla., $112.68; W. P. Rempel, Pasadena, Cal., $50; Rev. and Mrs. Alfred Wiebe, Birney, Montana, $25; Buhler, Kans., Menn. cong., $146.59; John Martens, Buhler, Kans., $5; ditto, $10; J. N. Buller, Buhler, Kans., $10; Rev. Chr. Mueller, Freeman, S. D., $3; Hoffnungsfeld ch., Moundridge, Kans., $285; Bethanien cong., Kingman, Kans., $100; Beatrice, Neb., Menn. cong., $481.95. Total, $5526.46.

For Germany: Eden Menn. ch., Inola, Okla., $16.37; S. S., Springfield, S. D., $3.78; P. R. Voth, Buhler, Kans., $20 (Kniepkamp); do., $20; J. B. Dirks, Buhler, Kans., $5; do., $5; anonymous, S. D., $40; anonymous, Dallas, Oreg., $100; Lena Neiman, Halstead, Kans., $25. Total, $235.15.

For Europe: Wedding guests collection, Cordell, Okla., $20; Friedensfeld cong., Lorena, Okla., $115.26; Mrs. J. B. Dick, Newton, Kans., $10 (for Constantinople); Inman, Kans., Menn. cong., $17.69. Total, $162.95.

Pastor Schmeller's Orphan Home: H. H. Duerksen, Goessel, Kans., $10; Maria H. Foth, Gotebo, Okla., $5. Total, $15.

Near East Relief: Gleaner Girls' S. S. class, Bergtal ch., Pawnee Rock, Kans., $10.

Gratefully acknowledged,
C. F. Claassen, Treas.
Newton, Kans., Dec. 2, 1921.

FOR HOME MISSIONS

For November.

General Fund: Bloomfield, Mont., S. S., $56.31; Gruenfeld, ch., Carnegie, Okla., $9.42; Halstead, Kans., Junior missionary society, $50; ditto, Senior missionary society, $35; Sichar ch., Cordell, Okla., $8.33; Pacific District Conference Session offering, $25.50; Pratum, Oreg., ch. and S. S., $8.50; Bethel ch, Fortuna, Mo, $30; Catherine Roth, Quakertown, Pa., $10; Trenton, O., missionary society, $12; Halstead, Kans., S. S., $67.50; Upland, Cal., ch., $61.31; Bergtal S. S., Pawnee Rock, Kans., $50; Zion ch., Donnellson, Iowa, $75; Halstead, Kans., $27.15; Goessel, Kans., ch., $39.36; Salem ch., Hurley, S. D., $150; Deer Creek, Okla., ch., $30; Tabor ch., Goessel, Kans., $86.70; Burrton, Kans., ch., $10.35; San Marcos ch., Paso Robles, Cal., $55; Grand View S. S., Wolf Point, Mont., $71.16; John W. Tschetter, Carpenter, S. D., $20; Christian ch., Moundridge, Kans., $23.40; Deep Run ch., Perkasie, Pa., $20; Salem-Zion ch., Marion, S. D., 68.58; Mattie A. Krehbiel, Clarence Center, N. Y., $20. Total $1120.57.

City Missions, Altoona: Mr. and Mrs. John Zweiacher, Geary Okla., $5; C. C. Sperling, Inman, Kans., $5; Hereford Ladies' Aid Society, Bally, Pa., $30. Total, $40.

Jewish Mission: Halstead, Kansas, Junior Missionary society, $20; John P. Pankratz, Kans., $1; Hereford Ladies' Aid Society, Bally, Pa., $30. Total, $51.00.

Grand Total of contributions	$1211.57
Paid out during November	2401.14
Orders not yet paid	206.65
Balance on hand	2.61
Deficit	204.04

Gratefully acknowledged,
J. E. Amstutz, Treasurer,
Trenton, Ohio.

GIFT BOOKS

New Bible Picture Books

These Bible Picture Books contain eight full page colored illustrations and eight full page etchings. The Bible stories are from the New Testament, are related in simple language and are printed in a large and clear type. The books are 8x10½ inches in size and come in three series:

35c Series

The books in this series have 32 pages, bound in boards with cloth back and an attractive cover design in four colors. Following are the titles:

SEEK YE THE LORD
PRAISE YE THE LORD
Per Copy, 35c.

25c Series

The books in this series are of the same size and have the same contents as 35c series, but are bound in stiff paper cover, cut flush. The cover design is in four colors and of unusual attractiveness. Following are the titles in this series:

WATCH AND PRAY
TEACH ME THY WAY

Per Copy, 25c.

20c Series

The booklets in this series have 16 pages, with four full pages colored illustrations and four etchings. Bound in stiff paper cover, cut flush, and a charming cover design worked in four colors. Size, 8x10½ inches. The series contains the following titles:

COME UNTO ME
TRUST IN THE LORD
GOD IS OUR REFUGE
HE CARETH FOR YOU

Per Copy, 20c.

Twilight Series

This series is intended for children who are too old for picture books and too young for the average grade of juvenile stories. Each volume in the series contains several short stories, verses and poems which will interest the little folks and that can be read to them by parents or other members of the family. Each volume is elaborately illustrated and contains a frontispiece in three colors. The 32-page booklets have stiff paper covers with colored cover design, while the 64-page booklets are bound in board covers with cloth backs and colored cover designs.

The Sandman. 32 pages, cut flush. Single copy.....15c
Pastime. 32 pages, cut flush. Single copy.....15c
Sunbeam. 32 pages, stiff paper cover, cut flush. Single copy.....15c

Pastime Series

This series is intended for children 6-8 years old. Each volume in the series contains several short stories, verses and poems which will interest the little folks and that can be read to them by parents or other members of the family. They are mostly "bed-time" stories and verses. Each volume, elaborately illustrated, is 6¼x8¼ inches in size and has 64 pages. They come in two styles of binding, the one in boards with cloth back and cover ornamented in three colors and the other in limp, cut flush and decorated cover. Following are the titles in the

Board Edition:
PLEASANT PATHS
EVENING CHEER
Per Copy, 30c.

Limp Edition:
HAPPY HOURS
ALWAYS HAPPY
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Short stories, verses and pictures for little folks. Bound in boards with cover in four colors. 64 pages.

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An interesting and delightful collection of juvenile stories. Each title is designed not only to entertain but also to instruct the young. Neatly and durably bound in boards with a striking cover design in colors.

The Ivory Casket—By Mrs. Butz Clark. A story playing in modern Rome.
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Ebenezer.—By H. Melchior. A story of the Salzbergers and their experiences in the Southland.
The Birdstown Bank—By W. E. Schuette.
His First Thanksgiving—By W. E. Schuette.
A Wonderful Valentine—By W. E. Schuette.

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Leda Series

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MENNONITE BOOK CONCERN, BERNE, IND.

The Mennonite.

"Other foundation can no man lay than that is laid which is Jesus Christ."

VOL. XXXVI. BERNE, INDIANA, DECEMBER 22, 1921. No. 50.

TO THE MISSIONARY AND SEWING SOCIETIIES

The Hutchinson, Kan., city mission is at present in need of clothes for the poor. Many of the men are out of work and consequently our workers there have any number of calls for help. Clothing or goods to be made up into clothes may be sent direct to Rev. J. J. Plenert, Hutchinson, Kan., 723 E. 7th St. Money for said place is to be sent to our treasurer. Mrs. J. G. Regier, Newton, Kans., who will promptly forward all money to its respective place.

The Executive Committee.
Helena Liechty, Sec.

IN MENNONITE CIRCLES

A meeting of the Mennonite Central Committee will be held on Thursday, Dec. 29, 1921, at 2812 Lincoln Ave., Chicago, at 9 A. M. Anyone specially interested in the work is invited to be present.

The following letters have to do with the forwarding of relief to Russia and in a few words give us the assurance that channels are now open for the immediate assistance of our brethren there:

The Mennonite,
Philadelphia, Pa.

Dear Brothers: On November 29th we forwarded $4,000.00 to the American Relief Administration of New York, to be distributed by food drafts in Russia and asked them if possible to send it by cablegram. I have today received an answer of which I herewith enclose a copy. Thought it might be of interest to the people who read your paper.

Glad that the way to Russia is open now and we expect to send some more in the near future.

Very truly yours,
C. F. Claassen, Treas.

American Relief Administration
Herbert Hoover, Chairman.
December 3, 1921.

Mr. C. F. Claassen, Treas.,
% Kansas State Bank,
Newton, Kan.

Dear Mr. Claassen: We have your letter of November 29th enclosing $4,000.00 for Food Remittances to the Elders of Mennonite churches in the following towns: Ohrloff, Alexandrodar, Lugowsk in the province of Samara and Kamyshewo in the province of Orenburg.

We forwarded these by cable yesterday and hope to receive an answer in the near future.

The need in these districts is almost beyond comprehension and every bit of food that we can ship there definitely saves lives.

Perhaps you do not understand that in cases such as yours, we do not deduct 25% for the free child feeding program, as this food is going into the famine district and, naturally, a large part of it goes to the children of Mennonite people in these communities.

If we can be of further service to you, do not hesitate to call upon us. We have put you on our mailing list for information that comes to us from Russia so that you can know the exact situation as it develops.

Yours faithfully,
Frank C. Page,
Assistant Sec.

A communication from Bro. C. C. Claassen of Omaha, Neb., relative to the reports concerning the young men released from Ellis Island, corrects an error that unavoidably crept into our pages and we therefore cheerfully use this space in giving our readers the facts as they should be. The communication says:

"I have had a copy of the Oct. 27th Mennonite on my desk for some time with the view of furnishing a correction to the "Relief Notes" describing the release of the sixty-two Mennonites from Ellis Island. The Senator McLaughlin referred to in the last paragraph as "from Kansas" is our Nebraska Congressman, Hon. M. O. McLaughlin, from our Fourth Congressional District. Congress-man McLaughlin is an ordained minister of the gospel and at one time had a church in Omaha, before going to York, Nebraska, where he was elected to Congress.

"We are glad to give a good many honors to Kansas, but in this case I feel that Mr. McLaughlin's origin ought to be correctly stated, and that it comes to the attention of the Mennonites living in our Fourth District so that they bear this in mind in the future when his name is up again for public service.

"Also the personal influence of Mr. Peter Jansen of Beatrice, Neb., had a good deal to do in this case. Mr. Jansen has had many years of delightful acquaintanceship with President Harding and interceded personally. When the young men were released President Harding telegraphed Mr. Jansen the outcome, so that I believe the President also has had a good deal to do with it."

An Associated Press note appearing in most of the daily papers describes the exodus of Canadian Mennonites (Old Colony) to their newly purchased lands in Yellow Pine, Ala. The dispatch goes on to say, "A train load of them passed through St. Paul on December 10, enroute from Saskatchewan to Yellow Pine, Ala., where they will make their future home. About 30,000 (?) others are prepared to move to Chihuahua State, Mexico, where they have purchased a tract of 1,000,000 acres. All household goods, farm implements, stock, and even chickens and geese are being moved." Yellow Pine is located in Washington county, very close to the boundary line between Alabama and Mississippi and is a small junction point of the Mobile and Ohio R. R. and the Washington and Choctow R. R., and is about 90 miles north of the gulf and 56 miles northwest of Mobile and the Mobile Bay.

REV. HARVEY GOTTSHALL ALLEBACH

Feb. 18, 1869—Dec. 3, 1921.
52 years, 9 months, 15 days.

Rev. Harvey G. Allebach, son of Jacob Reiff and Elizabeth Clemens Gottshall Allebach, was born February 18, 1869. At the age of nearly two years he lost his mother and then for several years he lived with his grandfather, Rev. Moses H. Gottshall, near Schwenksville. When his father married again he went home to his father, in Green Lane, where he grew to manhood.

He received his education in the public schools and Ursinus College, and after the necessary preparation he entered the University of Pennsylvania, where he graduated with honors. He taught in the public schools and for some years he was principal of several high schools. He also taught for one year in the East Orange, New Jersey, Collegiate Institute for young women, conducted by the late Rev. Anna J. Allebach, his sister.

Early in life he felt the inner call to the Gospel Ministry, and labored as an evangelist and was ordained to the office of minister by his uncle, Rev. William S. Gottshall, and served as a supply in his home church and elsewhere; frequently preaching in the First Philadelphia Mennonite church, where he was an active worker for several years while a student at the University.

In 1894 he accepted the call to the Noble and Wayland, Iowa, Mennonite churches succeeding Rev. Benjamin Eicher, and for several years he labored here with marked success.

The Foreign Mission Board of the General Conference then extended a call to him to labor in the mission field among the Arapahoe Indians, in Oklahoma, which he accepted, but at the end of one year he resigned and returned to Pennsylvania and assumed charge of the Mennonite churches in Pottstown and Boyertown.

Early in 1901 he accepted the call of the General Conference Publication Board to become the editor of the The Mennonite, the English organ of the General Conference Mennonite Church of North America, at Berne, Indiana. After several years of faithful service, on account of impaired health he relinquished the editorship, but still continued to contribute to its columns. Again he returned to his native state. His pen however was still busy in writing for several magazines, meanwhile establishing and editing the Topical Sunday School Lessons.

After the death of the late Rev. A. B. Shelly, in 1914, he was called to the pastorate of the East and West Swamp churches, to which charge was added Bethany

church, at Quakertown, and later the Flatland church. In the discharge of the arduous duties of this large charge he again broke down in health. With the hope of recovery he was given leave of absence for six months, and went to the Sanitarium. After his return he again resumed his work, but soon his strength began to wane again, and returned to the Sanitarium at White Haven. Again he was improving and hoped for complete recovery. Several weeks ago he had contracted a cold which developed into pneumonia, from which he never recovered. On Saturday morning, December 3rd, he passed peacefully from this life, aged 52 years, 9 months, and 15 days. So ended the life of a good man who feared God above many.

Rev. Allebach was very studious and an able writer. As historian of the Gottshall family he edited and published a small book on "Who is Who." He also published a collection of poems of which he was the author. He loved to live close to nature, as he was a lover of nature. He was an enthusiastic botanist and bird student; and frequently headed botanizing parties to the hills and valleys in the vicinity of his home town, where he was acquainted with the haunts of rare plants. He especially delighted on a starlight evening to point out the great planets and heavenly bodies forming the many constellations.

The mortal remains of Rev. Allebach were brought to Quakertown, into the midst of his field of labor, where funeral services were held in the Bethany church, conducted by Revs. A. M. Fretz and Reed F. Landis. The following day the body was brought to Schwenksville, where further funeral services were conducted. Rev. N. B. Grubb, of Philadelphia, preached the sermon, choosing for his text, II Samuel 3:38. "Know ye that there is a prince and a great man fallen this day in Israel." Rev. Victor B. Boyer, of Allentown, also made an address, assisted by several of the ministers present. At the close of the service the body was taken to the Mennonite cemetery of Schwenksville, where six of the ministering brethren carried him to the grave and was committed to mother earth with these words:

"We have come to lay all that is mortal of our brother in the silent city of the dead.....we therefore commit his body to the ground, earth to earth, ashes to ashes, dust to dust, in the assured hope of a resurrection through Jesus Christ our Lord into everlasting life."

N. B. Grubb.

FROM OUR FORMER EDITOR

Glendale, Calif., Dec. 12. It seems strange that Christmas is so near. Judging from the mild, delightful weather one is reminded of June. In December, so far, the weather has been especially mild and attractive, no rain and sunshine every day of the week. The temperature varies at night from 45-55, and in day time from 70-80 degrees. Up to date we had no frost and no snow on the mountain ranges in sight. In the morning a sweater feels quite comfortable, but many including myself have not yet used an overcoat in December.

Another surprise here is the putting up of so many new buildings, dwelling houses, apartment houses, store buildings, hotels, etc. Up to this time the wages were quite good; efficient carpenters are getting from $8.00 to $10.00 a day. People predict and act as if the "wave of depression", affecting so many in the East, will not reach the Pacific coast. In regard to this, time will tell.

It is claimed that at present Glendale is the fastest growing city in this country. In 1920 the population was about 13,000 and now it is estimated at 23,000. What are the inducements to bring the people, especially old folks, to this place?

Several inducements might be mentioned. To our estimation the mild, dry, delightful and exhilarating climate is the principal drawing card.

Because this wonderful climate is unique, people have to come here to enjoy it.

Glendale possesses in its geographical center an excellent Hospital and Sanitarium. It gives steady employment to 125 wage earners, inclusive of training nurses. The monthly pay-roll exceeds $10,000. It brings many people here as patients who remain as residents. This important institution places Glendale in the same health relation to the Pacific coast country as Battle Creek, Mich., to the eastern half of the nation. Undoubtedly one of the important factors in the success of this institution has been the Glendale climate. The pure, dry atmosphere, abundance of sunshine and even, mild temperature have aided materially in restoring patients to perfect health and not a few coming from a distance, have remained to enjoy the climatic advantages as citizens and property owners.

In the northeastern part of Glendale another, a new, large hospital with modern equipment was opened to the public last spring. There sometime ago first Sister G. G. Isaac and later her husband, G. G. Isaac, underwent a successful operation respectively. They are both getting along well and are recuperating.

The services at both of these institutions are considered very good with up-to-date charges as they are found elsewhere.

Last week we had "no accident week," but a Los Angeles Daily paper states that more persons were injured during this week than in previous seven days, but fatalities decreased.

On account of existing favorable circumstances and conditions prices for property, real estate and rent are high in price in Glendale. Lots are for sale at different prices ranging from $750 to $60,000, according to the location. Speculation is encouriged in many ways, probably to benefit only the minority of the people. People from the East will find it easy here to spend a lot of money in a short time. As a rule it is quicker spent than earned.

In the homes, in churches and in business people are preparing for a profitable and joyful Christmas. But here, as in many other places, Christmas has lost much of its true meaning and purpose, as it is too often only a day of pleasure to have a so-called "good time", to give and to receive fine and valuable presents and, in fact, nothing short of a Christless Christmas. Yet there are many who celebrate Christmas in the right spirit and have a place in their hearts for Christ, the Redeemer who "came to seek and to save the lost."

Wishing the dear readers a merry Christmas,

I. A. Sommer.

HOW OUR NEW MISSIONARIES WILL BE RECEIVED IN INDIA

Claysburg, Pa., Dec. 14, 1921.
Dear Readers of the Mennonite:
Just a few weeks more and then there will be great rejoicing in India. There is even now. I can see the Christians gathering together in the different homes holding prayer meetings some times till midnight, praying especially that the Lord will protect the missionaries on the great waters as they sail across them. I can see them gather too, to plan for the "Welcome." Some of them saying. "I'll go for the palm branches," another one, "I'll make wreaths of flowers," a third one, "I'll get the bamboo and make holes for the poles to put up the banners." "I'll go and gather leaves of pond lilies and pin them together for plates when we will all sit down together for the feast," says the fourth, and "I'll cook the rice and make the bread," some Bible women will add. Then come the boys and girls. "May we help in decorating the church? and may we have some Sunday school pictures to put up on the walls of our own room?" Then comes an Evangelist and asks for paper or colors to fix "Mottoes" or Bible verse to be put up in the church and soon he is down on his knees on the floor, cutting out coloring and painting a number of beautiful verses that have been the greatest help to him in his Christian life. Having seen them do all these things, with my own eyes, do you wonder when my heart will be right there in India with them all when they shall arrive at the station where they, I mean P. W. Penner's and I have worked together 8 years and the other station where I spent one year? Before they left America we had the pleasure of having Penners and Suckaus both in our home here in Pennsylvania. We recalled old experiences and once more had sweet fellowship one with another in talking about Him whom we all love and who called us to be co-laborers with Him, in this great work of winning souls for Jesus Christ.

The Hindu Christians will call these missionaries, their "Christmas Gifts," given directly (from) by God Himself.

Folks here at home, let's pray hard and every day too, for God to fill them with love and power while they are in the front ranks there working for Jesus.

Prayerfully yours,

Anna (Braun) Gerig.

"THE MINISTER AS A MAN"

The above title is the name of a book that I have read with much profit and delight. Alexander Cruden said, "Man in his original state was a very noble and exalted creature; being placed as the head and lord of this world, having all the creatures in subjection to him. The powers and operations of his mind were extensive and capacious and perfect. Capable of contemplating upon the works of God with pleasure and delight, and performing His will without the least deviation." At the time of the Prophet Jeremiah man had fallen to a very low state. The prophet was caused to say, "Run ye to and fro through the streets of Jerusalem, and see now, and know, and seek in the broad places thereof, if ye can find a man." A certain philosopher went through the streets of Athens with a lighted lamp in his hand; and being asked what he sought, answered, "I am seeking a man." From a physiological, physique, or avoirdupois, standpoint there were many that could fill the bill, but the prophet and philosopher wanted a real man, one fearing God and working righteousness. Emerson said, "What you are thunders so loud that I can not hear what you say." And A. J. Gordon said it when he declared that in getting ready for Sunday his hardest task was not the preparation of his sermon, but the preparation of himself. The cowboy said, "I can stand a middlin' lawyer, but save me from a middlin' man of God." Shakespeare says, "But good, oh, my brother, do not, as some ungracious pastors do, point us the deep and thorny path to heaven, while, like some puffed and reckless libertine, himself the primrose path of dalliance treads." Both in spirit and conduct the ministers as a body should be superior to every other class of men, and if they are not they are a disgrace to their profession and a scandal to the world. Henry Ward Beecher said, "You can't pray cream and live skim milk." You can't eat garlic in private without smelling it in public. The measure of sacrifice is not what a man gets, but what he could be getting at some other business, and what he is doing with what he has. A man can not be a popular preacher and an honest man at the same time. A real man of God is not afraid to preach the whole truth, and drive home with unerring hand the moral exactions of the Master. A true minister will never sell his conviction. We are not to say what men like, but what is the truth. Preach the word in tenderness and love, and preach it direct to men's souls. Be the slave of no men or class, but be the servant of all. "Be true to all truth the world denied, but tongue-tied to its gilded sin, not always right in all men's eyes, but faithful to the light within." A minister can not be a John the Baptist on the official roll and a Judas Iscariot in his business. A number of preachers are hammering hard, but when they get through they have only been driving a few brass-headed tacks. A preacher to be a success should be a pastor, preacher, and a disciplinarian. When he arrives on his new charge, let him take hold of the work with a sanctified grip, determined on success and victory. He should not be a job seeker, mixer, pedant, knocker, or a sophist. Having closed up his business in his old parish, he must leave the work to his successor, just as he expects his predecessor will leave the work to him. Before leaving the old parish it is not courteous to make special visits, and in a palavering manner solicit the expected marriages and funerals, and after he has arrived on his new charge to keep up a continual correspondence, but when he leaves a circuit he should leave it.

A gentleman will never meddle with another minister's administration. It the new man of God is a little deficient and needs some help he can call the district elder, and on special occasions call for the bishop. If he attends to his own flock as he should and takes good care of the sheep, and carries the lambs, and once in a while deal with an obstreperous ram, that will keep him busy. Bishop W. P. Thirkield said in addressing the Troy conference, "A preacher should never outlive his sphere of usefulness. A successful minister is not only a pastor but an evangelist. Only about one in fifty are. Some ministers cross the dead line of usefulness at different periods of their ministry. Some, ten, twenty, thirty, forty, fifty, and some maintain their power and aggressiveness until death."

Nothing but the fresh anointings of Pentecost, and "another spirit," like Caleb had, and the "excellent spirit," like Daniel possessed, will keep the man of God strong and unsullied from the world. "The preacher's very emotional intensity often brings him to the point of danger. The pastor's work leads him into situtations where moral wrongdoing is made easy. Sometimes he is cast headlong to the very center of the crucible." The only hope for the man of God is divine grace. The closet is his arsenal, and the pulpit is his throne, and strong tower. Coming from the secret place, anointed fresh with the Spirit and his face shining like Moses' and his lips touched with the live coal from the altar, saying, "Here am I, send me," that ambassador of the most high God will surely have victory.—Rev. S. T. Gunter in The Free Methodist.

THE FIRST AMERICAN BIBLE

It is not generally known that the first English Bible published in America was printed by Robert Aitken, a Scotchman by birth.

Robert Aitken was born at Dalkeith, Scotland, in 1734, and came to Philadelphia in 1769.

He published the first number of "The Pennsylvania Magazine" in 1775, which was the first Magazine in Philadelphia containing illustrations, most of which were engraved by Aitken himself. This magazine contained the first publication of the Declaration of Independence.

In December, 1782, the following unique advertisement appeared in The Pennsylvania Journal and Weekly Advertiser:

"Robert Aitken,
Printer, Bookseller, Binder and Stationer, at Pope's Head, on Market St. near the Coffee House, has just finished and has now ready for sale a new and very correct edition of
The Holy Bible
The serious Christian will be pleased to find that the scarcity of Bibles, of which he has so long had reason to complain, is now removed, and the patriot will rejoice at the advance in the arts, which has at length produced the first edition in the English Language ever printed in America."

This is the rarest of all the early English Bibles printed in this country, only a few copies being known to exist.

When it was produced, the attention of Congress was called to the fact that Mr. Aitken had at his own expense finished an American edition of the Holy Scriptures in English and Congress referred the work to the examination of the two Chaplains in Congress, the Rev. Wm. White, D. D. (later the first bishop of the Protestant Episcopal Church in Pennsylvania), and the Rev. George Duffield, D. D. (pastor of the Pine Street Presbyterian church). The Chaplains having examined the work, reported to Congress that it was executed with great accuracy, Congress voted its approval in the following resolution:

"Whereas, Resolved, That the United States in Congress assembled, highly approves the pious and laudable undertaking of Mr. Aitken, as subservient to the interest of religion, as well as an instance of the progress of the arts in this country; and being satisfied from the (Chaplains') report of his care and accuracy in the execution of the work, they recommend this edition of the Bible to the inhabitants of the United States, and hereby authorize him to publish this recommendation in the manner he shall think proper."

While the honor of thus printing the first Bible in America in the English language is accorded to Robert Aitken, it is proper to note that over a hundred years previously, John Eliot, the apostle to the Indians, had translated the Psalms of David and other parts of the Scriptures in the Indian tongue, and finally published the Bible complete, for the Red Men, in 1685.

In those early years of our Republic, Bibles were scarce, but the publication and distribution of the Scriptures was always held to be an important matter, the organization of the American Bible Society, in 1816, marked a new era of production of the Bible in large quantities, to satisfy the needs of the people, for proper religious instruction in the revelation which God has given to man in His Holy Word.

The Bible should be read daily by every one. Abraham Lincoln called it "the best Book that God has given to man." Washington was a daily reader of God's Word. Sir Walter Scott, on his deathbed at Abbotsford, asked his friend, Lockhart, to read to him. "What book shall I read?" asked Lockhart. And Sir Walter replied: "Why do you ask that question? There is but one Book, bring me the Bible."

INDECENT DRESS AND LUST

It is related of the Methodist Bishop Goodsell, that he was visiting a home of wealth. The people belonged to the social set and the two daughters of the house were in evening dress, or rather undress, just as indecent as one can see young women and old women on the streets today. Then he overheard two young men, who happened to come in as friends of the family, speak of these two young women in a shockingly lustful way. When they had left, the bishop in the presence of their mother, asked permission to repeat just what the young men had been tempted to say by looking at the indecently gowned daughters. As soon as they heard what these young men had said, these young women sprang to their feet crying "Beasts! are all men beasts like this?" The bishop answered, "No; but you yourself called out all the beastly in those men."

And how very true this is. Woman is the corruptness not alone in religious things but worldly woman is responsible for the moral degeneracy so appalling in our times. These fashions come all from Paris. From the France, which was said during the war "to have recovered her soul." It is ridiculous! France was never as vile and corrupt as she is today. No country is so ripe for divine judgment as France. Ere long she will reap what she has sown. Well says an exchange: "Poor Bibleless and godless France! Bleeding at every pore because of the heroic sacrifices of the past five years and yet abandoned to folly, dissipation and sensuousness as never before in all history. Cursing God while they gnaw their tongues in pain. They accepted the teaching of Voltaire, threw the Bible away and said, 'Let us eat, drink and be merry,' and they have been reaping what they sowed. That same teaching of Voltaire is being promulgated in our colleges, seminaries, Sunday schools, courses of study and many pulpits. 'What will the harvest be?'"—Our Hope.

THE MENNONITE

Rev. S. M. Grubb - - - Editor
2956 N. 12th St., Philadelphia, Pa.

All contributions and communications for the columns of this paper, and exchanges are to be sent to REV. S. M. GRUBB, 2956 N. 12th St., Philadelphia, Pa.

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EDITORIAL

No period of the year meets with such a welcome as the one that celebrates the birth of the Lord and the beginning of the New Year. Christmas is a time of cheer and gift-giving. It is an occasion that to the Christian means more than simple exchanging presents, for it reminds him that the Heavenly Father was so concerned about the people of earth that He gave the greatest that even He the Creator could give, namely His only begotten Son to the undeserving and unworthy. Jesus once reminded men that "it is more blessed to give than to receive" and we have the example of God finding His mightiest delight in giving more than can ever be returned to Him. This ought to stir up in us every sense of gratitude. Our gratitude that pleases God best shows itself in the deeds of love we show to those whom He regards as his little ones, meaning the poor, the afflicted and the distressed. There have always been numerous chances for helping people of this kind, but never as now. We are in the midst of hard times, never in a generation have there been so many beggars come to our doors, and this Christmas will be to many the poorest they have gone through. Let us make an effort to cheer and lighten the unfortunate, not by useless silly gifts, but by real help and let that help be of such a nature that it will make the one receiving it happy, not in having received charity, but in having received a token of real sympathy and love.

Christmas time makes one think of peace. How the world longs for peace! Years of the most terrible program of murder and lust have burned deep into the souls of men. Loud as were their shallow cries for vengeance and conquest a few years ago, they now see the utter folly of it all and they plan for lasting peace. Can they ever attain it? Yes and No. They can attain it if they crown the Prince of Peace their absolute Lord and Master. They never will attain it if they rely upon statesmen and human wisdom. Such measures have failed time and again and they are sure to fail again because they are not along the way to peace that God has pointed out to us.

THE QUALIFICATIONS OF A SUNDAY SCHOOL TEACHER

Leonard Garber.

The purpose of this paper is to point out the necessary qualifications of every successful Sunday school teacher. While there are thousands of Sunday school teachers, and not any two of them just exactly alike, there are certain qualifications that each one of them must have if they would carry out successfully the tasks before them.

First, it is very essential that every Sunday school teacher is a devout Christian. One who knows that his Redeemer lives. One who knows that if he is saved at all he is saved to serve. The duties of the Sunday school are to lead souls to Christ, develop Christian character and train Christian workers. If these are the duties of the Sunday school they are also the duties of the Sunday school teacher. How can a Sunday school teacher carry out these tasks if he himself is not a Christian? It is impossible. Take it for granted then that every Sunday school teacher is a devout Christian. There are still certain qualifications that one must have as a Christian in order to be a successful teacher.

First, one must have an intellectual preparation. In order to teach one must know something to teach, and how to teach it. The teacher will need a knowledge of the child, knowledge of educational methods, and a knowledge of the Bible as a whole. Thus he will be able to relate the lesson to its surroundings and to give the proper values to events. A poorly prepared teacher will quickly lose his grip; the pupils will know it and will lose respect for him.

Training is a necessity. Many claim that teachers are born, not made. To an extent this is true. A person who has no desire to teach, dislikes children and has no patience, nor interest, will never be made into a teacher any more than a totally blind man can cultivate the sense of sight. One who has a desire to teach and a love for children may unconsciously carry out the principles of education to an extent through instinct, and thus become a good teacher, but with these qualifications and a training built upon them the best results may be expected.

Second, one must have a physical preparation. Enthusiasm fails and irritation increases when one is tired. Rest is needed to steady the nerves. Good digestion is necessary to keep one joyful and optimistic. I do not believe that one can be out dissipating till about 12 o'clock on Saturday night and do the best work at Sunday school the next morning. The King's business demands the best physical conditions. George Herbert is responsible for the saying, "A handful of life is worth a bushel of learning." A careful, neat appearance is also an aid to good teaching. Often a lesson is spoiled by a slovenly manner, a too attractive hat, or an unusual dress. A pleasing voice and a winsome manner, with plenty of smiles, suggest victory.

The third qualification and most important of all is spiritual preparation. The way to obtain this preparation is to walk with God daily, have quiet talks with Him and make the study of His Word our daily spiritual food. In order to quicken spiritual life and equip one's self for service the Bible must be read, diligently, prayerfully, thoughtfully, believingly and obediently. In order to be in closest harmony with the Master Teacher, Jesus Christ, we as Sunday school teachers must have our minds richly stored with God's Word. Skillful methods will never make up for spiritual deficiency. God will not place His spiritual power in vessels unprepared and unclean.

Let us study the life of our Master Teacher, Jesus Christ. First, Jesus knew His theme. He knew the truth as no other man ever knew it. He had a thorough mastery of the Scriptures. He spoke as one who had a message and therefore had a right to speak. So we as Sunday school teachers must be acquainted with the Scriptures and know the theme of our teaching if we would do our duty.

Second: Jesus knew His pupils. He adapted His teaching to their experiences, e. g., to farmers He spoke of sowing seed or planting vineyards. To shepherds He spoke of lost sheep. By means of these illustrations He taught great truths. We also, as teachers, must know our pupils if we would accomplish the best results.

Third: Jesus appreciated the good in his pupils. So must we if we would be successful in the teaching profession. One "do" is worth a dozen "don'ts." It is always wiser to suggest a better thing to do, rather than simply call attention to a wrong action. Overcome evil with good. Rom. 12:21.

Fourth: Jesus' teaching was simple but full of meaning. Much of it was in story form. By giving illustrations with which the pupils are familiar is one way that we can make our teaching very attractive and easily to be understood.

Fifth: Jesus varied His method with the time, and the hearers. So should we.

Sixth: Jesus taught by His personality. More important than His method was the influence of His life. As Sunday school teachers we have an opportunity of living a very influential life. We have the opportunity of carving our names on monuments that will not perish. Carve your name on human hearts; they alone are immortal." Let us then as Sunday school teachers so live and speak that the influence we wield on our pupils may be for the good. Let us let our light so shine before men that they may see our good works and glorify our Father which is in heaven.

BLESSINGS OF THE CHRISTIAN SABBATH

Isa. 58:13, 14,

It was Sunday evening. I was sitting alone in a Chinese house, in a good-sized market town in China. From the window, or rather the barred opening which served for such, before which I was sitting, I could just catch a glimpse of the beautiful range of hills which surrounded the place, like the mountains round about Jerusalem. It had been a beautiful day, warm, but not too hot. The sun was sinking behind the western hills, and as I sat there, there came to my mind and heart the words so often sung at that hour in the dear homeland:

"Day is dying in the West,
Heaven is touching earth with rest,
Wait and worship while the night
Sets her evening lamps alight,
Through all the sky.
Holy, holy, holy, Lord God of Hosts,
Heaven and earth are full of thee,
Heaven and earth are praising thee,
O Lord Most High."

These words brought with them tender thoughts of the Sabbath evening at home. But it had been a strange day there in that heathen town. How different from a Sabbath day in Christian America. I thought of America with her multitudes of Sunday schools thronged with happy light-hearted children and young people, with her noble army of earnest teachers pouring out the words of life into eager listening ears. I thought of the huge churches, of the endless stream of those who go to worship the true God and inquire of his way. I thought of the thousands upon thousands of men, women and children, who although they go not to the house of God, nor worship him in their hearts, were yet that day enjoying a season of rest from toil, a brief respite from labor by which they earn their daily bread, and this forsooth because they live in a land that is nominally Christian. How different it had all been in that land. That day had been just like any other day, not a particle of difference. That day at sun-up the farmer had taken his water-buffalo and gone off to his fields as usual. He had been there all day and was just returning, man and beast both tired out. The blacksmith had been at his forge all day. The ring of his hammer had scarcely ceased a moment except in the brief period in which he had been eating his rice. The peddler had made his accustomed rounds. The street-vender's cries had been ever in the air. The merchant had been as busy as ever in his store or counting house. The streets and market places had been thronged with those who bought and sold. The day which the Lord had given had ended, the darkness was falling at His behest. But how had men in that heathen town spent that day? They had turned every one to his own way. To till their fields, to labor, to buy, to sell and to get gain. And this because they knew not the true God nor his command to remember the Sabbath day to keep it holy.—Expositor.

THE MEMOIRS OF PETER JANSEN

The editor wishes to acknowledge the receipt of a very valuable volume bearing the title of, "Memoirs of Peter Jansen". Brother Jansen is no stranger to the readers of The Mennonite. To many of them he is personally known and to all his writings have been a source of interest and information. The work tells the story of the making of an American and of his tireless activities in church, political and financial circles. The story covers the period that began with the unbroken prairies of Nebraska, but its background is the whole Mennonite history in Europe, especially in Russia. Senator Jansen, during his active business career, gave much of his time and efforts to the patriotic service of his state and country and in this capacity made for himself a record that is unique, but with all his manifold activities he never forgot the principles of the church with which he is identified or allowed himself to drift away from it. The story has an interest in every line that compels the reader to keep on until he has reached the end of the book. It is not without its touches of humor and pathos, but withal, it is an essay that makes one feel that the writer is moved by serious and unselfish motives and that his ideals are always of the loftiest kind. During the past months a number of young Russian refugees have been admitted into this country largely through the untiring efforts of Brother Jansen and as, time goes on no doubt there will be many others coming. These all hope to become good and useful American citizens. They certainly should each of them have a copy of this excellent volume and let it be an inspiration to them in this land of limitless possibilities. Certainly every one wanting to keep informed on matters of our church will be anxious to secure a copy of the work and carefully read it. Brother Jansen has done the church a real service in giving us his Memoirs in printed form. May he live long and may the evening of his life be one of peace and contented rest.

The volume is well printed on good paper, splendidly bound and contains a number of interesting illustrations. It sells for $2.50.

ARE WE TOO POOR TO GIVE?

Religious leaders should not permit themselves to become unduly alarmed by the industrial depression and the increasing complaints that we are too poor to keep on giving for good causes, because so many folks are out of work, and the times are hard. We do not question that there is suffering in some families, and that many homes have found it somewhat difficult to keep the wolf from the door. But in spite of this there are certain facts which almost stagger us. Statistics show that the per capita expenditure for luxuries in this country last year was $7.00 per day for each man, woman and child. The number of automobile licenses in the United States is in the neighborhood of 8,000,000. A prominent theatrical manager said the other day that "the show business was rarely, if ever, so prosperous." The moving picture theatres, for the most part, are crowded to the doors. Pleasure resorts, especially the more exclusive and expensive, are thronged. Who has computed the amount of money that is spent in a single city on amusements and recreation? A financial writer noted the other day that two major league baseball games were played last week in New York. About 35,000 persons obtained admission to the Polo Grounds, and 15,000 were turned away; 25,000 obtained admission to Ebbetts field, and 5,000 were turned away. He says: "It would be conservative to put the amount paid for box seats, grandstand and bleachers at $1.00 a person. Probably 5,000 persons went to the games in automobiles, 10,000 afoot and 45,000 by subway, elevated or surface cars. Including the sale of score cards, cigars, and "pop," cost of automobiles and carfares for those who journeyed to and from games, the public expended perhaps $75,000 and were eager to spend $25,000 more, on those two exhibitions of the national game. That was only in one city; and yet people talk about hard times." The truth is that a lot of folks feel much poorer in the pews of a church than they do at the door of a theater or a baseball park. If you can really explain this sad fact, we are willing to give you a chance.—Reformed Church Messenger.

STIR INTO FLAME

2 Tim. i. 6. R. V. M.

Stir me, oh! stir me, Lord, I care not how,
But stir my heart in passion for the world;
Stir me to give, to go—but most to pray,
Stir, till the blood-red banner be unfurled
O'er lands that still in heathen darkness lie,
O'er deserts where no cross is lifted high.

Stir me, oh! stir me, Lord, till all my heart
Is filled with strong compassion for these souls;
Till Thy compelling "Must" drives me to pray
Till Thy constraining Love reach to the poles
Far North and South, in burning deep desire,
Till East and West are caught in Love's great fire.

Stir me, oh! stir me, Lord, till prayer is pain,
Till prayer is joy—till prayer turns into praise;
Stir me till heart and will and mind—yea, ALL
Is wholly Thine to use through all the days.
Stir, till I learn to pray "Exceedingly,"
Stir, till I learn to wait expectantly.

Stir me, oh! stir me, Lord, THY heart was stirred
By love's intensest fire, till Thou didst give
Thine only Son, Thy best beloved One,
E'en to the dreadful cross, that I might live.
Stir me to give MYSELF so back to Thee,
that Thou canst give THYSELF again thro' me.

Stir me, oh! stir me, Lord, for I can see
Thy glorious triumph day begin to break,
The dawn already gilds the Eastern sky.
Oh! Church of Christ arise, awake! awake!
Oh! stir us, Lord, as heralds of that day
For night is past—Our King is on His way!

Bessie Head

When Jesus is presented and pressed upon a sinner's acceptance, he must be presented as not only infinitely tender, compassionate and lovable, but as so infinitely holy that his eyes flash flame through everything wrong. The very bitterness of his sacrificial sufferings for us on the cross arose from the bitterness of the sin he died to atone.

President Harding says: "The future of the nation can not be intrusted to the children of America unless their education includes their spiritual developement."

THE S. S. LESSON

Jan. 1, 1922.

The Revolt of Jeroboam.
I Kings 12:1-13:6.

Golden Text: Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: Thou shalt not bow down thyself to them nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate Me. Exod. 20:4-5.

Solomon was a magnificent king and ruled gloriously but not wisely. He came to a great king-

dom that his father David had established through conquest but he himself had the opportunity of developing his Empire in peace during a long reign. Solomon had the greatest of opportunities because in the beginning he showed the spirit of wisdom, but in his life we see the spectacle of a wise man becoming a colossal fool and he passes from the scene under a cloud. It was with forced labor and severe taxes that Solomon was able to establish and maintain his magnificence. For years the people groaned under it almost as much as under the Egyptian bondage. It must have been with a feeling of relief that they saw the beginning of a new administration.

Solomon had many wives to turn his head and one son who grew up to be as big a fool as his father. Like his father, Solomon, Rehoboam came into a magnificent heritage which he proceeded to ruin more quickly than his father did. Solomon began well, at least, even though he did not show up well in the end. Rehoboam began to destroy his prospects before he had them securely.

The day came when Rehoboam was to be comfirmed in his kingly office in the presence of all Israel. No doubt there was a great display of magnificence, but Israel had come to that stage when it wanted assurances more substantial than pomp. The exiled Jeroboam had returned and he came to make certain demands in the name of his countrymen. They were tired of magnificence that only reduced them to slavery and were not ready to accept a king after the old order. The demands of Israel seemed reasonable. A king has no right to think that his subjects are his personal chattel. He owes it to them to promote their prosperity, not his own vanity. Many a king since that time has learned the same lesson to his sorrow. There is a limit to human endurance even when a king has demands to make.

Rehoboam first took up the matter with his father's old advisers. Statesmen are closer to the people than rulers and often the greatest calamities come because the advice of those who know is not taken. These old men knew the temper of the people and the burdens they had to bear, they had seen Solomon's folly and its evil results. No doubt they hoped for reformation under Solomon's successor and were ready to enter into it with enthusiasm. But reformers are never popular with the powers that be, and besides that a young man of the age of Rehoboam is likely to be so egotistical and self-contained that sound advice is only so much effort thrown away.

Rehoboam next turned to his boon companions, young fools like himself, without experience and with no ideas of handling a determined people. The arrogance they advised could only have one result. The last straw had been laid on the back of the patient camel and he became a demon. Instead of even then trying to win back the people or hold them in check Jeroboam insulted them by sending their former oppressor, the tribute-gatherer, Adoram. The result might have been anticipated by a wiser man. It meant death for Adoram, and Rehoboam had to flee to Jerusalem to save his own life.

In crowning Jeroboam king over the ten tribes the people were acting in accord with prophetic provisions, for some time before it was indicated to him that he should become King. See Chap. 2. In many respects he was peculiarly fitted for the office. He was a popular idol of the people and knew how to speak for them and in their name. He had the reputation of being industrious and a man of valor. Besides this he appears to have been very ambitious.

Jeroboam owed his kingdom, not to himself, but to the direct gift of God. One would suppose he would have been a loyal king. But powers spoils some men and that may be the reason why some of us never have much of it. Again some men can not take God's word. The kingdom had been promised to him by God and was delivered to him. Yet he was afraid that loyalty to God would wean the people from him. He set up opposition worship. He violated the commands and he corrupted the people. He substituted another priesthood and other sacred feasts and he set up idols. This from a man who had received one of the greatest gifts that God had hitherto given to a man. Do we wonder who can be trusted. Surely none of those who take from God and then only think of themselves and neglect asking God to look upon their plans. Ever after the name of Jeroboam appears linked with this phrase "who caused Israel to sin".

THE C. E. TOPIC

Jan. 1, 1922

Better Christian Endeavor Societies.

I Cor. 15:57-58.

The keynote of our Scripture lesson is thankfulness to God for the victory through Jesus Christ. Surely Paul could hold this out as a supreme comfort to all to whom his words came. The Christian life has its occasions for thanksgiving and comfort and victory, but none of these are available without Jesus Christ. Indeed He must be the center, the foundation, the all-important, He must be the light and the life. Now when it comes to having better C. E. societies we must have a model or pattern that shows us how to improve. Like the Apostle we must always be "looking unto Jesus" for in Him alone we find the way to true improvement. What would Jesus have us do to make our society better?

The great concern of our Lord and Master was the souls of men and women. Nothing in all His career should obscure this concern. Nothing could stand between Him and the redemption of lost souls and so, not even His life, could be witheld. He must give it because only that sacrifice could secure salvation. There is nothing so important for men and women who profess to walk in the footsteps of Jesus as the saving of never-dying souls. To make our society more effective as a soul-saving institution should then be the greatest effort of the coming year. Let us bear in mind that this program for greater soul-saving efforts requires certain definite things. (1) It requires that those who undertake to be the instruments in the saving of others must be saved persons themselves. You cannot lead others to know Christ if you do not know Him yourself. He has no use for unworthy instruments. A guide who is to show the way must know the way. Let every society see to it that it is a clean organization made up of real Christians. Some Christians always undo more than real Christians can accomplish. (2) Like in other things the most successful soul-winners in the society will be the best equipped. In the business of serving the Lord a splendid and effective equipment is provided. We have our book of directions in the Word of God, we have our perfect pattern in the Christ, we get our power from the Holy Spirit, our assurance through prayer and our encouragement through one another. (3) In soul saving we are not to trust any human power or guide. Sometimes our part may be small in our eyes or in the eyes of men but with God anything that has to do with winning men is not small. One thing is always present with those who improve, they are doing their best. God is never satisfied with half-service. The better society grows out of the company that does its best for Him.

We hear a good deal about getting new blood into the societies. Right. Nothing grows unless it has something upon which to grow. It has been observed that the personnel of a society changes about every five years. This means that as the weeks go on some drop out and others come in. If there is unusual activity there are times of remarkable growth, if there is a lack of general interest growth may be at a standstill or the society may even have a shrinking membership. To get new blood in the society it might be well to ask if we do not need an injection of new blood personally. We allow ourselves to fall into old ruts and frequently we become neglectful or are inclined to let others do the work that we should be doing ourselves. Sometimes we find that when we shift our responsibilities our work is not done at all.

There is such a thing as a society perishing for lack of a vision. We don't undertake great things for God and therefore we don't expect great things from Him. We must have a program and see to it that every number appears. This program must have certain definite tasks to be performed and then we must set out to complete them. The bigger the program the bigger the society will be, or, we had better say, the better the program the better the society will be. Let it include the neglected and the forgotten things that need atttention in the church.

It is one of the purposes of the society to make the church stronger in its efforts and activities. The really good society is the loyal servant in everything that needs to be done around the church. How about making special efforts to strengthen the mid-week services? What is the matter with a systematic study of the church's benevolences and how they may be strengthened? What is to be done with that neglected corner of your town or city where a Sunday school is needed? Is anything possible for that section where there are many foreign people? Are there openings for religious literature or are Bibles needed in your community? We might continue asking questions like these indefinitely, but what a society wants is a body of members who are continually asking and searching for new places of activity.

You can lock up your house and everything it contains. You can not lock up your influence on the lives of other people. What does your life count for?

GENERAL CONFERENCE MATTERS

Dear Members of the General Conference:

As we look back upon our Conference activities, at the close of the year, we are constrained to cry out, with joy in the heart: "God has made all things well. To Him belongs all praise and honor!"

A year ago the different Conference Boards and the Executive Committee dared submit to you a budget that totalled the sum of a little more than $200,000. And in spite of financial depression, low prices for our products and reduced incomes the Lord has blessed us and has enabled us to meet the demands put before us, with only a small deficit in the mission treasuries, which we hope will be wiped out before the year closes. Yes, if all the gifts for missions and charitable work that all of our members have given during the year had gone to our Conference treasuries, we would have gone over the top.

This large and splendid gift, dedicated to the service of our Lord and Master, is proof of a genuine Christian spirit and we have every reason to rejoice in the success with which God has crowned our efforts.

The financial outlook is not altogether rosy; but God is rich beyond measure, His treasuries are full, and He will not fail to give those who love Him the things they need. With implicit trust in Him and His help and in your willingness to give and to sacrifice, the Conference Boards and the Executive Committee come again before with another budget of considerable size.

We submit below the Conference Budget for the year 1922. We ask that you examine it carefully and plan, with God's help, to contribute your share. And may we not ask ministers and leaders in church and Sunday school to call attention to it, and explain it if necessary. Then let us pray earnestly that God may bless us in the execution of our duties toward our fellow men and our suffering brethren.

CONFERENCE BUDGET FOR 1922

A. FOREIGN MISSIONS

I. Salaries (Including Native Helpers):

1.	In America, including field work at home	$13,000.00
2.	In India	12,575.00
3.	In China	11,600.00
	Total	$ 37,175.00

II. Current Expenses:

1.	Children in board and school	$ 4.982.00
2.	Annual allowance to children of missionaries up to age of 18	3,650.00
3.	Auto support	2,800.00
4.	Gas and oil	2,800.00
5.	Medical work	500.00
6.	School supplies	450.00
7.	Traveling expenses, furloughs, etc.	2.000.00
8.	General station expenses	10,268.00
	Total	$ 27,450.00

III. Buildings

1.	Dwellings for native helpers in India	$ 2,825.00
2.	Dwellings for missionaries in China	10,000.00
3.	New stations in India	10,000.00
4.	Dwelling house at Ashland, Mont. (This is built but not yet paid for.)	4,500.00
5.	Camp house, Chritun, Okla.	500.00
	Total	$ 27,825.00
		92,450.00
	For things unforeseen and falling exchange in China	7,550.00
	Grand total	$100,000.00

Remark: This does not include some buildings which have been allowed but postponed, as the Boys' Boarding School, China, $15,000.00, and a new church at Lame Deer, Mont., $5,000.00.

B. HOME MISSIONS

I. Salaries:

1.	City Missions:		
	Chicago	$ 1,850.00	
	Los Angeles	2,800.00	
	Altoona	2,250.00	
	Hutchinson	950.00	
	Total	$ 7,850.00	
2.	Other Places:		
	Allegheny Mountains	$ 900.00	
	Lancaster County, Pa.	850.00	
	Canada	2,195.00	
	Wyoming	300.00	
	Lake Charles	100.00	
	Total	$ 4,345.00	
	Grand Total, all salaries		$ 12,195.00

II. Current Expenses:

1.	In Four City Missions:		
	a) Chicago, General	$ 550.00	
	Taxes	353.39	$ 903.39
	b) Los Angeles, General	$ 134.63	
	Taxes	106.65	
	Other costs	1,122.50	$ 1,363.78
	c) Altoona, General	$ 71.27	
	Insurance	35.05	
	Miscellaneous	50.00	$ 156.32
	d) Hutchinson, General, etc.	$ 315 62	$ 315.62
2.	Traveling Expenses:		
	a) Members of Board	$ 159.48	
	b) Workers	536.10	$ 695.58
3.	Incidentals, Corresponding Secretary's salary, and expenses	$ 184.14	$ 184.14
	Total		$ 3,618.83

III. Buildings:

1.	Payment on Los Angeles property	$ 1,500.00
2.	New Church, Mechanics Grove, Pa.	2,500.00
3.	Repairs and improvements (estimate)	2,000.00
	Total	$ 6,000.00

IV. Jewish Mission:

1.	Salaries for two workers	$ 3,600.00
2.	Expenses	400.00
	Total	$ 4,000.00
	Grand Total	$ 25,813.83

(Amount asked for: $26,000.00)

C. RELIEF WORK

Relief work in Europe:

Mostly among the Russian brethren.

$5,000.00 per month, total ..... $ 60,00000

(This is the least amount that should be made available.)

Total of all budgets for the coming year:

Foreign Missions	$100,000.00
Home Missions	26,000.00
Relief Work	60,000.00
Grand Total	$186,000.00

If we assume the total membership of our Conference to be 20,000, the amount that falls to the lot of each individual member is as follows:

Foreign Missions	$5.00
Home Missions	1.30
Relief Work	3.00
Total	$9.30

Note: The Sanatorium in California, upon the advice of its own Board and with the sanction of the Executive Committee, has been indefinitely closed.

For the Executive Committee.
J. R. Thierstein, Sec.

DEATH

Matthies—Harold Matthies, son of Mr. and Mrs. B. H. Matthies, was born in Aberdeen, Idaho on Nov. 14, 1912. Ever since his early days he was subject to convulsions and nervous disorders, thus causing him helpless until his death. Because of the mother's physical condition she found it impossible to give him the care they desired and so on February 12 of this year he was taken to the state sanitarium at Nampa, Ida., where he received the best of care. After one week's suffering his spirit took its flight to the Creator. The corpse was sent to Aberdeen where his body was laid to rest, on Monday, November 28. He lived to reach the age of 9 years and 11 days; and leaves to mourn, yet rejoicing for his deliverance, his parents, one brother and sister and many friends and relatives. Rev. John Toews of the Immanuel church near Aberdeen assisted Rev. E. D. Schmidt with the services.

The Mennonite and Bundesbote to one address (old or new subscriber) for $2.50.

CORRECTION

In No. 48 of The Mennonite two mistakes occur in the funeral notices. Stover Lehman should have been written Stover Gehman; and in the Bowman death notice it should read "Services by Rudy Gehman" instead of Rudy Lehman.

New subscribers will receive the Mennonite or the Christlicher Bundesbote from now until January 1923 for the single subscription price, $1.50. The two papers to one address, $2.50. Subscribers who pay their subscription in advance will receive the Bundesbote Kalender or the Mennonite Year Book as a premium.

Your own renewal for 1922 and a new subscriber from now until January 1923 and a copy of Dr. Smith's "The Mennonites" for $4.75.

GIFT BOOKS

New Bible Picture Books

These Bible Picture Books contain eight full page colored illustrations and eight full page etchings. The Bible stories are from the New Testament, are related in simple language and are printed in a large and clear type. The books are 8x10½ inches in size and come in three series:

35c Series

The books in this series have 32 pages, bound in boards with cloth back and an attractive cover design in four colors. Following are the titles:

SEEK YE THE LORD
PRAISE YE THE LORD
Per Copy, 35c.

25c Series

The books in this series are of the same size and have the same contents as 35c series, but are bound in stiff paper cover, cut flush. The cover design is in four colors and of unusual attractiveness. Following are the titles in this series:

WATCH AND PRAY
TEACH ME THY WAY

Per Copy, 25c.

20c Series

The booklets in this series have 16 pages, with four full pages colored illustrations and four etchings. Bound in stiff paper cover, cut flush, and a charming cover design worked in four colors. Size, 8x10½ inches. The series contains the following titles:

COME UNTO ME
TRUST IN THE LORD
GOD IS OUR REFUGE
HE CARETH FOR YOU

Per Copy, 20c.

Twilight Series

This series is intended for children who are too old for picture books and too young for the average grade of juvenile stories. Each volume in the series contains several short stories, verses and poems which will interest the little folks and that can be read to them by parents or other members of the family. Each volume is elaborately illustrated and contains a frontispiece in three colors. The 32-page booklets have stiff paper covers with colored cover design, while the 64-page booklets are bound in board covers with cloth backs and colored cover designs.

The Sandman. 32 pages, cut flush. Single copy.....15c
Pastime. 32 pages, cut flush. Single copy.....15c
Sunbeam. 32 pages, stiff paper cover, cut flush. Single copy.....15c

Pastime Series

This series is intended for children 6-8 years old. Each volume in the series contains several short stories, verses and poems which will interest the little folks and that can be read to them by parents or other members of the family. They are mostly "bed-time" stories and verses. Each volume, elaborately illustrated, is 6¼x8¼ inches in size and has 64 pages. They come in two styles of binding, the one in boards with cloth back and cover ornamented in three colors and the other in limp, cut flush and decorated cover. Following are the titles in the

Board Edition:
PLEASANT PATHS
EVENING CHEER
Per Copy, 30c.

Limp Edition:
HAPPY HOURS
ALWAYS HAPPY
Per Copy, 25c.

Dreamland

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